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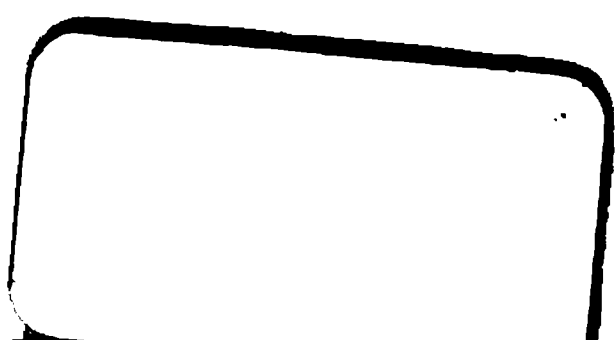
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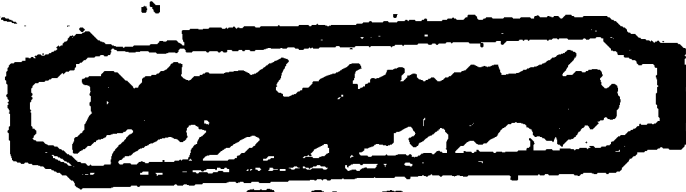
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THE

ANALYTICAL REVIEW,

OR

HISTORY OF LITERATURE,

DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN

CONTAINING

SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS

PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE,
WITH SHORT CHARACTERS;

AND

NOTICES, OR REVIEWS, OF VALUABLE FOREIGN BOOKS;

ALSO THE

LITERARY INTELLIGENCE OF EUROPE, &c.

“ At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et
“ censura tempus teratur; sed plane *historice* RES IPSÆ narrentur, iudicium
“ *parcius* interponatur.” BACON *de historia literaria conscribenda.*

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M DCC XCVIII.



THE
ANALYTICAL REVIEW.

FOR JULY, 1797.

BIOGRAPHY. PAINTING.

ART. 1. *The Works of Sir Joshua Reynolds, Knt. late President of the Royal Academy: Containing his Discourses, Idlers, a Journey to Flanders and Holland, (now first published,) and his Commentary on Du Fresnoy's Art of Painting; printed from his revised Copies, (with his last Corrections and Additions,) in Two Volumes. To which is prefixed an Account of the Life and Writings of the Author, by Edmond Malone, Esq. one of his Executors. 2 Vols. 4to. About 840 pa. with a Head of Sir Joshua. Price 1l. 16s. in boards. Cadell and Davies. 1797.*

LIVES of artists and men of letters, uninteresting in themselves to the public at large, derive their importance and interest chiefly from the epoch in which they flourished, the splendour or durability of the establishments they founded, the contrast of rival talents, the patronage obtained from the state or the great, the rapid glance of circumstances and the varied play of character in the connexions they formed. The artist, whose history is before us, possessed the best of these requisites to animate curiosity and give interest to an account of his life: the restorer if not the creator of a style, the founder of a splendid national establishment, the favourite of fashion, the companion of the elegant and noble, a patron and a friend of wits, an author and a wit himself, might be supposed to have furnished materials of general importance to a biographer, whom not indeed similarity of pursuits, but long and intimate friendship, founded on sympathies of mind and taste, had seemingly formed for the task. Yet the account of the life and writings of Sir Joshua Reynolds becomes under the pen of Mr. M. a meagre performance, heavy without energy, shorn of incident, destitute of character, and ostentatiously trifling: though issuing from the penetralia of the man, it offers little not already communicated to the public by magazines and newspapers: if we except the interesting legend, that his father named him Joshua, from a view of inducing somebody of the same name to become

at some future period a benefactor to him; the tears which he shed on hearing an english ballad-tune, formerly heard in London, repeated at Venice; the burst of brutality from his friend Johnson at the miss Cotterells; the insertion of some ms. fragments relative to painting, and rather whimsical than interesting—if these, with the sketch of the intended dedication of his journey to Flanders, be excepted, the bulk of the narrative is made up by common-place observation, names instead of characters, long lists of pictures with their prices, an undertaker's account of his funeral, and concluded by the well known character drawn up by Mr. Burke. The 'feast of wit' and the 'flow of soul' that distinguished the great artist's table, if it rejected the jest that sets the guests in a roar, does not appear to have been much richer in elegant wit, happy repartee or refined observation; the coarse club of *Andrea del Sarto*, as described by *Vasari*, affords more entertainment than the posy of worthies that met in Leicester-fields, or meet at Parsloe's: we should have been better acquainted with their characters, had they been charged each with prescribing a dish for the rest at every meeting, and had that dish been described, than we can be by running over the plates they sat down to, ostentatiously labelled with their names and titles.

Under the motto which the learned editor has prefixed to the book, dictated as it appears by modesty, he might have remained secure and sheltered from criticisms on his taste in art, had he not introduced in the life of his hero a copious note, which, if it proved nothing else, must indisputably prove, that he himself has little profited by the doctrine contained in the work. In this note the manes of the greatest colourist of the age are insulted by the wish that he had lived to be made acquainted with that bubble of a secret, which on a late public occasion so ludicrously burst. Though often courting experiment as an artist, and at one period even choosing '*ceratis niti pennis*' for his motto, *Reynolds*, when assuming the character of a public teacher, discountenanced and disdained empiricism. Against this lamentable rage of substituting baubles to realities, of introducing a compendary method, of wooing the appendages of art instead of art itself, as the real sources of the low state of painting in this country, the greater part of his discourses was directed. He lived long enough to hear of the secret, and to court it, had he not known, that what Hamlet calls 'an honest method' is the best, and that the compass of correctness and the true tone of colour originate in the eye. The experiment has been made, and the examiner of the pseudo-shakspearian secrets may now resume his '*demens qui nimbos*,' and smile at those who confound the eye of day with the 'glow-worm's ineffectual fire.'

The account of the author's life is followed by his discourses; which, with the papers communicated to the Idler, and first published in that periodical paper, complete the first volume.

Of the discourses, so well known to the public of taste, it is not our business and would be superfluous to speak; it is enough to say, that they contain, without the air of system, in the form of fragments and familiar conversation, the best system of art, whether we consider theory or practice, that has been established for the student
and

and the dilettante from the days of *Leonardo da Vinci* to those of *Mengs*. They contain what can be taught by precept, and they direct taste where precept ceases. They are not indeed equal; timorous caution sometimes, and sometimes whim, deviate from the simplicity and grandeur of the general principles, but neither frequently nor with sufficient persuasion to mislead a mind ardently intent on art. And when it is considered, that he who delivered these discourses was and must be chiefly celebrated for having obtained a high rank only in a secondary class of art, the impartiality and resignation which dictated precepts so noble, must place in our admiration the man even above the artist!

The second volume opens with an account of a 'journey to Flanders and Holland, undertaken in the year 1781, in company with Philip Metcalfe, esq.,' to inspect the monuments of painting in the churches, convents, public buildings, and private cabinets of those countries. A journey, though circumscribed by a period of less than two months, that contains perhaps the most circumstantial and minute, but certainly the most judicious and decisive account, we possess of the subject. Equally attentive to the progress of painting from the dim dawn of *John ab Eyck* and *Quintin Matsys* to the noontide splendour of *Rubens* and of *Rembrandt*, neither disgusted by the repulsive dryness and meagre poverty of the former, nor debauched by the powerful allurements of the latter, he penetrates to the principles of both; impartially balances their faults and merits, allows for circumstances, and separates the man from the times. This performance, which, as appears from a paper inserted in the 'Life' by the editor, the author had intended to inscribe to the companion of his journey, was suffered to remain in ms. during his life, and being now for the first time offered to the public constitutes no doubt the chief ornament of the present edition; we therefore present the reader with what appears to us it's brightest passage, and a masterpiece of criticism, the character of *Rubens*.—VOL. II. P. 115.

'CHARACTER OF RUBENS.—The works of men of genius alone, where great faults are united with great beauties, afford proper matter for criticism.—Genius is always eccentric, bold, and daring; which at the same time that it commands attention, is sure to provoke criticism. It is the regular, cold, and timid composer, who escapes censure, and deserves no praise.

'The elevated situation on which Rubens stands in the esteem of the world is alone a sufficient reason for some examination of his pretensions.

'His fame is extended over a great part of the continent, without a rival; and it may be justly said that he has enriched his country, not in a figurative sense only, by the great examples of art which he left, but by what some would think a more solid advantage, the wealth arising from the concourse of strangers whom his works continually invite to Antwerp, which would otherwise have little to reward the visit of a connoisseur.

'To the city of Dusseldorp he has been an equal benefactor. The gallery of that city is considered as containing one of the greatest collections of pictures in the world; but if the works of

Rubens were taken from it, I will venture to assert, that this great repository would be reduced to at least half its value.

‘ To extend his glory still further, he gives to Paris one of its most striking features, the LUXEMBOURG GALLERY *; and if to these we add the many towns, churches, and private cabinets, where a single picture of Rubens confers eminence, we cannot hesitate to place him in the first rank of illustrious painters.

‘ Though I still entertain the same general opinion both in regard to his excellencies and his defects, yet having now seen his greatest compositions, where he has more means of displaying those parts of his art in which he particularly excelled, my estimation of his genius is of course raised. It is only in large compositions that his powers seem to have room to expand themselves. They really increase in proportion to the size of the canvas on which they are to be displayed. His superiority is not seen in easel-pictures, nor even in detached parts of his greater works; which are seldom eminently beautiful. It does not lie in an attitude, or in any peculiar expression, but in the general effect, in the genius which pervades and illuminates the whole.

‘ I remember to have observed in a picture of Diatrece, which I saw in a private cabinet at Brussels, the contrary effect. In that performance there appeared to be a total absence of this pervading genius; though every individual figure was correctly drawn, and

‘ * This was written before France had been disgraced, and plundered, and desolated, by the unparalleled atrocities of those sanguinary and ferocious savages, who for five years past have deluged that country with blood; while they have waged war against every principle that binds man to man; against all the arts and all the elegancies of life; against beauty, virtue, law, social order, true liberty, religion, and even humanity itself. The collection of the Luxembourg gallery, representing Henry the fourth, Mary of Medicis, and their children, with all the splendour of royalty, has without doubt long since fallen a sacrifice to their barbarous rage, and shared the same fate with the fine statue of that monarch, which formerly stood on the Pont Neuf, and which has been battered to pieces.—The other great collection of pictures, however, of which Paris formerly boasted, that of the PALAIS ROYAL, has not suffered among the numerous works of art which have been destroyed; having been fortunately saved from their merciless fangs by the necessities and precaution of the owner, the detestable author and fomentor of their iniquities; who, happily for the world, though most cruelly, basely, and unjustly, so far as regards the perpetrators of the act, was some time since worried and mangled by those hell-hounds which he let loose against mankind.—Previously to his being murdered by his fellow-regicides, the duke of Orleans contrived to dispose of the whole of his great collection, which was sent to England. The Flemish part of it was sold in London in the year 1793, and the pictures of the Italian school are safely preserved in the same metropolis.’

to the action of each as careful an attention was paid, as if it were a set academy figure. Here seemed to be nothing left to chance; all the nymphs (the subject was the bath of Diana) were what the ladies call in attitudes; yet, without being able to censure it for incorrectness or any other defect, I thought it one of the coldest and most insipid pictures I ever beheld.

The works of Rubens have that peculiar property always attendant on genius, to attract attention, and enforce admiration, in spite of all their faults. It is owing to this fascinating power that the performances of those painters with which he is surrounded, though they have, perhaps, fewer defects, yet appear spiritless, tame, and insipid; such as the altar-pieces of Crayer, Schutz, Segers, Heyfens, Tysens, Van Bulen, and the rest. They are done by men whose hands, and indeed all their faculties, appear to have been cramped and confined; and it is evident that every thing they did was the effect of great labour and pains. The productions of Rubens, on the contrary, seem to flow with a freedom and prodigality, as if they cost him nothing; and to the general animation of the composition there is always a correspondent spirit in the execution of the work. The striking brilliancy of his colours, and their lively opposition to each other, the flowing liberty and freedom of his outline, the animated pencil with which every object is touched, all contribute to awaken and keep alive the attention of the spectator; awaken in him, in some measure, correspondent sensations, and make him feel a degree of that enthusiasm with which the painter was carried away. To this we add the complete uniformity in all the parts of the work, so that the whole seems to be conducted, and grow out of one mind; every thing is of a piece, and fits its place. Even his taste of drawing and of form appears to correspond better with his colouring and composition, than if he had adopted any other manner, though that manner, simply considered, might be better; it is here as in personal attractions; there is frequently found a certain agreement and correspondence in the whole together, which is often more captivating than mere regular beauty.

Rubens appears to have had that confidence in himself, which it is necessary for every artist to assume, when he has finished his studies, and may venture, in some measure, to throw aside the fetters of authority; to consider the rules as subject to his controul, and not himself subject to the rules; to risk and to dare extraordinary attempts without a guide, abandoning himself to his own sensations, and depending upon them. To this confidence must be imputed that originality of manner by which he may be truly said to have extended the limits of the art. After Rubens had made up his manner, he never looked out of himself for assistance: there is consequently very little in his works, that appears to be taken from other masters. If he has borrowed any thing, he has had the address to change and adapt it so well to the rest of his work, that the theft is not discoverable.

Besides the excellency of Rubens in these general powers, he possessed the true art of imitating. He saw the objects of nature with a painter's eye; he saw at once the predominant feature by

which every object is known and distinguished ; and as soon as seen ; it was executed with a facility that is astonishing : and let me add, this facility is to a painter, when he closely examines a picture, a source of great pleasure. How far this excellence may be perceived or felt by those who are not painters, I know not : to them certainly it is not enough that objects be truly represented ; they must likewise be represented with grace ; which means here, that the work is done with facility, and without effort. Rubens was, perhaps, the greatest master in the mechanical part of the art, the best workman with his tools, that ever exercised a pencil.

‘ This part of the art, though it does not hold a rank with the powers of invention, of giving character and expression, has yet in it what may be called genius. It is certainly something that cannot be taught by words, though it may be learned by a frequent examination of those pictures which possess this excellence. It is felt by very few painters ; and it is as rare at this time among the living painters, as any of the higher excellencies of the art.

‘ This power, which Rubens possessed in the highest degree, enabled him to represent whatever he undertook better than any other painter. His animals, particularly lions and horses, are so admirable, that it may be said they were never properly represented but by him. His portraits rank with the best works of the painters who have made that branch of the art the sole business of their lives ; and of those he has left a great variety of specimens. The same may be said of his landscapes ; and though Claude Lorrain finished more minutely, as becomes a professor in any particular branch, yet there is such an airiness and facility in the landscapes of Rubens, that a painter would as soon wish to be the author of them, as those of Claude, or any other artist whatever.

‘ The pictures of Rubens have this effect on the spectator, that he feels himself in no wise disposed to pick out and dwell on his defects. The criticisms which are made on him are indeed often unreasonable. His style ought no more to be blamed for not having the sublimity of Michael Angelo, than Ovid should be censured because he is not like Virgil.

‘ However, it must be acknowledged that he wanted many excellencies, which would have perfectly united with his style. Among those we may reckon beauty in his female characters : sometimes, indeed, they make approaches to it ; they are healthy and comely women, but seldom, if ever, possess any degree of elegance : the same may be said of his young men and children : his old men have that sort of dignity which a bushy beard will confer ; but he never possessed a poetical conception of character. In his representations of the highest characters in the christian or the fabulous world, instead of something above humanity, which might fill the idea which is conceived of such beings, the spectator finds little more than mere mortals, such as he meets with every day.

‘ The incorrectness of Rubens, in regard to his outline, oftener proceeds from haste and carelessness, than from inability : there are in his great works, to which he seems to have paid more particular attention, naked figures as eminent for their drawing as for their colouring. He appears to have entertained a great abhorrence of the

the meagre dry manner of his predecessors, the old german and flernish painters; to avoid which, he kept his outline large and flowing: this, carried to an extreme, produced that heaviness which is so frequently found in his figures. Another defect of this great painter, is his inattention to the foldings of his drapery, especially that of his women: it is scarcely ever cast with any choice or skill.

Carlo Maratti and Rubens are in this respect in opposite extremes; one discovers too much art in the disposition of drapery, and the other too little. Rubens's drapery, besides, is not properly historical; the quality of the stuff of which it is composed, is too accurately distinguished; resembling the manner of Paul Veronese. This drapery is less offensive in Rubens than it would be in many other painters, as it partly contributes to that richness which is the peculiar character of his style, which we do not pretend to set forth as of the most simple and sublime kind.

The difference of the manner of Rubens, from that of any other painter before him, is in nothing more distinguishable, than in his colouring, which is totally different from that of Titian, Coreggio, or any of the great colourists. The effect of his pictures may be not improperly compared to clusters of flowers; all his colours appear as clear and as beautiful: at the same time he has avoided that tawdry effect which one would expect such gay colours to produce; in this respect resembling Barocci more than any other painter. What was said of an antient painter, may be applied to those two artists,—that their figures look as if they fed upon roses.

It would be a curious and a profitable study for a painter to examine the difference and the cause of that difference of effect in the works of Coreggio and Rubens, both excellent in different ways. The preference probably would be given according to the different habits of the connoisseur: those who had received their first impressions from the works of Rubens, would censure Coreggio as heavy; and the admirers of Coreggio would say Rubens wanted solidity of effect. There is lightness, airiness, and facility in Rubens, his advocates will urge, and comparatively a laborious heaviness in Coreggio; whose admirers will complain of Rubens's manner being careless and unfinished, whilst the works of Coreggio are wrought to the highest degree of delicacy: and what may be advanced in favour of Coreggio's breadth of light will, by his censurers, be called affected and pedantick. It must be observed, that we are speaking solely of the manner, the effect of the picture; and we may conclude, according to the custom in pastoral poetry, by bestowing on each of these illustrious painters a garland, without attributing superiority to either.

To conclude; I will venture to repeat in favour of Rubens, what I have before said in regard to the dutch school,—that those who cannot see the extraordinary merit of this great painter, either have a narrow conception of the variety of art, or are led away by the affectation of approving nothing but what comes from the italian school.

This passage, we trust, every reader of taste will thank us for having communicated, and only lament it's being disfigured by the assertion of the editor's long ferocious note relative to the supposed destruction

destruction of the series of pictures known under the the name of the gallery of Luxembourg. An assertion contradicted by the best authority, and excusable only on a supposition of false information.

The *annotations* on Du Fresnoy's Art of Painting, with the original text and the translation of Mason; together with the gratuitous rubbish of Pope's edition, his poem to Jervas, Du Fresnoy's sentiments, and a chronological list of painters, under the name of appendix, and an index, fill up and terminate by far the larger part of the volume.

Such is the unequal mass of *the* materials that compose these volumes, we cannot but regret, that in the publication of works consecrated by their author to the public at large, usefulness should have been sacrificed to pomp; that he, whom all wish to enjoy, should be made inaccessible to most, and Reynolds, instead of occupying the eager hand and eye of the student, be doomed to moulder on the shelves of unvisited libraries. In behalf of the public, we exhort the editor and publisher, to turn their minds to a new edition, of the useful parts of the work, the discourses, the journey, and annotations, disencumbered of the present heavy appendages, in a form and at a price that may assist their general circulation.

Νηπιοὶ οὐδ' ἰσασιν ὅσω πλῖον Ἡμῶν παρτος.

We cannot avoid observing, that many incorrectnesses in the printing remain unnoticed in the errata. *Præfise* may in a future edition be changed to *præfice*, *Stofck* to *Stofsch*, *Diotreci* to *Dietrici*, or *Dietrich*, *carmalites* to *carmelites*; as to Belgium, it was certainly known long before Poins *suffered his Low Countries to eat up his Holland*.

ART. II. *Memoirs of the Life of Simon Lord Lovat; written by himself, in the French Language; and now first translated from the original Manuscript.* 8vo. 468 pages. Nicol. 1797.

THE character of lord Lovat and the principal circumstances of his life and death are generally known; he was the head of a numerous clan in the north of Scotland, who derived a particular share of power and importance from the nature of their country, which was rugged and mountainous, intersected with rivers and lakes, and peninsulated from the middle and southern regions of Scotland by the approximation of arms of the sea and the gloomy Glenmore, which seems a kind of covered way between them. Lord Lovat was not insensible of these advantages in a rude and turbid period; he even exaggerated them in his own imagination, and carried the consequence of himself and his clan to the length of extreme vanity. This, indeed, appears as the predominant feature of the whole of these memoirs; which are divided into two parts. In the first part, the author exhibits a picture of the cruel injustices he experienced at the hands of the family of Athol, the representative of which was at that time one of the secretaries of state for Scotland, and from other noblemen of the same faction with the marquis of Athol: In the second, he relates 'the unexampled persecution employed against him by the court of St. Germain, for the space of twelve years, after he had abandoned his estates and his clan as a prey

prey to his enemies, to go into France, to tender his services to that unfortunate court.'

The intrigues at the court of St. Germain's, relating chiefly to projects for a restoration to the british throne, are instructive and interesting, as they show how deeply the animating principle of hope is implanted in every human breast, and on what slender foundations emigrant princes and nobles build the most sanguine expectations: but it is the first part of these memoirs that is most worthy of publication; for whatever degree of credit may be given to all the charges brought by lord Lovat against the marquis of Athol, and other noblemen and gentlemen, the author exhibits, collaterally, a striking view of the state of society in Scotland, near the end of the last century:—a state that seems to have united all the vices of the most refined, luxurious, and corrupted court, with all the rudeness of barbarians. And, although lord Lovat has never been considered, either during his life or since, as a man of strict veracity and honour, he seems clearly to have repelled the charge of having committed a rape on his aunt; for which supposed crime he was outlawed, and forced, after an armed resistance to the king's troops, prolonged for several years, to go abroad; where he went to the court of the prince of Orange, before he repaired to that of St. Germain's. The truth is, the marquis of Athol, whose sister was the dowager of the late lord Lovat, who had no male issue, and who was uncle to Simon, our author, made an open attempt to carry the estate of Lovat into his own family by an intermarriage with his sister's daughter, whom he affected to consider, contrarily to the tenure of a fief male, as the heiress of Lovat.—The reader will be able to form a judgment of the revolutions possible to be brought about in the course of a century, from a perusal of the following extract.—p. 70.

' Upon the groundless calumnies of the marquis of Athol, a committee of privy council, chosen by lord Tullibardin, without examining a single witness, a procedure contrary to all laws, and all precedent; and without issuing a citation to lord Lovat or his son, an indulgence which has never been refused to the most atrocious outlaws, published a printed sentence against Thomas lord Lovat, and Simon his son, and against all the Frasers, men, women, and children, their adherents. This sentence included an order to all the troops in the kingdom, to overrun their province, to take them dead or alive, to burn, kill, ravage and destroy the whole clan without exception: if they, or any of them took sanctuary in churches, to burn them in the said churches; at the same time annexing a general amnesty, in case the troops employed in this execution, in burning them, should burn any person not bearing the name of Fraser. In a word, all history, sacred and profane, cannot produce an order, pregnant with such unexampled cruelty, as this sentence, which is carefully preserved in the house of Lovat, to the eternal confusion and infamy of those who signed it, and to awaken the gratitude of the Frasers to the latest generation, to that God who delivered them from this infernal execution.

' While this was transacting, the master of Lovat, little suspecting the machinations which the lords Athol and Tullibardin were preparing against him, was employed in disposing of his noble prisoners.

soners. For some time he detained them in custody, and threatened to hang them, for having intruded into his inheritance, and sought to deprive him of his lawful and hereditary rights. At length however, by the intercession of certain barons of the low country, who came to solicit the liberty of lord Salton, lord Mungo Murray, and their attendants, he dismissed them; having first obliged lord Salton to promise, that he would send him, as soon as he should be out of the province of Lovat, a formal obligation in the sum of eight thousand pounds, with four barons of the low country as his sureties, that he would never more interfere with the affairs of the Lovat estate, and that neither he nor the marquis of Athol would ever prosecute either lord Lovat, or his son, or their clan in general; for the disgrace they had experienced in being made prisoners, or for any of the transactions of this affair. Thus was the master of Lovat exercising his generosity towards a part of the Athol family, at the very time that they were conspiring his destruction and the extermination of his clan.

‘ It was not long before the master was advertised by his friends of the formidable decree of the privy council; that in consequence all the regular troops in Scotland were marching against him by the low countries, and that lord Athol was assembling an army of highlanders to march round the mountains and attack him in flank. So formidable a preparation would have terrified any man, who had not been a little acquainted with the manner of carrying on a war in the highlands, and who was not tolerably certain that his province was almost inaccessible, and that with five hundred men he could effectually stop the progress of five thousand in a forest, fortified by nature with rocks and an almost uninterrupted defile.

‘ Previously, however, to the arrival of his enemies, the master intreated his father with tears, to retire into the country of his brother-in-law, the head of the brave clan of the Macleods, a family extremely rich and powerful in the islands of Scotland. Lord Lovat consented to the proposal; and the Macleods came to meet him, and received him with the same affection, as they would have done their own chief, the brother-in-law of his lordship.

‘ The master of Lovat felt himself extremely happy in having placed his father in safety. He now assembled his whole clan, in order to learn their resolution; and all of them, with a zeal which surpasses credibility, and which ought for ever to engage the inviolable attachment of every Scottish chief to his clan, protested to the master, that they would never desert him; and that they would leave their wives, their children, their houses, their property, and all that they held most dear, to live and die with him. The master on his side made equal protestations of tenderness and friendship. This being settled, he reconnoitred the ground which would be proper for his defence; and having taken possession of it with a select number of his clan, he dismissed the rest to protect their houses in the best manner they could.’

Lord Lovat, in speaking of the county of Inverness, constantly makes use of the expression, ‘ my province,’ and ‘ our province.’ This is quite in the style of ancient adventurers, pirates by sea, and military rovers by land, who issued, like wave on wave, at different periods,

periods, from the nations between the Baltic and the shores of China, under one mighty chief. Those captains, under various names of reguli, ambaſtes, comites, thanes, viconders, peachts, lairds, &c., ſettled in different countries, and conſidered themſelves as much the proprietors of particular diſtricts, as the lord paramount, generally the ſon of a king, was of the whole kingdom, or ſtate ſubdued, or rather of the particular demeans that he retained for his own ſtate and dignity. A certain rate of military defence againſt a foreign enemy was the only condition of thoſe feudal poſſeſſions.

Lord Lovat ſeems to have united in his character a ſtrange mixture of knowledge and ability, with low cunning and ridiculous vanity; and of perſonal courage, with verſatility of genius and habits of deceit.

The memoirs extend from 1694 to 1715, but no farther. Lord Lovat was beheaded on Tower-hill; having joined or rather been acceſſary to the rebellion in 1745.

POLITICAL ECONOMY.

ART. III. *Effays, Political, Economical, and Philoſophical*. By Benjamin Count of Rumford, Knight of the Orders of the White Eagle, and St. Stanislaus; Chamberlain, Privy Counſellor of State, and Lieutenant-General in the Service of his Moſt Serene Highneſs the Elector Palatine, Reigning Duke of Bavaria; Colonel of his Regiment of Artillery, and Commander in Chief of the General Staff of his Army; F. R. S. Acad. R. Hiber. Berol. Elec. Boicœ. Palat. et Amer. Soc. The Third Edition. Vol. I. 8vo, 464 pages. Price 8s. in boards. Cadell and Davies. 1797.

PHILOSOPHY has too frequently been conſidered as a mere ſpeculative ſcience. Well ſuited to exerciſe the faculties of the mind, it has often been purſued with indefatigable labour, and conſiderable ingenuity, by ſuch as have never had in view the application, either of it's general principles, or even of the particular diſcoveries which have reſulted from their own reſearch.

It affords us, therefore, the higheſt pleaſure, when we ſee men of practical as well as ſcientific knowledge, devoting their time and attention to objects which, either from idleneſs, or from the ſeeming want of importance of them, had long been neglected, and endeavouring to reſcue them from the inſignificance with which they are ſo unfortunately regarded. In this point of view, no one, perhaps, more merits the benediction of mankind than Benjamin count Rumford. From the high rank which he enjoyed in the ſervice of the elector palatine of Bavaria, and from the very extenſive powers with which he appears to have been entrusted, he was prompted to form ſchemes for public utility; and what is more, he was enabled to accompliſh them on ſo large a ſcale as few individuals could have attempted. From a review of the work before us, our readers will perceive the variety of objects to which the attention, the moſt accurate and untired attention, of count Rumford has been devoted; they will perceive, with anxiety, the difficulties with which he had to

to struggle, notwithstanding his extensive powers, in the introduction of his economical arrangements, from the stubborn prejudices which unhappily pervade that class of society to which his labours were particularly directed; but, lastly, they will perceive with the greatest pleasure, that in the end those labours have been crowned even with unexpected success, and they will learn, that the most inveterate prejudice may be conquered by perseverance and humanity.

The present volume contains five essays, together with an appendix, wherein much curious matter is inserted, which could not with propriety have been interwoven with the work. The first essay gives an account of the 'public establishment for the poor in Bavaria.' In the introduction, the author relates his situation in the service of the elector palatine, reigning duke of Bavaria; this information, he says, is necessary to form a clear idea of the circumstances which favoured his operations, and 'of the connection which subsisted between the different public measures which were adopted at the same time.' It appears, that in the year 1784, with permission of his majesty, he engaged in the service of his electoral highness, and since that time, that he has been employed in various public services, particularly in the arrangement of his military affairs, and the introduction of a new system of order, discipline, and economy among his troops. The necessity of a standing army being once allowed; and *perhaps* from the local situation of the elector of Bavaria's dominions such necessity may exist; it was the first object of count Rumford so to arrange his plans, that this military force should do the *least possible* harm to the population, morals, manufactures, and agriculture, of the country. To effect this, he made the situation of the soldiers, in the first place, comfortable by an increase of pay, by handsome clothing, by the permission of every liberty which did not interfere with good order and requisite subordination, by the abolition of unnecessary duties, and the simplification of all military exercises; in the next place, he rendered their situation respectable, by introducing among them a spirit of industry; by encouraging them to employ their leisure time in working for their own emolument, instead of idly lounging about the streets and contracting habits of indolence and dissipation; and by instructing them in reading, writing, and arithmetic. For this last purpose, schools were established in every regiment, into which not only the soldiers and their children, but the children of the neighbouring peasants were admitted *gratis*, and were furnished, at the expense of the elector, with pens, ink, paper, and school-books. Schools of industry were also established in the regiments, for the purpose of teaching various kinds of work, and from which the soldiers and their children might be supplied with raw materials and work them for their own emolument. At his enlisting, each soldier was furnished, *gratis*, with a canvas frock and trousers to work in; and frequently, when considerable numbers of them were employed together, a band of music accompanied them to exhilarate their spirits and to lighten their labours. The intercourse between the citizens and the soldiers was encouraged as much as possible; superior to that narrow, groveling, most dangerous, and detestable policy, which exists in this country, where the military is as much as

as possible estranged from the people, the elector of Bavaria promoted the utmost harmony between them; and, for that purpose, rendered *permanent* the garrisons of the respective regiments, instead of shifting them every now and then from one corner of his dominions to the other, lest the feelings of the man should rise above the ferocity of the soldier in any cases of emergency. 'This measure,' says count Rumford, 'might not be adviseable in a despotic or odious government; for where the authority of the sovereign must be supported by the terrour of arms, all habits of social intercourse between the soldiers and the subjects must be dangerous; but in all well-regulated governments, such friendly intercourse is attended with many advantages.' In order, moreover, to introduce the culture of various useful vegetables, to afford the soldiers a valuable employment, and to let them taste the sweets which attend the cultivation of a man's own soil, adjoining to every garrison-town are military gardens, exclusively appropriated to non-commissioned officers and privates; to each individual of both is allotted, as his sole property, so long as he remains in the regiment, and to be cultivated as he thinks proper, a bed of 365 square feet in superficies. The effect of this donation to the soldiers, in exterminating indolence, and in diffusing among the neighbouring peasantry a taste for gardening and agricultural improvements, is much greater even than the count himself expected.

This introductory chapter is succeeded by another, which is also previous to the description of the house of industry, established at Munich for the poor. In this is displayed the astonishing and melancholy prevalence of mendicity in Bavaria, at the time when measures were adopted to put a stop to it. The indolence and shameless debaucheries of the beggars are almost incredible. They not only infested the streets, but went into private houses: the churches were so full of them, that people in their devotion were continually interrupted, and were frequently obliged to satisfy their demands, says count Rumford, in order to be permitted to finish their prayers in peace. Munich contains about 60,000 inhabitants; 2600 beggars, and such as stood in need of assistance, were entered upon the lists in one single week; and during the space of four years, immediately succeeding the introduction of measures for clearing the country of these unfortunate vagabonds, above ten thousand of them were actually delivered over to civil magistrates in Bavaria. What an undertaking, to clear a country swarming with such abandoned beggars! In this undertaking, however, the efforts of count Rumford were crowned with complete success. In the next chapter are stated the various preparations which were adopted for the purpose of putting an end to this formidable mendicity: on this subject we refer our readers to the volume itself, as, thank heaven, we are not yet quite reduced to a state of such universal beggary as to demand a detail of the measures adopted for its extermination: suffice it to say, that regiments of cavalry were cantoned in Bavaria and the adjoining provinces; that the civil and military powers were united in the common cause: that the strictest regularity among the troops was preserved; and that HUMANITY was the ruling principle of the whole. But on the apprehension of these vagabonds, it would be

be necessary to find them employment, and as soon as possible to reconcile them to the new situation which was prepared for them; it would be necessary to produce a complete change of the manners and the morals of one of the most ignorant, abandoned, and dissolute race of people, that it is possible to conceive: the difficulties attending such an undertaking seem to be insuperable. The principle on which count Rumford acted was this: 'It has commonly been supposed necessary,' says he, 'in order to make vicious men happy, first to make them virtuous. But why not reverse this order? why not make them *happy* first, and then virtuous? If virtue and happiness be inseparable, the end will as certainly be obtained by the one method as the other; and it is most undoubtedly much easier to contribute to the happiness and comfort of persons in a state of poverty and misery, than, by admonitions and punishments, to reform their morals.' On this most amiable principle all his operations were conducted; every thing which could possibly be devised to make the miserable beings happy, with whom he had to deal, was immediately adopted; every thing which could afford them comfort was provided; and in course of time their eyes were opened, their hearts were softened, and they were rendered grateful and docile. *Cleanliness* was a primary object of attention; count Rumford observes, and we think the observation is in a great measure just, that so great is its effect on man, that it extends even to his moral character: 'virtue,' says he, 'never dwelt long with filth and nastiness; nor do I believe there was ever a person *scrupulously attentive to cleanliness* who was a consummate villain.' Even the brute creation is affected by it; with what care do the feathered race attend to the neatness of their plumage! 'and among the beasts of the field, those which are the most cleanly are generally the most gay and cheerful; or are distinguished by a certain air of tranquillity and contentment.'

But it is time our readers should have a description of the house of industry established at Munich.—P. 37.

'Most of them [the beggars] had been used to living in the most miserable hovels, in the midst of vermin, and every kind of filthiness; or to sleep in the streets, and under the hedges, half-naked, and exposed to all the inclemencies of the seasons. A large and commodious building, fitted up in the neatest and most comfortable manner, was now provided for their reception. In this agreeable retreat they found spacious and elegant apartments, kept with the most scrupulous neatness; well warmed in winter; and well lighted; a good warm dinner every day, *gratis*; cooked and served up with all possible attention to order and cleanliness;—materials and utensils for those who were able to work;—masters, *gratis*, for those who required instruction;—the most generous pay, *in money*, for all the labour performed; and the kindest usage from every person, from the highest to the lowest, belonging to the establishment. Here, in this asylum for the indigent and unfortunate, no ill usage;—no harsh language, is permitted. During five years that the establishment has existed, not a blow has been given to any one; not even to a child by his instructor.

‘ As the rules and regulations for the preservation of order are few, and easy to be observed, the instances of their being transgressed are rare; and as all the labour performed, is paid by the piece, and not by the day, and is well paid; and as those who gain the most by their work in the course of the week, receive proportional rewards on the saturday evening; these are most effectual encouragements to industry.*****

‘ Halls were fitted up for weavers of woollens;—for weavers of ferges and shalloons;—for linen weavers;—for weavers of cotton goods, and for stocking weavers;—and work-shops were provided for clothiers;—cloth shearers;—dyers;—saddlers;—and rooms for wool-sorters;—wool-carders;—wool-combers,—knitters;—sempstresses, &c. Magazines were fitted up as well for finished manufactures, as for raw materials, and rooms for counting-houses,—store-rooms for the kitchen and bake-house,—and dwelling-rooms for the inspectors and other officers who were lodged in the house.

‘ A very spacious hall, 110 feet long, 37 feet wide, and 22 feet high, with many windows on both sides, was fitted up as a drying-room; and in this hall tenters were placed for stretching out and drying eight pieces of cloth at once. This hall was so contrived as to serve for the dyer and for the clothier at the same time.

‘ A fulling-mill was established upon a stream of water which runs by one side of the court round which the building is erected; and adjoining to the falling-mill, is the dyer’s-shop; and the wash-house.*****

‘ Over the principal-door, or rather gate, which fronts the street, is an inscription, denoting the use to which the building is appropriated; and in the passage leading into the court, there is written in large letters of gold upon a black ground—“ NO ALMS WILL BE RECEIVED HERE.”

This elegant accommodation being prepared, on new-year’s day in the year 1790, count Rumford arrested, with his own hand, gently laying it on his shoulder, the first beggar that he met: he was conducted, like all the others, to the town-hall; and in less than an hour, by the assistance of the civil and military powers, the town was so thoroughly cleared of beggars, that not a single one was to be found in the streets.

The next chapter (vth) gives a curious account of the awkwardness with which the poor creatures at first set about their different employments, and of their progressive docility and skill; it also relates the manner in which they were treated, and in which they were fed. The rising generation was that on which count Rumford fixed his most flattering hopes: the parents, therefore, were encouraged to send their children to the establishment, before they were able to work, as these latter received their dinner gratis, and were paid three creutzers * a day, simply for being present while others worked. They were placed on elevated seats round the hall; and as nothing is so tedious to children as sitting for a long time in the same place, they who were unemployed looked with an eye of envy on those

* A creutzer is about one third of an english penny.

who worked, frequently solicited permission to join in the party, and cried most heartily if the favour were not instantly granted them. 'How sweet these tears were to me,' says the count, 'can easily be imagined.'

Chapter vi gives an account of the internal government of the house of industry, (or military workhouse as it is called, from the circumstance of it's being principally designed for clothing the army, and which, as to it's government, is quite distinct from the institution for the poor), and of the various means adopted for the prevention of fraud. From chapter the seventh, in which the interesting change of manners and disposition that took place is portrayed, we cannot but make the following extract: how do the laurels which wreath the brow of victory fade in our eyes, beside the olive chaplet which encircles the forehead of humanity!—p. 93.

'Why should I not mention even the marks of affectionate regard and respect which I received from the poor people for whose happiness I interested myself, and the testimonies of the public esteem with which I was honoured?—Will it be reckoned vanity, if I mention the concern which the poor of Munich expressed in so affecting a manner when I was dangerously ill?—that they went publicly in a body in procession to the cathedral church, where they had divine service performed, and put up public prayers for my recovery?—that four years afterwards, on hearing that I was again dangerously ill at Naples, they, of their own accord, set apart an hour each evening, after they had finished their work in the military workhouse, to pray for me?

'Will it be thought improper to mention the affecting reception I met with from them, at my first visit to the military workhouse upon my return to Munich last summer, after an absence of fifteen months; a scene which drew tears from all who were present?—and must I refuse myself the satisfaction of describing the fête I gave them in return, in the english garden, at which 1800 poor people of all ages, and above 30,000 of the inhabitants of Munich, assisted? and all this pleasure I must forego, merely that I may not be thought vain and ostentatious?—Be it so then;—but I would just beg leave to call the reader's attention to my feelings upon the occasion; and then let him ask himself, if any earthly reward can possibly be supposed greater;—any enjoyments more complete than those I received. Let him figure to himself, if he can, my situation, sick in bed, worn out by intense application, and dying, as every body thought, a martyr in the cause to which I had devoted myself;—let him imagine, I say, my feelings, upon hearing the confused noise of the prayers of a multitude of people, who were passing by in the streets, upon being told, that it was the poor of Munich, many hundreds in number, who were going in procession to the church to put up public prayers for me:—public prayers for me!—for a private person!—a stranger!—a protestant!—I believe it is the first instance of the kind that ever happened;—and I dare venture to affirm that no proof could well be stronger than this, that the measures adopted for making these poor people happy, were really successful;—and let it be remembered, *that this fact is what I am most anxious to make appear, IN THE clearest and most SATISFACTORY MANNER.*'

Chapter VIII and IX treat of the means which were adopted for the relief of persons who were not beggars, and of the large sums of money distributed to the poor in alms. Exclusive of the expenses of feeding and clothing, the poor in Munich received in ready money, from the committee placed at the head of the institution, upwards of 18,000 pounds sterling in five years! They also treat of the public kitchen; of the means used for extending the benefits of the institution to other parts of Bavaria, and of the progress which some of the improvements introduced at Munich are making in other countries. The funds of this institution are derived from the following sources: first, from stated monthly allowances from the sovereign out of his private purse, from the states, and from the treasury; secondly and principally, from the voluntary subscription of the inhabitants; thirdly, from legacies left to the institution; and, fourthly, from small revenues arising from tolls, fines, &c. In the appendix, is a particular account of the receipts and expenditures of the institution during five years: of the former the sum total is 320,298 florins: of the latter 307,596*.

The second essay treats of the fundamental principles, on which general establishments for the relief of the poor may be formed in all countries. The count obviates one of the greatest objections to the introduction of any measure, founded on the *voluntary* contributions of the public, that is the heavy expense which would attend the undertaking. This difficulty the count, who is himself an enemy to all compulsory methods of providing for the poor, removes by observing, that a well-regulated plan, so far from being expensive, would ultimately be economical as well to individuals as to the public at large.

To this observation we entirely agree, and feel assured, that one half of the money, which in this kingdom is annually devoted to the poor in the form of rates, and which is given to the charities which abound of various kinds, would be fully sufficient, by curtailing the profuse and unnecessary sums squandered on overseers, collectors, clerks, and officers of different denominations, and by a proper economical arrangement of expenditure in other departments, to provide for all the poor in the kingdom much more plentifully, much more comfortably, and much more usefully, than they are provided for at present. At this time, says count Rumford, upwards of 1,800 persons, in the city of Munich and its suburbs, are supported almost entirely by voluntary subscriptions, and 'I have been assured,' he continues, 'by numbers of the most opulent and respectable citizens, that the sums annually extorted from them formerly by beggars alone, exclusive of private charities, amounted to more than three times the sums now given by them to support the new institution.' p. 121.

The count proceeds to treat of the various qualifications necessary for such as are placed at the head of an establishment for the poor; deprecates the cruelty and impolicy of putting them into the hands of persons, whom they cannot love and venerate; recommends the kindest treatment and the most affectionate language to be invaria-

* The pound sterling is equal to 11 florins.

bly used; and urges every thing to be done which can possibly alleviate their sufferings and soothe their anguish. As to coercive measures, they are on no account whatever to be used; force will not do: the children in the house of industry at Munich, says he, who were placed on the elevated seats round the halls where the others worked, saw the amusing scene, and cried most bitterly if they were refused permission to descend from their seats and mix with the crowd; but they would probably have cried still more, if they had been taken abruptly from their play and *forced* to work; and 'men are but children of a larger growth!'

It is impossible for us to detail the divisions, which he suggests, of towns or cities into various districts; the general jurisdiction of one supreme committee; and the particular superintendence of the parochial. We can only further observe on this essay, that the author states the necessity of introducing a spirit of industry among the poor of the establishment, and the measures to be adopted for that purpose. These are, a proper distribution of rewards and punishments: but this is a task of the most difficult and delicate nature. He also submits to the public, under the signature A. B., proposals, as models, to such as are desirous to promote an establishment for feeding and employing the poor. They are indeed most excellent! gladly would we transcribe them, but they are too long for insertion. This second essay is concluded with a chapter, pointing out the means by which individuals in affluent circumstances may most usefully and effectually relieve the poor in their neighbourhood. The little establishments here recommended are of course somewhat similar in their features to the large ones, which he wishes to have erected in the kingdom; he also states the best method of furnishing the paupers with employment, and of disposing to advantage the produce of their labour.

We now come to the third essay, like all the others important in a very high degree, which treats on food. In the introduction count Rumford very justly observes, that no subject of investigation can possibly be more interesting and useful than the science of nutrition. With respect to the important part which water acts in contributing to the nourishment, as well of animals as plants, we believe his remarks do not contain much novelty; the analogy has been traced before; or has the importance of the art of cookery been overlooked, though probably it may never have been examined with such accuracy as on the present occasion. Perhaps few endeavours are more beset with difficulties, than those for the introduction, among the lower classes of people, of articles for food which have not hitherto been used for that purpose. We all know the very strong aversion, which obtained in Great Britain and Ireland, against the consumption of potatoes some few years ago: the aversion, however, has been conquered, and these most valuable roots are now universally acknowledged to be at once highly palatable and nutritious. In time this may probably be the case with a variety of articles, on which the prejudices of the poor have stamped disgust and contempt. During the scarcity, or to speak more accurately, during the high price of corn which obtained in England last year, many of us had recourse to barley as a substitute for wheat in our bread, who would have

have thought it, twelve months before, a species of food unfit for man. Count Rumford gives the highest possible character of barley; he considers it as the rice of Great Britain, and says (page 199) that among all the variety of corn and pulse of the growth of Europe, he never could find any which produced half the nourishment at the same expense; it depends, however, much on the manner of cooking. In this essay are a variety of receipts for broths, and soups, and puddings, with very accurate calculations respecting the expenses of each. Our author enters at length into the nature of indian corn, strongly recommends it as being one of the most nourishing, wholesome, and useful articles, which can be procured for feeding the poor; mentions different ways of preparing it, and calculates the expense for the meal of an individual from the following experiment tried on his own person:—P. 259.

‘ But before it can be determined what the expence will be of feeding the poor with this kind of food, it will be necessary to ascertain how much of it will be required to give a comfortable meal to one person; and how much the expence will be of providing the sauce for that quantity of pudding.—To determine these two points with some degree of precision, I made the following experiment.—Having taken my breakfast, consisting of two dishes of coffee, with cream, and a dry toast, at my usual hour of breakfasting, (nine o'clock in the morning,) and having fasted from that time till five o'clock in the afternoon, I then dined upon my hasty-pudding, with the american sauce already described, and I found, after my appetite for food was perfectly satisfied, and I felt that I had made a comfortable dinner, that I had eaten just 1lb. $1\frac{1}{2}$ oz. of the pudding; and the ingredients, of which the sauce which was eaten with it was composed, were half an ounce of butter; three quarters of an ounce of molasses; and 21 grains or $\frac{1}{16}$ of a pint of vinegar.

‘ The cost of this dinner may be seen by the following computation :

<i>For the Pudding.</i>		Farthings.
1lb. $1\frac{1}{2}$ oz. of hasty-pudding, at	}	$2\frac{1}{2}$
$2\frac{1}{2}$ farthings a pound		
<i>For the Sauce.</i>		
Half an ounce of butter, at 10d.	}	$1\frac{1}{4}$
per pound		
Three quarters of an ounce of	}	1
molasses, at 6d. per pound		
$\frac{1}{16}$ of a pint of vinegar, at 2s.	}	$0\frac{1}{8}$
8d. the gallon		
Total for the sauce,		$2\frac{5}{8}$ farthings
Sum total of expences for this	}	$4\frac{1}{8}$ farthings.
dinner, for the pudding and		
its sauce		

Or something less than one penny farthing.

‘ I believe it would not be easy to provide a dinner in London, at this time, when provisions of all kinds are so dear, equally grateful to the palate and satisfying to the cravings of hunger, at a smaller expence.—And that this meal was sufficient for all the purposes of nourishment appears from hence, that though I took my usual exercise, and did not sup after it, I neither felt any particular faintness, nor any unusual degree of appetite for my breakfast next morning.

‘ I have been the more particular in my account of this experiment, to shew in what manner experiments of this kind ought, in my opinion, to be conducted;—and also to induce others to engage in these most useful investigations.’

As the management of heat is a subject of particular discussion in the fourth essay, we have forbore to take any notice of the expence of fuel in cooking the various messes which count Rumford has introduced: perhaps in nothing have his economical arrangements been attended with more success, than in the saving of fuel. In the public kitchen of the house of industry at Munich, the expence for this article is less than one *per cent* of the cost of the food. In the appendix, No. IV, is the following very curious certificate on this subject:—P. 432.

‘ No. IV. *Certificate relative to the EXPENCE of FUEL in the Public Kitchen of the Military Workhouse at MUNICH.*

‘ WE whose names are underwritten certify, that we have been present frequently when experiments have been made to determine the expence of fuel in cooking for the poor in the public kitchen of the military workhouse at Munich; and that when the ordinary dinner has been prepared for *one thousand* persons, the expence for fuel has not amounted to quite twelve creutzers (less than $4\frac{1}{2}$ d. sterling).

Baron DÉ THIBOUT,
Colonel.

HEERDAN,
Councillor of War.’

MUNICH,

1st September 1795.

The count has promised a particular essay on kitchen fire places; and we expect it with considerable impatience, as the essay which we are now about to consider does not state the mode in which this wonderful economy of *kitchen* fuel is effected; a knowledge of which is highly necessary to complete the essay we have just been examining on food.

The fourth essay, then, is on chimney fire-places, with proposals for improving them to save fuel; to render dwelling houses more comfortable and salubrious; and effectually to prevent chimnies from smoking.

Domestic comfort depends so much on a clean and cheerful hearth, that it seems extraordinary we should have been so little successful in combating that teasing and obnoxious enemy to it, a smoking chimney. But such is the fact: the random remedies which have been recommended to us have sometimes answered the purpose; sometimes, alas, they have made “confusion worse confounded.” We have not acted upon system; we have neglected to investigate the principles on which depend the ascent of smoke, or rather

rather we have neglected to apply them. 'The whole mystery,' says count Rumford, 'of curing smoking chimnies, is comprised in this simple direction, find out and remove those local hindrances which forcibly prevent the smoak from following its natural tendency to go up the chimney, or, to speak more accurately, which prevents it's being forced up the chimney by the pressure of the heavier air of the room.' The causes, indeed, by which this ascent may be interrupted are numerous; but that which he has found almost universally to operate, is the bad construction of the chimney; *in the neighbourhood of the fire-place*. That the mode which our author suggests for remedying this bad construction is founded on philosophical principles, will scarcely be doubted by such as are informed; that among upwards of five hundred chimnies, many of them deemed incurable, which, at the time this essay was written, he had undertaken the management of, he was never under the necessity, except in one single instance, to deviate from those principles, or to make the slightest alteration but such as they directly led to; it is fair, therefore, to presume that, in that instance, their regular operation was counteracted by some local and very stubborn obstruction. This alteration is the most simple imaginable; merely to reduce to a proper form and just dimensions what is called the throat of the chimney, namely, that part of it which lies immediately above, and contiguous to, the fire-place. The enormous size, moreover, of the throats of chimnies in general, instead of merely giving a passage to the smoak, 'devours,' to use the count's strong term, all the warm air of the room; this circumstance not only occasions a profuse and unnecessary loss of heat, but the warm air which thus leaves the room is replaced by cold air from without, consequently, the reduction of the throat, which, under proper principles, prevents the chimney from smoking, also saves considerable fuel: so large a fire being now unnecessary to warm the room, since the heat is prevented from escaping with such rapidity as to require it. Beside the *reduction* of the throat of the chimney, it is also necessary to pay attention to the *situation* of it, so that the ascent of the smoke may be facilitated as much as possible; this situation of the throat, as the natural tendency of smoke is to rise, must evidently be *perpendicularly over* the fire, it must also be tolerably *near* to the fire, as the smoke is made lighter than the air of the surrounding atmosphere, and rises, in consequence of it's rarefaction by the heat, from the fire, and as this degree of rarefaction is proportionate to the intensity of that heat.

Previous to his disclosure of the particular construction of that fire-place and chimney, which are calculated to warm a room with the least possible consumption of fuel, count Rumford enters into an ingenious but very intelligible discussion on the *manner* in which fire communicates heat to other bodies. The heat, which is generated in the combustion of fuel, exists under two distinct and very different forms; the one is *combined* with the smoke, vapour, &c., and rises with them into the atmosphere; the other, which appears to be *uncombined*, is emitted in every possible direction under the form of rays. That portion which is combined, he thinks it probable, can only be communicated to other bodies by an actual contact with the

body, with which it is combined; that portion which is sent off from burning fuel in the form of rays, and which has been denominated *radiant heat*, communicates heat, when and where those rays are absorbed. The heat, then, which is combined with smoke, it is to be hoped will be entirely lost, since it could not come into actual contact with any part of the room without considerable annoyance; the radiant heat, therefore, is the only part of that which is generated in combustion, which in an open fire-place can be employed for the purpose of warming a room: and the proportion of this latter is probably not more than a third, or perhaps a fourth to the former. The important objects for consideration are, therefore, how the greatest quantity of radiant heat can be generated, and when generated, how the greatest quantity can be brought into the room. As to the first, keep a clear bright fire: when a fire is smothered with a heavy cargo of coals, most of the heat produced will be employed in giving elasticity to the thick column of smoke which rises, and the fuel is wasted, since much of the inflammable matter is driven up the chimney before the combustion is completed.

As to the second important object for consideration, namely, how the greatest quantity of radiant heat can be thrown into the room, this brings us to the construction of count Rumford's fire places. On this practical part of the subject we shall be more brief than we have been on the theory which led to it, as these fire-places are already so generally adopted, and the knowledge of their construction diffusing itself so rapidly through the kingdom, that it seems unnecessary to enlarge on it. The more rays we can throw into the room *directly*, the warmer it will be; this will be effected by bringing the fire as far forward as possible; by leaving the opening of the fire-place as wide and as high as we can without inconvenience; and by employing such materials in the construction, as absorb the least heat: these materials are fire-stone and common bricks and mortar. Iron, as indeed metals of all kinds, grow very hot by exposure to the rays of burning fuel, that is, they absorb the heat which ought to be brought into the room, and are therefore ineligible. But many of the rays cannot come *directly* into the room: it is advisable, therefore, to introduce them by means of *reflection*, and such bodies as reflect heat, of course do not absorb it. According to the general construction of fire-places, the two sides, or *covings* as they are called, are at right angles with the back, and consequently are parallel to each other: but the angle of reflection is equal to the angle of incidence: many of the rays, therefore, which strike against the one coving are reflected on the other, and but few are brought into the room. On examination, our author has found, that an angle formed by the back with the covings of about 135 degrees (instead of 90 which is a right angle) is best calculated for the purpose, as the coving will then present an oblique front to the opening of the chimney, by which means the reflected rays will be thrown into the room. There seems to be a little inconsequential reasoning here, on the part of count Rumford: page 326, he says, 'in the fire-places I recommend, the back is only about one-third of the width of the opening of the fire-place in front, and consequently the two covings of the fire-place, instead of being perpendicular to the

the back, are inclined to it at an angle of about 135 degrees. This is somewhat inaccurate surely: the angle between the back and the coving does not depend on the proportion which the former bears in width to the front; the construction of a fire-place, so that the angle between the back and the coving shall be 135 degrees, and so that the back shall be equal in width to one-third of the front, must depend on the *depth* of the fire-place, that is, on the perpendicular distance between the back and the front. But this inaccuracy of expression is trifling, and not likely to mislead any one.

The second chapter of this essay is devoted to practical directions for the use of workmen: for these directions we must refer our readers to the work itself; suffice it to say, that although our author contracts the throat of the chimney to four inches in width, which, as its *length* is equal to the width of the back, is usually sufficient for the passage of the smoke; he has contrived, by means of a loose pavement, to afford sufficient room for the sweeper.

In the third chapter are some easy and very beautiful experiments, illustrating the cause of the ascent of smoke: as utility is the prime object of this work, as a just idea of the principle on which smoke ascends is necessary to those who engage in the improvement of fire-places, and as many of such persons are unaccustomed to abstruse and philosophical disquisitions, he has rather chosen to communicate information on the subject by means of familiar comparisons, than fill his pages with diagrams, which would probably be unintelligible to such as are principally interested to understand them. Flattering ourselves that many readers will at once derive information and amusement from them, we make no apology for the following extract, illustrative of the subject:—
P. 363.

‘If small leaden bullets, or large goose shot, be mixed with peas, and the whole well shaken in a bushel, the shot will separate from the peas, and will take its place at the bottom of the bushel; forcing by its greater weight the peas which are lighter, to move upwards, contrary to their natural tendency, and take their places above.

‘If water and linseed oil, which is lighter than water, be mixed in a vessel by shaking them together, upon suffering this mixture to remain quiet, the water will descend and occupy the bottom of the vessel, and the oil, being forced out of its place by the greater pressure downwards of the heavier liquid, will be obliged to rise and swim on the surface of the water.

‘If a bottle containing linseed oil be plunged in water with its mouth upwards, and open, the oil will ascend out of the bottle, and passing upwards through the mass of water, in a continued stream, will spread itself over its surface.

‘In like manner when two fluids of any kind, of different densities, come into contact, or are mixed with each other, that which is the lightest will be forced upwards by that which is the heaviest.

‘And as heat rarefies all bodies, fluids as well as solids, air as well as water, or mercury,—it follows that two portions of the same fluid, at different temperatures, being brought into contact with each

each other, that portion which is the hottest being more rarefied, or specifically *lighter* than that which is colder, must be forced upwards by this last.—And this is what always happens in fact.

• When hot water and cold water are mixed, the hottest part of the mixture will be found to be at the surface above;—and when cold air is admitted into a warmed room, it will always be found to take its place at the bottom of the room, the warmer air being in part expelled, and in part forced upwards to the top of the room.

• Both air and water being transparent and colourless fluids, their internal motions are not easily discovered by the sight; and when these motions are very slow, they make no impression whatever on any of our senses, consequently they cannot be detected by us without the aid of some mechanical contrivance:—But where we have reason to think that those motions exist, means should be sought, and may often be found, for rendering them perceptible.

• If a bottle containing hot water tinged with log-wood, or any other colouring drug, be immersed with its mouth open, and upwards, into a deep glass jar filled with cold water, the ascent of the hot water from the bottle through the mass of cold water will be perfectly visible through the glass.—Now nothing can be more evident than that both of these fluids are forced, or *pushed*, and not *drawn* upwards.—Smoke is frequently said to be drawn up the chimney;—and that a chimney draws well, or ill;—but these are careless expressions, and lead to very erroneous ideas respecting the cause of the ascent of smoke; and consequently tend to prevent the progress of improvements in the management of fires.—The experiment just mentioned with the coloured water is very striking and beautiful, and it is well calculated to give a just idea of the cause of the ascent of smoke. The cold water in the jar, which, in consequence of its superior weight or density, forces the heated and rarefied water in the bottle to give place to it, and to move upwards out of its way, may represent the cold air of the atmosphere, while the rising column of coloured water will represent the column of smoke which ascends from a fire.

• If smoke required a chimney to *draw* it upwards, how happens it that smoke rises from a fire which is made in the open air, where there is no chimney?

• If a tube, open at both ends, and of such a length that its upper end be below the surface of the cold water in the jar, be held vertically over the mouth of the bottle which contains the hot coloured water, the hot water will rise up through it, just as smoke rises in a chimney.

• If the tube be previously heated before it is plunged into the cold water, the ascent of the hot coloured water will be facilitated and accelerated, in like manner as smoke is known to rise with greater facility in a chimney which is hot, than in one in which no fire has been made for a long time.—But in neither of these cases can it, with any propriety, be said, that the hot water is *drawn* up the tube.—The hotter the water in the bottle is, and the colder that in the jar, the greater will be the velocity with which the hot water will be forced up through the tube; and the same holds of the ascent

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of hot smoke in a chimney.—When the fire is intense, and the weather very cold, the ascent of the smoke is very rapid; and under such circumstances chimnies seldom smoke.

‘As the cold water of the jar immediately surrounding the bottle which contains the hot water, will be heated by the bottle while the other parts of the water in the jar will remain cold, this water so heated, becoming specifically lighter than that which surrounds it, will be forced upwards; and if it finds it's way into the tube will rise up through it with the coloured hot water.—The warmed air of a room heated by an open chimney fire-place has always a tendency to rise, (if I may use that inaccurate expression,) and finding its way into the chimney frequently goes off with the smoke.’

In the conclusion of this valuable essay, the count informs us, that he intends to propose some improvements in the construction of kitchen fire-places; and that he is preparing for publication, an essay on cottage fire-places, in which he hopes to show, that three quarters at least of the fuel which is now consumed by cottagers ‘in cooking their victuals, and in warming their dwellings, may be saved with great ease and without any expensive apparatus.’ The following short observation on the unnecessary consumption of fuel in the metropolis is too striking to be omitted:

—P. 373.

‘The enormous waste of fuel in London may be estimated by the vast dark cloud which continually hangs over this great metropolis, and frequently overshadows the whole country, far and wide; for this dense cloud is certainly composed almost entirely of *unconsumed coal*, which having stolen wings from the innumerable fires of this great city has escaped by the chimnies, and continues to sail about in the air, till having lost the heat which gave it volatility, it falls in a dry shower of extremely fine black dust to the ground, obscuring the atmosphere in its descent, and frequently changing the brightest day into more than egyptian darkness.

‘I never view from a distance, as I come into town, this black cloud which hangs over London without wishing to be able to compute the immense number of chaldrons of coals of which it is composed; for could this be ascertained, I am persuaded so striking a fact would awaken the curiosity, and excite the astonishment of all ranks of the inhabitants; and *perhaps* turn their minds to an object of economy to which they have hitherto paid little attention.’

The fifth essay contains a short account of several public institutions lately formed in Bavaria: of the military academy at Munich; of the means used to improve the breed of horses and horned cattle in Bavaria and the Palatinate; of a scheme for employing the soldiery in repairing the highways, and public roads; and of the measures adopted for putting an end to usury at Munich.

In reviewing this most valuable work, we have felt no inconsiderable difficulty in our attempt to make any tolerable analysis: it contains so few superfluous words, and so much important matter is compressed in a small compass, that we do not pretend to have afforded our readers an adequate view of it's extent and excellence; our object has been to give such an idea of it's importance, that they may be induced to peruse it with attention in their own studies; and

and we do not hesitate to assure them, that their expectations, however highly they may be raised, will not be disappointed. Of so valuable a character as count Rumford, we may surely be allowed to exclaim :

“ Illum agit pennâ metuentes solvi
Fama superstes.”

L. M. S.

CLASSICAL LITERATURE.

ART. IV. *The History of Rome*, by Titus Livius. *Translated from the Original, with Notes and Illustrations*, by George Baker, A. M. In Six Volumes, 8vo. About 3300 pages. Price 1l. 16s. in bds. Cadell and Davies 1797.

THE office of a translator has been too much depreciated. It's utility alone ought to preserve it from contempt; for who does not perceive it to be exceedingly desirous, that the valuable stores of ancient literature should, as much as possible, be rendered accessible to readers, who have not enjoyed the benefit of a classical education? But, beside this, the difficulty of the task—the learning, judgment, and taste, which are requisite to execute it with success—may justly rank the correct and elegant translator of greek and roman writers among the respectable claimants of literary fame. Nor is it any reasonable discouragement to attempts of this kind, that most of these writings have been already translated: for, not to mention the difficulty of procuring many old publications, the alteration which is perpetually, though almost insensibly, taking place, in the language of every country, and it's fashionable mode of writing, may afford a good reason for substituting, after a certain interval, new translations in the room of the old. The version of Livy, which was furnished to the english public, some two hundred years ago, by the industrious Holland, was, doubtless, very acceptable in it's day: and the translations published in London, in 1744, and in Edinburgh in 1761, had each it's respective value and use; and are still gathered up by the english reader of history, or the classical tyro, to assist his studies. Yet, without disparaging former translators, Mr. Baker may deserve the thanks of his countrymen, for having gone through the laborious task of translating so large, and, in some respects, so difficult a work as Livy's Roman History. We have pleasure in adding, that this translator has the merit, not only of laudable intention and diligent perseverance, but of successful execution. With a competent knowledge of the language, he appears to have possessed a just perception of the spirit of his author. Without departing too widely from the literal meaning of the original, he has expressed the ideas of his author with a judicious accommodation to the english idiom, and in an harmonious flow of english language, which gives his work the air of an original. The peculiar strength and dignity of Livy's style is, in general, happily preserved, while, at the same time, his meaning is accurately expressed. We see reason, from the comparison which we have made of various parts of this translation with the original, and with the last translation, to pronounce it a valuable performance, which

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will do credit to the author, and be highly acceptable to the public. A short passage may suffice to give the english reader a specimen of the style in which this translation is written, and to enable the classical reader, by comparing it with the original, to judge of its merit. We shall select a passage, which relates an entire story within a small compass ;—the well-known incident of the unjust determination of the roman people, when they were chosen arbitrators between the people of Ardea and Aricia concerning some disputed lands. Vol. 1, p. 336.

‘ This honourable victory obtained over their enemies, the people disgraced at home, by a scandalous decision of a dispute concerning the boundaries of their allies. The people of Aricia, and those of Ardea, had often disputed in arms the right of property to a certain district of land, and, wearied by many losses on both sides, referred the affair to the arbitration of the roman people. Both parties attended to support their claims, and an assembly of the people was held, by the magistrates, at their request ; here the matter was debated, with great vehemence ; and, after the witnesses had been produced, when the tribes ought to have been called, and the people proceed to give their suffrages, there arose one Publius Scaptius, a plebeian, a very old man, who said, “ Consuls, if I may be permitted to speak on a matter which concerns the interest of the commonwealth, I will not suffer the people to proceed in a mistake, with respect to this cause.” The consuls saying, that he was not worthy of attention, and should not be heard, he exclaimed, that the cause of the public was betrayed ; and on their ordering him to be removed, called on the tribunes for protection. The tribunes, as in almost every case, they are rather ruled by, than rule the multitude, to gratify the populace, who wished to hear him, gave liberty to Scaptius to say what he pleased. He then began with informing them, that “ he was now in his eighty-third year, and that he had served as a soldier in the very district in dispute, and was not young at that time, that being his twentieth campaign, when the operations against Corioli were carried on. He could, therefore, speak with knowledge of an affair, which, though after such a length of time it was generally forgotten, was deeply fixed in his memory. The lands in dispute, he said, had belonged to the territory of Corioli, and when Corioli was taken, became, by the right of war, the public property of the roman people. He wondered by what precedent the ardeans and aricians could justify their expectations, of surreptitiously wresting from the roman state, by making it an arbiter instead of proprietor, its right to a tract, to which, while the state of Corioli subsisted, they had never advanced any kind of claim. For his part, he had but a short time to live ; yet, he could not prevail on himself, old as he was, to decline asserting by his voice, the only means then in his power, a title to those lands, which, by his vigorous exertions as a soldier, he had contributed to acquire : and he warmly recommended it to the people, not to be led by improper notions of delicacy, to pass a sentence subversive of their own rights.”

‘ The consuls, when they perceived that Scaptius was heard, not only with silence, but with approbation, appealed to gods
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and men against the infamy of the proceeding; and, sending for the principal senators, went round with them to the tribes, beseeching them “not to be guilty of a crime of the worst kind, which would afford a precedent still more pernicious, by converting to their own use a matter in dispute, whereon they were to decide as judges. Especially when, as the case stood, although it were allowable for a judge to shew regard to his own emolument, yet the utmost advantage that could accrue from the seizure of the lands, would by no means counterbalance the loss which they must sustain in the alienation of the affections of the allies, by such an act of injustice: for the loss of reputation and the esteem of mankind are of importance beyond what can be estimated. Must the deputies carry home this account? Must this be made known to the world? Must the allies, must the enemy hear this? What grief would it give to the former, what joy to the latter! Did they imagine, that the neighbouring states would impute this proceeding to Scaptius, an old babbler in the assemblies? This indeed would serve, instead of a statue, to dignify the Scaptian name; but the roman people would incur the imputation of corrupt chicanery and fraudulent usurpation of the claims of others. For what judge, in a cause between private persons, ever acted in this manner, adjudging to himself the property in dispute? Surely, even Scaptius himself, dead as he was to all sense of shame, would not act in such a manner.” Thus the consuls, thus the senators exclaimed; but covetousness, and Scaptius, the instigator of that covetousness, had greater influence. The tribes being called, gave their judgment: that the land in question was the property of the roman people. It is not denied, that it might, with justice, have been so determined; had the matter been tried before other judges: but, as the affair was circumstanced, the infamy of the sentence was in no degree lessened by the equity of their title; nor did it appear to the aricians and ardeans themselves in more scandalous and provoking colours than it did to the roman senate.

Some clauses of this passage, while they are more harmonious, are also more accurate than in the last versions—for example, the clause *jamque editis testibus, quum tribus vocari, et populum inire suffragium importeret*, which the former translator renders, ‘when the witnesses were heard, and the tribes were just upon the point of voting,’ Mr. B. translates, ‘after the witnesses had been produced, when the tribes ought to have been called, and the people proceed to give their suffrages.’—We remark too, that while the former translator makes Scaptius address the people in the first person, Livy and the present translator relate the speech in the third person.

In a judicious preface, Mr. B. reports all that is known concerning Livy; gives an account of his work, and vindicates his character as an historian. The notes and illustrations are few: but the translator candidly apologizes for omitting several dissertations, which he had drawn up, on roman customs, &c., by observing, that they have been rendered unnecessary by Dr. Adams’s Roman Antiquities; a work, which he pronounces so excellent in it’s kind, that instructors of youth will do them injustice, if they omit to recommend it to their use.

TRAVELS. POETRY.

ART. V. *Travels in Hungary, with a short Account of Vienna in the Year 1793.* By Robert Townson, L. L. D. F. R. S. Edinburgh, &c. &c. Illustrated with a Map and 16 other Copper-plates. 4to. 524 pages. Price 1l. 11s. 6d. in boards. Robinsons. 1797.

WE read with considerable pleasure accounts of countries, which have already become familiar to us by the repeated journals and descriptions, that have been written of them, and offered for public perusal. Our expectation scarcely ever flags: different people, according to the difference of their pursuits, their tastes, their talents, and even of their tempers, view things in a peculiar light: their observation is attracted by different objects, and that, which is passed by with indifference by the traveller of one description, may be considered as of very superiour importance by the traveller of some other. This circumstance is highly encouraging: the most frequented road has yet some novelty remaining; some new flower is ever springing up to beguile the way, to excite, and to reward curiosity. But if those countries interest us, which have already submitted to the research and various description of travellers, our attention is certainly not less powerfully attracted by accounts of those, with which we are comparatively unacquainted. Of this sort is Hungary, and Dr. Townson, who has now offered to the public his corrected notes of a five months tour, is by no means unqualified to communicate very extensive and curious information, on the manners of the people, and the productions of the soil. The doctor appears to be a good naturalist, and certainly no scientific character can be more likely to profit by travelling, or to make such observations as are interesting and important. In the work before us, much mineralogical, botanical, and entomological knowledge is displayed. In the preface, Dr. T. claims indulgence for some few inaccuracies of language, which may have escaped him; an absence of eight years from Britain is the plea, and it will most undoubtedly be admitted as perfectly satisfactory. The present tour was not drawn up in Hungary; notes were taken on the spot, but they were reserved to a future period, for correction and enlargement: the Dr., however, is sensible that a far more interesting work might have appeared, had he devoted his time to the completion of it, during his continuance in the country he describes: information might easily have been obtained, where his hints are too meagre or obscure, and the turbulence of succeeding times has been very unfavourable to a free and easy correspondence.

Our author begins his work with the various learned institutions, cabinets, libraries, and literary societies, which enrich Vienna. It is somewhat remarkable, that in so large a city there should be no academy of sciences; yet such is the case, notwithstanding the collections, both private and public, of minerals and natural curiosities are extremely rich, and the libraries, extensive and valuable. The imperial library, containing 5 or 6000 volumes, printed in the 15th century, together with a large collection of prints and manuscripts, beside modern books, is open to the public for three or four hours every morning, and the librarians are extremely attentive and obliging: those

of the university labour under a disease—too ‘common to university librarians, a sort of *carus* *.’ In Germany the formation of a mineral collection is often a pecuniary speculation, and Dr. T. has published the catalogue of *coleoptera*, and their prices, of a poor man, who has formed for sale an entomological collection. Speaking of the public amusements in Vienna, our author relates, with becoming abhorrence, the *betse*, or *le combat des animaux*: ‘When,’ says he, ‘as amongst the romans, the strongest and the fiercest animals of Asia and Africa, in their native wildness, were, on particular occasions, turned loose on the arena, it might for once have formed an interesting spectacle, where the sufferings of the combatants might be lost in the novelty of the sight; but where a few dispirited oxen, under the name of wild hungarian bulls, and half-humanized bears, are turned out to be lugged by the ears by dogs, I see nothing but cruelty.’ The following is a short description of the imperial botanic garden.

p. 17. ‘From scenes like these, from scenes of misery, where the sufferings of one part of the creation are made the pastime of the other, let us turn to that beautiful and peaceful part of nature, the vegetable world. The environs of this city are not less rich in the productions of this kingdom, than the city itself is in those of the mineral; and the imperial garden of Schoenbrun I think even surpasses the imperial collection I lately described.

‘This is only an hour’s walk from Vienna; and in the severe winter of 1793 I often went there to enjoy the beauties of a tropical climate. What a pleasing contrast, when, from being battered with driving sleet, or covered with snow in my way thither, whilst the vegetable world was dead, and the very earth was hid by snow from my sight, I stepped into these hot-houses, rich with odours, and adorned with the rarest palms!

‘These hot-houses, I believe, are the finest in Europe. One range is ninety yards long and thirty feet high within; another range is nearly as high, and above a hundred yards long:—part of this is a green-house: and three more ranges of hot-houses, each about eighty yards long, but much lower than the former; and, lastly, two or three small green-houses, in one of which the alpine plants are kept during winter, as Mr. Boose, the gardener, thinks the Vienna winter too severe for them.

‘The inhabitants of these princely buildings are no ways unworthy of them; the rarest palms and shrubs peculiar to the tropics grow here in their native pride. The *corypha umbraculifera* extends its large leaves twelve or fourteen feet around; the *caryota urens* ascends to the height of sixteen or eighteen feet; the *cocos nucifera* and *elaeis guineensis* grow with great luxuriance; and many rare shrubs, natives of the same favoured climate, though not so peculiarly indicative of their country, are here equally exuberant. The *citbarexylum quadrangulare* is twenty feet high; *bignonia leucoxylen*, *malpighia glabra*, and the coffee tree, sixteen feet; and the *ruitzia*

* * *Carus est somnus altissimus, vix, aut ne vix, excitabilis, sine stertore, cum respiratione tacita, pacatissima; semiapertis oculis plerumque dormiunt omnino immobiles.* Sagar. Syst. morborum.

laciniata, carolinea princeps et insignis, with other less rare, twelve to fourteen. The *rbapis flabelliformis* has a *stipes* above ten feet high; the *bernandia sonora* and *helicteres apetala*, with their large leaves, contribute their part to beautify this princely collection.'

Adjoining to the garden is a menagerie, which at all times is open to the inspection of the curious, and on sundays the common people are admitted to the spectacle.

At Vienna, Dr. T. learnt the most unfavourable account of the hungarians; they were described as an uncivilized, and almost as a savage race; but he vindicates them from the aspersions, and considers it as the effect of national jealousy and dislike: the fact is, that the hungarians do not like their subjection to the austrian government. The crown of Hungary, from being elective, is become hereditary in the house of Austria, whose court is in Vienna; the sovereign seldom visits his dominions, and the inhabitants of Hungary consider their kingdom, blessed with a warm sun, a fertile soil, and containing near eight millions of inhabitants, as treated like a paltry insignificant province. Dr. T. thus sketches the national character of the hungarians.

P. 100. They 'are a brave, generous, and hardy race of men. Voltaire, in his Eloge of Montesquieu, speaking of this nation, says, "Une nation fiere et g n reuse, le fl au de ses tyrans et l'appui de ses souverains."

'This spirit has preserved to them some of the most valuable rights of a people, and has kept hitherto the power of the monarch from rising into arbitrary sway;—though this has varied here, as in other countries, as a weak and unfortunate, or as an ambitious and successful one has reigned. Not only when the crown was elective, as till 1682, in the reign of Leopold I., but even now that it is become hereditary, in the house of Austria, in gratitude for that emperor's driving the turks out of Hungary, it is the fundamental law of the land, that every new sovereign, on ascending the throne, shall solemnly swear to the nation to grant them their rights. These rights have been thought most sacred, and king Andrew II., in the thirteenth century, went so far as to promise, in his *diploma*, or coronation oath, to allow his subjects to take up arms against him, if he infringed them. Several of his successors have signed this *diploma*, and the same is still in use, except that this particular article, permitting the rebellion of the subjects, is protested against; but a coronation oath, of which such an article could be a part, must certainly be very favourable to the liberty of the nation.

'The two greatest privileges of a people, those of legislation and taxation, are still in their hands; and the sovereign has only a *veto* in the legislation. The choice of the palatine, a kind of viceroy, from four candidates presented by the sovereign, and the reception of strangers as denizens, are privileges likewise belonging to the people. But the king has the unquestioned right of deciding on war and peace; he has a *veto* in the legislation; the gift of the great offices in the church and state, those of the palatine, and keepers of the crown, excepted: it is he who creates nobility; and coining, and pardoning criminals, are his prerogatives,

Thus

Thus the executive government of the kingdom is in the hands of the sovereign. On his ascent to the throne, in public parade, on horseback, he draws his sword, and strikes towards the four points, indicating that he takes upon him its defence against its enemies from every quarter. But the raising of supplies for carrying on of war belongs to the nation, who can only grant them in a diet; and before standing armies were so general, when the defence of the kingdom depended on the nobility, it was here where they met, to consider of the number of troops that were to be brought into the field, being convened by the sovereign for that purpose.

But what is the nation?—Who constitutes the people?—To whom do these valuable rights belong?—In this country, as in others where society is in its childhood, the nation, alas! is only the great aristocratic body of nobles and clergy; and the productive part of the community, the citizens and peasants, have few or no rights, and no interference in public affairs; yet must submissively bear *all* the burthens of the state.

As the peasants were, till 1785, under the *glebæ adscriptio*, or in the state of villanage, they could never be considered as forming a part of the nation; and the deputies of the free towns being considered almost as intruders, it was, and still is, the aristocratic body which checks the power of the crown; and it is this body that, according to the spirit of the hungarian constitution, the sovereign should consult with, upon all important state affairs, by calling them together in a diet.*

From the constitution of the diet, however, it appears, that what in England would be called *the people* have little or no share in it: the deputies of the two and fifty counties, into which this kingdom is divided, are only the deputies of the nobility, and the *populus*, as they are called in the public acts which are in latin, are the privileged aristocracy, that is, the nobility and higher clergy*; these are exempt from public burdens, which consequently fall on the burghers and peasants; they enjoy the *exclusive* possession of all public offices and posts of honour; are *exclusive* owners of the soil, except what lies within the precincts of the free towns; are privileged as to their persons, except in a few cases, such as high treason, murder, &c.; and cannot be arrested till *after* trial and conviction! As to the *diploma* which Andrew II signed, it is not an unique instance of royal humility, or to speak more accurately, of spirit and vigilance on the part of a people—not the *modern populus* of Hungary indeed—forming a constitution for themselves. Without any formal acknowledgement by the english constitution of the people's right to take up arms against their sovereign, even in cases of notorious tyranny, the plains of Runnemedes and Naseby attest the exercise, and the successful exercise of such a power, when called forth by

* This definition, Dr. T. confirms in a subsequent part of his work, by incidentally mentioning the denomination, by which the citizens and peasantry are contradistinguished in the public acts from the *populus*: the former are most emphatically styled the *miseræ contribuens plebs*.

emergencies; the ancient constitution of Arragon, however, recognized what was called, *the privilege of union*: if after any violation of the laws, full redress, on application to the king, was not immediately granted, the *ricos-hombres de natura et de mejnada*, the nobles of the first rank; the *hidalgos et infanciones*, the equestrian order, or those of the second rank; together with the magistrates of cities, might, by authority of their own body corporate, require redress of the king, and, in case of refusal, *constitutionally* withdraw allegiance, take up arms to oppose him, and proceed to the election of another monarch. This legal association issued it's mandates under a common seal, and it's operations were conducted with regular and established formalities: it's power was successfully exercised by the arragonese in the case of Alfonso III, in the year 1287. Peter IV ratified the right in the year 1347, but soon after having defeated the leaders of the union in battle, it was finally abrogated by him, and every record was destroyed, which had formerly confirmed it*.

It appears from other parts of the volume before us, as well as from the preceding extract, that a sort of feudal system yet prevails in the hungarian dominions. In the year 1764, however, the empress Theresa published an *urbarium*, or contract, fixed by law between the landlord and the peasant, which at once shows the very degraded situation in which the peasantry were, previous to that period, and the degree of melioration which resulted. The *gleba adscriptio*, the villanage of the peasants, was suppressed by Joseph II in Bohemia and Moravia in 1781; and the suppression was extended to Hungary in 1785. Our author enlarges on the motley character of this disappointed monarch, and of his hundred plans for reformation; many of which were extremely equitable and humane, but many of them wild and visionary. In one of his mandates, he required, that at the expiration of three years all public business should be transacted in the german language! Perhaps nothing is more difficult than the introduction of an uniformity of language among different people: William the Conqueror endeavoured to circulate the norman french, among his english subjects, and a little of the jargon yet tingles in some of our ancient records; but if William was unsuccessful, what chance could Joseph have, to teach uniformity of tongue to the discordant progeny of huns, slavonians, greeks, jews, turks, and wallachians? Poor Joseph! on his death-bed, he was obliged to cancel, with his own hand, the acts of his whole government, excepting that for the suppression of the *gleba adscriptio*; in conducting his schemes, the *fiaviter in modo* was forgotten, and without it, the *fortiter in re* is unpopular and dangerous. On the accession of Leopold II to the throne, many excellent articles were agreed on by the diet which assembled: the liberty of the peasants is confirmed and enlarged, and Hungary enjoys the most complete toleration in matters of religion; public offices, and seats in the legislative council are open, as well to the protestant as the catholic, and no one is obliged to contribute towards the support of any form of religion which he disapproves.

* See Robertson's Hist. of Charles V, vol. 1, note xxxii.

Dr. T. made several botanical and mineralogical excursions among the Carpathian Alps, and had frequent occasion to smile at the timidity, and wrestle with the obstinacy of his guide. The following is a very interesting account of a deluded and hungry set of beings, who wander among the mountains in search of gold.

P. 359. ' After reposing myself a little, and observing the height of my barometer, which gave our present elevation at 1789 yards above the level of the sea, I made a tour with one of my guides to the Five Lakes. These lie in a valley we came to after we had ascended the rocks which shut up the one I had chosen for my residence: they were thawed, though a good deal of snow lay still unmelted. I found nothing new in botany; I saw once or twice the *certhia muraria*, and heard the marmot: all is granit here. In the evening I returned to my rock, where I found a comfortable *krumholz* fire to sit by. I had not long been here, and was engaged in looking over, by the light of my fire, the few things I had collected, when I heard myself addressed in german, with HIGH, WELL AND NOBLY BORN!—In such a solitary cell, and so remote from the world, and at night, to receive a visit, and to be addressed with such titles!!!—Though no fairy tale was floating in my brain, yet I could not conceive the blessed sound to come but from some aërial messenger sent to hail me KING OF PERSIA. On looking up I saw not one but three—not ambassadors from heaven, but three poor devils with haggard looks and tattered clothes.—Ah! how often do the outward senses, careful guardians over the wanderings of the mind, correct its errors and repress its wanton freaks! These were neither botanists nor chamois-hunters, but gold-hunters, and by trade shoe or *chism* makers, from Kesmark, and all more or less tinctured with alchymy, who were begging for permission to take shelter under my rock, and to warm themselves by my fire. The intrepidity and constancy of these men are surprising; they are even bolder than the chamois-hunters.—These poor fellows, like those gloomy moralists who conceive virtue to exist in suffering, and in the performance of some galling task which nature unwillingly performs, and are regardless of the little offices of kindness dictated by our own hearts, have had the misfortune to believe that mines and treasures are only found in the most inaccessible parts of the rocks: the higher these are, the more they are covered with snow, and exposed to storms, and, what is the most dangerous of all, to mists and fogs, the more eager they are to examine them: they honestly confessed to me, that they had visited these Alps, and with the same views, for the last twelve years, and had met with nothing, or next to nothing, and that they were about fifty pounds out of pocket; but, like alchemists, they hoped at last to succeed. False reasoning, on final causes, has in some degree led to this: these mighty works of God, they say, have not been created for nothing; and then, ignorant of their importance in the œconomy of nature, attribute to them an office for which they were never designed, that of producing gold, silver, and precious stones.

' The wind at night was very violent, and roared tremendously amidst this world of rocks: the fleecy clouds fled rapidly across the moon, the friend of the benighted traveller, and cheerer of this dreary

dreary solitude: yet, though thus secluded from the world, we were not sad, but free from care and sorrow; we thought and talked only of the sufferings of others. And chiefly of the chamois-hunter, who, in the eagerness of pursuit, had perhaps been led amongst the craggy precipices of the impending rocks, and now benighted, starved with hunger and cold, and worn out with fatigue, must wait there, even destitute of his usual clothing, which he had thrown aside to facilitate his course, if life should still hold out this dreadful trial, till a brighter luminary should arise to guide his steps across the hideous chasms, which now surround him with all their horrors, when, perhaps, with the rising sun, fogs and mists would come on, and cover him in still greater darkness: and of the poor deluded gold-seeker, who, in search of unexisting treasures, might now be sinking in a half-thawed lake, or, fallen into some great cavern, must now bid an eternal farewell to his visionary projects. Nor did the suffering botanist, who might be lost, and now wandering amidst this world of ruins; or who in reaching at the supposed nondescript, and falling from these towering battlements of heaven, might now be groaning out his last breath amidst these un pitying rocks, without a single friend to condole with him in his distress, not share our commiseration. And thus we made our situation enviable by comparing it with that of others harder than our own: nor was my lot so hard; I led the life of the hunting state; my toils over, I sat with my companions in fatigue by the side of a cheerful fire, and caroused over a pot of hot grog. One of my guides having shot a marmot, it was roasted, and it added to our feast.—How sweet are the smallest comforts of life when we lead an active hardy life!

On the whole, we consider the volume before us as extremely valuable and interesting; it is written in an easy and unstudied style, but every man of taste and delicacy will agree with us in censuring the coarse and licentious descriptions with which Dr. T. has occasionally indulged himself, particularly respecting the baths of Buda and Gross Wardein. A very valuable map is annexed to this work, by which may be seen, at one view, all the principal natural and artificial productions of the country, and the different nations which inhabit it; the latter, together with the *petrography*, are distinguished by colours, and the former by signs, all of which are very fully explained. The appendix is entomological and botanical, containing the observations that occurred to the author, in his examination of the insects and plants, which he collected in his tour. Dr. T. informs us, that he is preparing for the press a work, which he entitles the “*Elements or Principles of Mineralogy* :” we do not question his abilities; and, from the prospectus which he has given, we have reason to expect, that the knowledge of this curious branch of natural history will be much facilitated by his labours. O. S.

ART. VI. *A Series of Poems, containing the Complaints, Consolations, and Delights of Achmed Ardebeili, a Persian Exile. With Notes Historical and Explanatory.* By Charles Fox. 8vo. 276 pages. Price 8s. Bristol, Cottle; London, Robinsons. 1797.

ALTHOUGH Mr. Fox, in a copious introduction, has given us a portion of the persian history, and sketched the desolating contests between the sectarian descendants of the prophet Mohammed, he has afforded us but very little information respecting the character and situation of the poet Achmed, whose 'plaints, consolations and delights,' are the subject of the present article. All that we can collect is, that Achmed flourished during the sovereignty of Shah Sefi 11, who was invested 'with the sword of authority' in 1664, and, after a reign of thirty years, fell a victim, as his father and grandfather had done before him, to inebriety and libidinous indulgence.— Achmed unexpectedly rose to favour, 'without any departure from the principles of integrity,' even in this dissolute and abandoned reign, but Mr. F. is unable to inform us at what period he was received into favour, when he became exile, and on what account, or whether on any but the caprice of the despot. Mr. F. observes, that even the early habitudes and reflecting mind of Achmed 'seem to have afforded no insuperable barriers against the seductive pomp and luxury of the court, the banquet, and the haram.' Some few of the poems, indeed, written probably before his banishment, betray the warm voluptuous temperament of the author; the utmost delicacy, however, pervades them, and the perusal will suffuse no blush over the chastest cheek.

Indeed the general cast of these poems is a composed and tender melancholy, mingled with a strong tincture of religious sentiment; and Achmed, the solitary and the exiled Achmed, beguiles his wanderings, and soothes all his sorrows, in the contemplation of a kind and omnipresent deity:

'As roll the stars around the radiant pole,
I contemplate the power that gave them birth,
And gives expansion to the free-born soul,
To raise it's views above this little earth.'

In many of these effusions, the poet breathes the finest sentiments of liberty and independence: with such an unfettered soul, is the cause of his banishment from the court of a brutal and ferocious tyrant questionable?

Some few of these poems are in the anacreontic style: we transcribe the first, which is delicate and simple. P. 1.

'YESTERDAY.

'Say, ye studious, grave, and old,
Tell me, all ye fair and gay,
Tell me, where I may behold
The fleeting forms of Yesterday?
'Where's autumnal-plenty sped?
Winter! where's thy boisterous sway?
Where's the vernal flowret fled?
Summer! where's thy Yesterday?
'Jocund sprites of social joy
Round our smiling goblet play;
Flit ye powers of rude annoy,
Like the ghost of Yesterday.

'Odorous

• Odorous sweets,—and Kerzerom wine,
Hither, boy ! with speed convey ;
Jasmin wreaths with roses twine,
Ere they fade like Yesterday.

• Brim the bowl, and pass it round ;
Lightly tune the sportive lay :
Let the festal hour be crown'd,
Ere 'tis lost like Yesterday !'

It appears from these poems, that Achmed, when he fled from the court of Shah Sefi, retired to some solitary cavern, and passed the remnant of his days in total seclusion from the world. An enthusiastic admirer of wild untutored nature, several traces occur of very accurate observation, and we were frequently reminded of passages in the most highly esteemed authors, as we perused these poems of Achmed. The lines to the sun-flower, which grows wild in the vallies of Persia, beautifully illustrate the course of a constant and untired follower of Truth, in her flight ' through all the realms of day :'

• If on this earth, that man sublime there be,
That man, O lovely flower ! resembles thee.'

This idea is evidently taken from the natural history of the sun flower, so poetically described by Thomson :

But one, the lofty follower of the sun,
Sad when he sets, shuts up her yellow leaves,
Drooping all night ; and when he warm returns,
Points her enamour'd bosom to the ray.

The moral application of the persian poet, however, gives him an infinite superiority.

The fondness of the nightingale for the rose, says St. Pierre, in his *Studies of Nature*, has given birth to many beautiful oriental fictions. Several of these poems attest the truth of his remark, nor is the mournful music of this sweet nocturnal warbler, unnoticed by the pensive Achmed :

• Ev'n as the voice of melody is thine,
To chaunt the requiem of thy murder'd mate :
So be some tender consolation mine,
Through all the dark severities of fate.'

The second line of this stanza will immediately bring to the recollection of our readers Virgil's most affecting description of the plundered nightingale :

Qualis populeâ mœrens Philomela sub umbrâ,
Amisso queritur foetus, quos durus arator,
Observans, nido implumes detraxit ; at illa
Flet noctem, ramoque sedens miserabile carmen
Integrat, et mœstis late loca questibus implet.

GEORG. IV. l. 511.

It is almost unnecessary to say, that Thomson's description,

But let not chief the nightingale lament
Her ruin'd care, &c. SPRING, l. 711.

is almost a literal translation of the above passage from the mantuan bard.

We have said, that the general cast of Achmed's poems is religious; and indeed they are enriched with effusions of the finest morality: his disappointment faded into complacency, he views every thing with the eye of a philosopher. Our readers will be pleased with the following short poem on the omnipresence of the deity; P. 93.

Why was this Spirit, ardent still to rise,
Chain'd in a dungeon of compacted clay?
Why were those thoughts, aspiring to the skies,
In heavy fetters doom'd to pine away?

Strange—mystic union of discordant things,
Beyond the powers of Reason to descry:
Like the wild ostrich of the waste, whose wings
Tho' strongly nerved, yet are not form'd to fly.

O sluggish clay, that bend'st thy inmate down,
Low to the parent dust that gave thee birth!
I fain would spurn thee, all thy ties disown,
And roam a pilgrim from the realms of earth.

Roam where? What unknown worlds wouldst thou explore?
Where rest in boundless space thy weary flight?
Float o'er etherial oceans without shore,
Mount to the stars—or sink in endless night?

What is thine aim? What mighty object, say,
To rise above this sublunary sphere?
Ev'n Him, who reigns o'er all the realms of day,
Say, dost thou seek? Vain man! then seek him here,

For his almighty Wisdom, Power, and Love,
Are neither circumscribed by time, nor space,
But perfect here, as in the realms above,
Sustain the myriads of the human race.

Here shall the faithful heart with transport own,
God's awful presence fills not Heaven alone.'

On perusing the fourth stanza, we were immediately struck with the similarity of bewildered thinking, which agitated the minds of Achmed and of Shakspeare, in the contemplation of a futurity:

Ay but to die, and go we know not where;
To lie in cold obstruction and to rot;
This sensible warm motion to become
A kneaded clod; and the delighted spirit
To bathe in fiery floods, or to reside
In thrilling regions of thick-ribbed ice;
To be imprison'd in the viewless winds
And blown with restless violence round about
The pendant world, &c.

MEAS. for MEAS. Act iii, Sc. 1.

Poep

Poor Achmed in his banishment had to lament the infidelity of his Selima—the lovely and the beauteous Selima, the idol of his soul! she was either seduced or violated by some savage rival, and the son which she bore him, a soldier wounded in battle, wandering over rocks and glens, is sheltered and caressed by the aged Achmed:

‘Thou art the child of her in life adored,
And still in death remember’d with a sigh;
‘Thou art the offspring of a man abhorr’d,
Whose memory often clouds my mental eye!
‘Yet learn this truth, from his once deadly foe:
I felt more pleasure here to shield his son,
Than he, ambition’s votary, could forego,
When his career of short-lived power was run.’

Many tender and beautiful little poems are addressed to Selima, but we have already extended this article to so considerable a length, that we scarcely dare venture to extract any. The following, however, with most readers, will surely plead its own excuse:

P. 105. ‘TO SELIMA.

‘Where are you flown, ye hours of gay delight,
When countless beauties crowding on my view,
Seem’d by some mystic concord to unite,
In forms of fair enjoyment, ever new?

‘When, as the nectar’d goblet pour’d around
Its smiling treasures to the sons of Joy:
The echoing roofs learnt only to resound,
“These, these are pleasures that can never cloy.”

‘Then, spurning ev’ry fear of Fortune’s frown,
Time’s rapid progress, or the shafts of Fate;
I fondly call’d thee, Selima! my own,
And deem’d my raptures of no mortal date.

“Let holy dervishes of Eden dream,
And clasp the visions of celestial bliss,
They ne’er beheld thy heav’nly beauty’s beam,
Nor from thy lips received a houri’s kiss.

“O let my soul, transported as I gaze,
Proclaim thy triumph o’er the rising day;
See, light-wing’d clouds obscure his blushful blaze,
While gladden’d Nature hails thy living ray!

“O Selima! Enchantment reigns around,
Whene’er thy magic fingers touch the lyre;
But when thy voice accords its sweeter sound,
E’en list’ning seraphs with delight expire!”

‘Thus, I, exulting in each rapturous hour,
Ne’er bade my heart with grateful ardors glow
To Him whose goodness gave: his vengeful power
Reversed each charm, and plunged me deep in woe.

' Yet, can my wounded spirit e'er repine?
 Has it not known the heart's supremest joy?
 The blest idea ever shall be mine,
 Nor can eternity that bliss destroy.'

Mr. F. employs the latter part of his introduction to these poems in vindicating the mohammedans from the charge of intolerance: 'the mahomedans,' says he, 'have long born the stigma of an uncharitable narrowness of mind towards people of other professions, and christians in particular.' We are inclined to believe there is not much truth in this remark: the bigot in every religion will calumniate, with the charge of intolerance, the believer in any other; and such christians only, who are ignorant, or are themselves really intolerant, have imputed to the mohammedans a spirit, which, as a body, they certainly do not possess. Men of enlightened and philosophic minds have rather acknowledged an extensive exemption of the mohammedans from the charge of intolerance. Dr. Robertson observes,* that 'the followers of Mahomet are the only enthusiasts, who have united the spirit of toleration with zeal for making proselytes, and who, at the same time that they took arms to propagate the doctrine of their prophet, permitted such as would not embrace it, to adhere to their own tenets, and practise their own rites.' In attestation of the truth of this remark, though eight centuries elapsed from the time that the moors invaded Spain, to the time of their expulsion in the reign of Ferdinand and Isabella, the ancient manners and laws of Spain survived every shock of conquest and revolution, together with the introduction of a new and hostile religion. In our review of a late publication, moreover, (Major Ouseley's Oriental collections: see vol. xxv, p. 618) we noticed, that the tenth article was on the 'christianity of the mohammedans; the author selects several passages from a curious treatise on the mohammedan religion, showing the sanctity with which our Saviour is regarded by the moslems. Alas! we christians have many a lesson yet to learn of toleration, and Mr. Erskine, the new champion for intolerance, may blush when he reads the beautiful maxim of hindoo theology, 'the tree doth not withhold her shade, even from the wood-cutter!' These savages, as we humanely call them, believe all religions to be equally acceptable to the Supreme Being, assigning as a reason, that if the author of the universe preferred one to another, it would have been impossible for any other to have prevailed, but that which he approved (see the 'Institutes of Menu,' lately published by sir William Jones).

Mr. F. has moreover combated the idea, which is certainly prevalent among christians, that the paradise of a mohammedan is peopled with black-eyed houris, and that sensual enjoyment in a future state is the real doctrine of the moslems. Those passages in the Koran, which seem to countenance this notion, he considers as merely figurative, and quotes several persian authors to establish the opinion. The poems which we have just been reviewing of Achmed are certainly very strongly corroborative of the purity of a mohammedan paradise: the

* Charles V, vol. i, p. 176.

lonely exile entertained the most sublime and exalted sentiments of the deity, his poems breathe the purest philanthropy, and the felicity which Achmed anticipated was totally uncontaminated with the grossness of sensuality.

How far Mr. F. may lay claim to the praise of fidelity in his translation, we are unable to say; we can only observe, that the poems at present before us are elegant in their language, delicate in their sentiment, and seem to be the unstudied effusions of a cultivated mind.

ART. VII. *English Lyrics.* 8vo. 60 pages. Price 2s. 6d. Liverpool, Crane and Jones; London, Cadell and Davies. 1797.

THE tones of this harp are indeed most sweet, and the chords of it are struck by a hand, well-skilled to soften or to swell the sound, to vary and accommodate the measure, as the subject of the song requires. These english lyrics are evidently the effusions of genius and taste: they are correct, elegant, and tender; the first, inferior to none in the delicacy of sentiment which pervades it, we shall offer to the perusal of our readers; who will not pass over, with an unobserving eye, the beautiful image contained in the third stanza:

—P. 5.

• *Lies found in a bower facing the South.*

• Soft cherub of the southern breeze,
Oh! thou whose voice I love to hear,
When lingering thro' the rustling trees,
With lengthened sighs it sooths mine ear!

• Oh! thou whose fond embrace to meet,
The young Spring all enamoured flies,
And robs thee of thy kisses sweet,
And on thee pours her laughing eyes!

• Thou at whose call the light fays start,
That silent in their hidden bower
Lie penciling with tenderest art,
The blossom thin and infant flower!

• Soft cherub of the southern breeze,
Oh! if aright I tune the reed
Which thus thine ear would hope to please,
By simple lay, and humble need;

• And if aright, with anxious zeal,
My willing hands this bower have made,
Still let this bower thine influence feel,
And be its gloom thy favourite shade!

• For thee of all the cherub train,
Alone my votive muse would woo,
Of all that skim along the main,
Or walk at dawn yon mountains blue;

• Of all that slumber in the grove,
Or playful urge the gossamer's flight,
Or down the vale or streamlet move,
With whisper soft, and pinion light.

• I court

- I court thee, thro' the glimmering air,
When Morning springs from slumbers still,
And waving bright his golden hair,
Stands tiptoe on yon eastern hill.
- I court thee, when at noon reclined,
I watch the murmuring insect throng
In many an airy spiral wind,
Or silent climb the leaf along.
- I court thee when the flow'rets close,
And drink no more receding light,
And when calm eve to soft repose,
Sinks on the bosom of the night.
- And when beneath the moon's pale beam,
Alone mid shadowy rocks I roam,
And waking visions round me gleam,
Of beings, and of worlds to come.
- Smooth glides with thee my pensive hour,
Thou warm'st to life my languid mind;
Thou cheer'st a frame with genial power,
That droops in every ruder wind.
- Breathe cherub! breathe! once soft and warm,
Like thine, the gale of fortune blew,
How has the desolating storm
Swept all I gazed on from my view!
- Unseen, unknown, I wait my doom,
The haunts of men indignant flee,
Hold to my heart a listless gloom,
And joy but in the muse and thee.'

The picture of Morning, in the eighth stanza, 'waving bright his golden hair,' brought to our recollection some beautiful line which we remember to have seen on a painted pane, ornamenting one of the gothic windows of a cottage in the vicinity of Elangolles, the lonely and romantic residence of two ladies well known to every traveller through North Wales: the lines are written under a female figure, representing morning with long and flowing hair:

Morninge.

Fayre nymph whose chaste and fragrant beauties runne
A course that honours and prevents the sunne:
'Tis thou that breakinge through the lyghtened ayre
Com'st first abroad and shak'st daye from thy haire.

The word *prevent*, in the second line, is used in it's original meaning, and seems to be a literal translation of the latin *prævenire*; it is unfrequent in this sense, except in old english: we have an instance of it's being thus used in our common prayer book 'prevent us, O Lord! in all our doings,' &c.

The next 'english lyrick' is, an 'ode to Fortune,' in which some celebrated characters are introduced, Galileo, Mary queen of Scots, Lewis XIV, &c. in order to display, how low do the mighty fall at the caprice of fortune! Next follows a lively 'Anacreontic'

to which succeed three beautiful stanzas, addressed to 'Fancy:' the 'verses sent to a lady with a prize carnation' have the following most delicate conclusion: the poet addresses himself to the flower, and instructs it thus to plead to his mistress:—P. 16.

' But tell her, I with reason fear'd,
A stem like thine could ne'er sustain
Singly, so weak, so unprepar'd,
The driving wind, the beating rain;
And say, that hence a stronger reed
I stationed at thy friendless side,
A guardian band round each convey'd,
And both in happy union tyed,
That wedded thus, safe could thy gentle form,
Pour forth its opening sweets, and mock the coming storm,

' Thus, sweet ambassadess, from me,
Thus, beauteous flower, bespeak the fair,
And if she should the moral see,
(For more is meant than meets the ear)
And if thou mark a truant smile,
Quick o'er her bright'ning features fly,
And if a vivid gleam, the while,
Fire the blue lustre of her eye;
Ah! then, thou loveliest flower! kind, faithful be,
And bear one fond, one warm, one trembling vow from me.'

' The adieu,' is an affectionate farewell between a soldier and his love.

Next follows an ode to the stern majesty of 'Reason;'

' ————— thine homage due
To thee my venturous hand shall pay,
And careless of the muse,
Force from the sluggish strings th' involuntary lay.'

The poet, like Anacreon, begins with a complaint against his rebellious wires:

Θείω λήγειν Ἀτρίδας,
Θείω δὲ Κάδμοι ἄδιν·
Ἡ βάρβιτος δὲ χορδαῖς
Ἔρωτα μῦθον, ἤχει:

superior to the greek, however, he conquers their obstinacy. To this ode succeed a few simple lines, written in a garden seat; after which, follows an affecting 'reverie,' of the poet, on the apprehension of losing his Julia.—P. 31.

' In some dread season of despair,
Must keen disease, must wasting pain,
Seize e'en thy form? and I be near,
To count the sighs that moan in vain;
Wipe thy damp brow, with trembling hand,
See o'er thy frame death's tremors creep,
Pate o'er thy sinking ruin stand,
And feel the grief that cannot weep.'—

The

The following few stanzas for the blind asylum at Liverpool are so exquisitely delicate, that we cannot forbear the transcription:—
p. 32.

• Stranger pause—for thee the day
Smiling pours its cheerful ray,
Spreads the lawn, and rears the bower,
Lights the stream, and paints the flower.

• Stranger, pause—with soften'd mind,
Learn the sorrows of the blind;
Earth and seas, and varying skies,
Visit not their cheerless eyes:

• Not for them the bliss to trace
The chiseli's animating grace;
Nor on the glowing canvass find
The poet's soul, the sage's mind.

• Not for them the heart is seen,
Speaking thro' th' expressive mien;
Not for them are pictur'd there
Friendship, pity, love sincere.

• Helpless, as they slowly stray,
Childhood points their cheerless way,
Or the wand exploring guides
Fault'ring steps, where fear presides.

• Yet for them has genius kind
Humble pleasures here assign'd;
Here with unexpected ray,
Reach'd the soul that felt no day.

• Lonely blindness here can meet
Kindred woes, and converse sweet;
Torpido once, can learn to smile
Proudly o'er its useful toil.

• He, who design'd for man to die;
Op'd on day the darken'd eye;
Humbly copy—thou canst feel—
Give thine alms—thou canst not heal.

The most lively fancy is displayed in 'verses, enclosing son
bride-cake, left on the toilet of a lady.' After this follows 'dream.' A few stanzas succeed; written in december 1794, for
after the capture of Kosciusko, and the consequent plunder
Poland by a banditti of kings. An 'ode to Mirth' succeeds, which
is highly poetical; the picture, which is introduced of 'Fancy,' will
strike our readers as particularly well executed.—p. 43.

• —Or see where Fancy, now in trance profound,
On some loved scene her pencil silent plies;
Nor hears the busy world that murmurs round,
Or smiles to hear, and listens to despise;
And starting now, with look impatient calls,
And bids her beaming car the lightnings bear,
Far, far beyond the realms where sun-beam falls,
Or comets on the darkness pour their glare;

And there her mysteries to her favorites shews,
 Sketching bright visions on the deepened gloom;
 Or weaves dark dreams, while as the texture grows,
 Surprise broods raptured o'er the awful loom.

Some appropriate stanzas follow, 'written with a pen given to the author by a lady who desired him to write verses with it.' The volume concludes with a poem, called 'the seraph:' an angel is introduced, as spreading his wings with Julia 'to worlds of heavenly light,' and consoling her for her departure from these 'hapless realms,' to which she has bidden adieu.

After the space we have allotted to these pages, and the specimens we have given of our author's poetical talents, it is unnecessary to make any general observations; we doubt not but our extracts will sanction the high terms of commendation, with which we spoke of these poems in the beginning of the article.

ART. VIII. *Elegy to the Memory of the Rev. William Mason.* 4to. 15 pages. Price 1s. Cadell and Davies. 1797.

THIS tribute to the spirit of an aged bard is not unworthy the object of it's celebration: solemn and dignified versification is united with appropriate imagery, and they together form a funeral anthem, harmonious and pathetic.

ART. IX. *The Country Parson, a Poem* by John Bidlake, B.A. Chaplain to His Royal Highness the Duke of Clarence, and Master of the Grammar School, Plymouth. 12mo. 29 pages. Price 1s. Cadell and Davies. 1797.

MR. BIDLAKE has, on other occasions, evinced a talent and a predilection for descriptive poetry; his present production does not, indeed, display much fervour of imagination, and the descriptions with which it abounds are rather remarkable for the accuracy of their outline, than the brilliancy of their colouring. The subject of the poem recalled to our memory the short, the simple, and the sweet description of a country parson, which Dr. Goldsmith has given in his *Deserted Village*; 'Near yonder copse, &c.' These beautiful lines, perhaps, made us somewhat fastidious, and prompted a comparison, rather unfavourable to the poem before us.

ART. X. *An Ode to the Livery of London, on their Petition to His Majesty for kicking out his worthy Ministers. Also An Ode to Sir Joseph Banks, on the Report of his Elevation to the important Dignity of a Privy Counsellor. To which is added, A Jeremiad to George Rose, Esq.* By Peter Pindar, Esq. 4to. 44 pages. Price 1s. 6d. Walker. 1797.

OUR readers and ourselves have so frequently been amused by the pathetic, the playful, the serious, and the satyrical effusions of Peter Pindar, that considerable expectation is excited, when any new production is announced to us from his versatile pen. In the present instance, as in some few former, disappointment has been

a few physicians, for the purpose of selling licenses, and of applying their noses to bottles and gallipots? and yet in the course of a century and a half, what has been their great boast of duty beyond granting licenses and inspecting drugs?

‘I know some busy fellow will be ready here to push under my eyes the three volumes of *transactions*—I am glad of the appeal, first, Because that work furnishes me with a puny standard, by which I can accurately measure the gigantic indolence of the college for one hundred and fifty years: and, 2dly, The preface to it furnishes a kind of confession, which, had it been followed up by true penitence, that is, by a total change of their corrupt bye-laws, science, which they confess to have for their object, might have been restored, and posterity would only have had to lament, that the reformation did not take place a century and a half sooner.’

‘At the time of its incorporation,’ he continues, ‘it was the only scientific society (beyond the nature of a school) established by law in the metropolis. It stood a single and majestic object to attract the eyes of all philosophers, and by a continuance of its zeal for, and from the nature of, the science it was bound to promote, it would have superseded, in some measure, the necessity of founding the Royal Society, which was not established till one hundred and twenty years after.’

‘There are very few branches of natural science, which that learned body has protected, encouraged, and advanced, which might not have come within the scope of the College of Physicians. The pursuit of the latter would have been natural knowledge with respect to medicine indeed; but when any one shall calculate the numerous relations of the different sciences to medicine, he will find there were still ample and unbeaten fields for the College to have displayed its industry and talents in, and we might now have had to contemplate a durable monument of its fame, not much inferior, perhaps, in magnitude, and certainly, from the nature of their labours, as tending to the health of mankind, not inferior in public utility, to the Philosophical Transactions.’

‘I need not insist that the greater part of, but perhaps all, the papers in that stupendous and venerable collection, which relate more immediately to medicine, would have been the offspring and ornament of the College; and I can conceive that philosophers in every science, as its fame arose, would have been proud to have added something to its stores, nor that the predilection of a NEWTON or a BOYLE for the Royal Society would have prevented them, though not members of the college, from furnishing its annals with many an useful discovery or observation. But independent of external assistance, the number of physicians, the increasing taste for science, and the rapid progress of it, from about the middle of the last century, would have furnished a constant stream of observation and discovery, which would have kept alive and increased the fame of the institution, but which, from causes easily conceived, has flowed into other channels, and left it, like a deserted castle in romance, “an habitation of dragons, and a court for owls.”’

The.

The causes, to which he attributes the degeneracy of the college, are the jealousy and arrogance which prompt the exclusion of men of eminence, simply because they may not have been educated at either of the universities of Oxford or Cambridge; and the suspicions, avarice, and indolence, which are generated under the shade of a chartered monopoly.

Of the poem, from the specimen before us, we cannot speak in terms of very high commendation: the numbers are frequently inharmonious, and the satire is not always keen: the contraction of *seven* into *se'en*, is totally inadmissible; speaking of light, the author says,

p. 48. 'Whose *se'en* streams mingling in one vast bright wave.'

The following lines are woefully prosaic:

p. 48. 'Then too thy Boyle! with patient voice and flow,
Questioning the four elements below.'

Again in p. 56.

'Yet rest secure, vain ~~*****~~ *ages-ast*
Shall read of *one* too mean for satire's shaft.'

This is the language of a sailor, rather than a poet: we will conclude, however, with offering a much more favourable specimen of our author's talents; indeed the errors which have been noticed, seem rather to be the effect of carelessness, than any less corrigible cause. The muse is giving a description of the sorrow which is experienced in the Elysian vales by Harvey, and other benefactors of the institution, on learning the banishment of science from the walls of the college: p. 42.

'Rather shall Fancy lead the muse's way
To the bright mansions of eternal day;
Where in Elysian vales young Zephyrs fling
Ambrosial sweets, amid perpetual spring;
And from surrounding groves, whose distant views
Display their velvet tufts in golden hues,
All-soothing Harmony steals forth to bear
Her sounds seraphic to the melting ear;—
And spirits of the wise delighted rove,
Chanting the blessings of celestial love:
There—by a bubbling fountain's chrystal side,
A willow arching o'er in leafy pride,
Ye far reclin'd, BLEST SHADES! whose winning smile,
First woo'd young SCIENCE to HYGEIA's pile—
Above the solemn group, on Wisdom's seat,
HARVEY and SYD'NHAM sat in converse sweet:—
And much they talk'd how SCIENCE on the globe,
By slow degrees, threw off her earthly robe,
And step by step would gain upon the fight,
Till mortals hail'd her in an angel's light:
And much they hop'd—when Rumour, hot and bold,
Flew with the tale the weeping Muse has told!
What were your looks, blest shades! how chang'd the grace
That spoke beatitude on every face?
Sunk into gloom, as night succeeds to day,
And all your sprightly converse fled away!

Bent on the ground, ye fix'd the sullen eye,
 And silent heav'd the deep, sad, frequent sigh:—
 What! banish'd from HYGEIA's sacred fane
 Your darling SCIENCE, with her chosen train!
 What banish'd from that shrine your hands inwrought,
 And gemm'd with brilliant truths, before untaught?
 Alas! too true—borne down by Demon-hands,
 Sunk, with fair SCIENCE, all your beauteous plans—
 Such plans *! that had but Fortune kindlier smil'd,
 Industrious Time around the fane had pil'd
 All the rich works, which Learning would have wrought;
 And many a sparkling gem by Genius brought;
 And to that globe, now dim as in disgrace,
 Which once adorn'd the dome with burnish'd face,
 Had eager Fame on vigorous pinions flown,
 And pois'd, like tip-to'd MERCURY, had blown
 So loud a trump of praise, that Europe fir'd
 At the sound, had listen'd, envied, and admir'd.

ART. XII. *The Campaign, a poetical Essay, in Two Books, dedicated, by Permission, to his Royal Highness the Duke of York.* By Robert Brown, Corporal in the Coldstream Guards. 8vo. 79 pages. Price 2s. 6d. Stockdale. 1797.

THE corporal seems perfectly sensible of the high honour conferred on him by his royal highness in patronizing the present poem. The dedication is rather too long, or we would certainly offer it to the perusal of our readers, as a specimen of adulatory composition, perfect in it's kind: 'to whom should the moistened eye of tender pity look with sympathetic gratulation, or the innocent sufferer, with bleeding heart, breathe his complaint,' cum multis aliis quæ nunc præscribere longum est! As to the poem, it describes the melancholy vicissitudes of a campaign, the carnage of a battle, and the horrors of a siege. Two or three stories are introduced, but these, as well as the various descriptions contained in it, are spun out to a tedious length. Some few passages of the poem are tolerably well executed; but we do not find any sufficiently interesting for an extract.

ART. XIII. *The Honest Thieves, a Farce in Two Acts, altered from the Committee.* By T. Knight. First acted in the Theatre Royal Covent-Garden, May 9, 1797. 12mo. 47 pages. Price 1s. Cawthorn. 1797.

* There is no doubt but that the college would have stood forward as respectable as the royal society, or any other literary institution in Europe, if its fellows had not swerved from the spirit of its charter, and thereby overturned all the excellent plans of promoting the science of physic—which the first members intended, when they petitioned the legislature for the privileges of an incorporate body.

THE plaudits of an audience will be cheaply acquired, so long as the blunders of a teague, and the hypocritical prudery of an Obadiah, can obtain them. D. M.

MEDICINE.

ART. XIV. *Medical Extracts: on the Nature of Health, with practical Observations: and the Laws of the Nervous and Fibrous Systems*, by a Friend to Improvements. 4 vols. 8vo. About 1400 p. and 9 plates. Price 28s. sewed. Johnson. 1796.

THE introduction of every new branch of science is much assisted by a clear and explicit elucidation of the particular grounds and circumstances that have led to it's application. In this point of view, these medical extracts will be found extremely useful and important. The ingenious author has here traced, with equal brevity and clearness, the different chemical discoveries which bear any relation to the institution of *pneumatic practice*; and collected with much industry and attention the most useful labours of the most enlightened of the faculty, which, by the assistance of notes, some slight alterations in the text, and a methodical arrangement, he has formed into a body of medical doctrine of great utility and importance, and capable of being easily understood.

Ded. p. ii. 'The office of the lungs being known, and the alteration of the blood from the air we breathe, and the influence of *oxygenated blood* on the nerves and animal economy, the study of physic is now become a pleasing and interesting pursuit. Nature appears sublime and simple in her operations. The great mystery of life is laid open to our view, and we are enabled clearly to comprehend, how this wonderful machine of ours depends every moment for its existence on the due supply of *air* to our lungs, displaying at once the wisdom and benevolence of the Almighty. Having learnt this intimate connection, we see the grounds for the *pneumatic practice* lately instituted; and, from the exertions of physicians in this line, we are led to entertain some hopes of seeing even those restored, who have already been despaired of by their friends. We are taught here, also, how to avoid many common and afflicting disorders incident to the human frame; and, thanks to Dr. Beddoes, and Dr. Darwin, and the Rev. Mr. Townsend, who stand confessedly the foremost among the modern improvers of medicine, the way to a prolongation of life and health, comparatively speaking, is made easy.'

The designs of the compiler, and the principles which have been attended to in the execution of his plan, are so well and so justly explained in the apology to the reader, that we may give them in his own words.

Apo. p. i. 'The reader will soon perceive that the author of *Medical Extracts* intended at first only to have presented to the public a concise view of "THE RELATION WE STAND IN WITH REGARD TO THE AIR WE BREATHE;" and as the *pneumatic chemistry* had been successfully introduced into the practice of physic,

this volume would have been succeeded with "PATHOLOGICAL EXTRACTS RELATIVE TO THE EXHIBITION OF DIFFERENT AIRS:" but the progress of *this new science* has been so slow, from the opposition which naturally awaits every great undertaking, that though the infant scion soon blossomed, and bore fruit, yet was the product scanty, and the tedious interval was therefore filled up at the desire of several scientific friends, in giving "THE RELATION WE STAND IN WITH REGARD TO HEAT,—LIGHT,—CLOTHING,—FOOD,—EXERCISE,—and lastly, THE OBJECTS WHICH EXCITE THE MIND THROUGH THE MEDIUM OF THE SENSES."

Thus, amidst numerous avocations, I have attempted to explain, more extensively than has hitherto been done, part of the system, which was first established by Dr. John Brown, and upon which the *pneumatic practice* is engrafted; a system not in *itself* at any time complete, but to be considered as a FOUNDATION and a SCAFFOLDING, which will enable *future industry* to erect a SOLID and a BEAUTIFUL EDIFICE, eminent both for its *simplicity* and *utility*, as well as for the *permanency* of its *materials*—which may not moulder, like the structures already erected, into the sand of which they were composed: but which may stand unimpaired, like the Newtonian Philosophy, a rock amid the waste of ages!

The introductory view, which is here taken of the progress of chemical science, commences with that extraordinary man Paracelsus, and is carried down to the present period. In considering this subject, the writer seems to have decided on the importance and utility of the different discoveries which are described, with much judgment, penetration, and accuracy. The general as well as medical reader must be highly gratified with the full detail of improvements here presented to him.

After this, the doctrines of attraction and the effects of heat are explained; from which the writer proceeds to the mechanical and chemical properties of the air, on each of which many interesting and applicable extracts and experimental conclusions are introduced.

The process of putrefaction is described with much neatness, perspicuity, and precision.

P. 37.—'This resolution of bodies, when philosophically considered, is equally wonderful with their formation; and is alike governed by *irregular* and *invariable laws*. Every plant brings forth its own kind, and every animal its own species. These live, they are nourished, and silently hasten to decay; they pass back to their *elementary state*, and are *again employed* as the *constituent parts* of *other vegetables* and *other animals*. Such, with respect to the material part of the creation, is the amazing circle of LIFE and DEATH! A circle in which nature keeps her steady rounds, and moves agreeably to laws established by the Almighty.

'Vegetable substances which consist of hydrogen, oxygen, and carbon, maintain for a long while their organised structure, and putrefy with difficulty. Having passed through first the *vinous* and then the *acetous fermentations*, they at length become subject to the *putrefactive ferment*, and the hydrogen of the vegetable escapes

escapes in the form of *hydrogen gas*, while the oxygen and carbon evaporate in the form of *carbonic acid gas*, leaving nothing behind but a small residuum of carbon and vegetable earth.

‘ It is different with substances containing a portion of azot. The *equilibrium of parts* is soon destroyed. Hence it is that animal excrements, which contain, like other animal matters, a quantity of azot, are added to the elements, capable of putrefaction, to form composts or dunghills.’

The view of the animal œconomy is of the popular kind, and well arranged. Without the clumsy aid of the technical phraseology of the anatomist, the author has presented the reader with a perfectly clear and intelligible account of the nature and functions of the different parts of the human fabric.

Turning from this subject, the author next considers the relation we stand in with respect to the external air. Here the philosophical reader will find, that the writer has judiciously selected a stock of materials, from the more recent chemical and physiological observations and discoveries.

The second volume contains observations on the nature of health, and the laws of the fibrous system. The actions of different powers, or what have been termed stimuli, on the human frame, such as heat, light, air, exercise, food, &c., are here explained at some length. The practical remarks on the proper kinds of food, and the most advantageous modes of taking them; on the introduction of vital air into the composition of the body, and on clothing; as well as those on the different senses and passions, are pertinent and interesting.

On the impossibility of enjoying good health, where exercise is neglected, we shall insert the following extract.

Vol. ii, p. 204. ‘ The necessity of *action* is not only demonstrable from the fabric of the body, but evident from the observation of the universal practice of mankind, who for the preservation of health in those, whose rank or wealth exempts them from the necessity of lucrative labour, have invented sports and diversions, though not of equal use to the world with agricultural employments, yet of equal fatigue to those who practise them, and differing only from the drudgery of the husbandman, as they are acts of choice, and therefore performed without the painful sense of compulsion. The huntsman rises early, pursues his game, through all the dangers and obstructions of the chace, swims rivers, and scales precipices, till he returns home, no less harassed than the soldier, and has, perhaps, sometimes incurred as great hazard of wounds or death: yet he has no motive to excite his ardour; he is neither subject to the commands of a general, nor dreads any penalties for neglect and disobedience; he has neither profit nor honour from his perils and his conquest, but toils without the hopes of mural or civil garlands, and must content himself with the praise of his tenants and companions.

‘ But such is the constitution of man, that *labour* may be styled its *own reward*; nor will any *external excitements* be requisite, if it be considered *how much happiness* is gained, and *how much misery escaped*, by frequent and violent agitation of the body.

‘The desire of *exercise* is *coeval* with life itself. Were this principle attended to, many diseases might be avoided. But, while *indolence* and *sedentary* employments prevent two thirds of mankind from either taking sufficient exercise themselves, or giving it to their children, what have we to expect but disease and deformity?’

In the third volume, after inquiring into the nature of the irritable and sentient principles, and the relation that oxygen bears to them; the author proceeds in developing the laws of excitement. Much useful matter is here also collected from various sources, and presented in a somewhat new point of view to the notice of the reader.

From this part we shall afford two short passages, one of a theoretical and the other of the practical kind.

Vol. iii, p. 388. ‘In the healthy living body *the balance of principles* is constantly kept up, by *the surface* discharging the superabundant azot and the useless aqueous fluid (*hydrogen* and *oxygen*), ammoniacal salts (*azot* and *hydrogen*), and phosphoric acid (*phosphorus* and *oxygen*);—by the lungs throwing off carbon and hydrogen, and *the blood* in the lungs and the *absorbents* of the skin taking into the system vital air (*oxygen* and *caloric*), while *the lacteals* of the intestines imbibe all these several principles.—The *just balance* of these principles in the body constitutes health and life, or, more properly speaking, is the condition necessary for the maintenance of life.

‘When the balance gets broken, a loss of health or death ensues.’

After explaining the nature of sleep, these few practical reflections occur,

P. 445. ‘From the foregoing section we learn, that *night* is the time adapted for *sleep*; and from the section on *habit*, the propriety of going to bed and rising at a certain hour.

‘We have seen how this state is produced by the proper application of stimulant powers during the day, and since it is to *accumulate irritability* in the system, the chambers in which we sleep ought therefore to be *silent*, *dark*, and *moderately cold*, and since the *chief refreshment* of sleep arises from the *oxygen*, or *vital air*, imbibed by the system, forming a part of *the digestive process* then going on, we should be *cautious* how we are surrounded by curtains.

‘In the state of nature, when the sense of hunger is appeased by the stimulus of agreeable food, and the business of the day is over, the human savage, at peace with the world, then exerts little attention to external objects; pleasing reveries of his successes in hunting succeed, and at length sleep is the result: till the system is recruited, and he awakes with fresh vigour.

‘In like manner the poor sleep little; forced, by their situation, to lengthen out their labour to their necessities, they however go to bed early in the evening, the irritable principle being exhausted by the labours of the preceding day, and they get up refreshed at sun-rise, and accumulate again fresh irritability by the coolness of the morning. The blooming complexion of our peasantry, the permanence of their good looks, and their strength and activity,

activity, compared with the sickly visage and ailing constitutions of the sons of luxury, who turn night into day, and sleep in beds of down, clearly demonstrate which mode of life is most conducive to health.

‘It is justly said by Dr. Mackenzie, that he who sleeps long in the morning, and sits up late at night, hurts his constitution without *gaining time*: and he who will do it merely in compliance with the fashion, ought not to repine at a *fashionable state of bad health*.’

In the conclusion, the author takes up the subject of suspended respiration, and considers it pretty fully. Many judicious extracts are introduced from the latest and best writers.

The last volume is introduced with these modest observations:

Ded. p. ii. ‘The late Dr. Brown mentions, in his *Elements of Physic*, “that he was acquainted with a work, whence abundant proof might be drawn to show that the laws of morality and physics rest on the same broad basis.” It is much to be regretted, that this great genius did not live to execute his intention; but to supply this want, I have assumed the pen, yet with timid steps, I venture to tread the path he has marked out. I follow “*haud passibus æquis*.”

On the brain and nervous system the author has presented his readers with a considerable portion of interesting matter.

However his principal objects in this volume are, first, to consider ‘the progress of the mind, and its vast power of improvement, which conducts us to the principles of moral philosophy;’ then to ‘contemplate the effects of great mental excitement; and lastly, its operation, when in an under proportion.’

Intro. p. xxxi. ‘I believe,’ says this writer, ‘an attempt to set forth all the emotions of the mind, and their effects on the animal œconomy, would be a work extremely acceptable to the majority of readers: but our present task is only to consider some few emotions; though the variety of these is great, and worthy in every branch of that variety of an attentive investigation. The more accurately we search into the *human mind*, the stronger traces we shall every where find of his wisdom who made it: If a discourse on the use of the parts of the body may be considered as an hymn to the Creator; the use of the *passions*, which are the organs of the mind, cannot be barren of praise to him, nor unproductive of that union of science and admiration to ourselves, which a contemplation of the works of infinite wisdom can alone afford to a rational mind; whilst, referring to him whatever we find of right, or good, or fair, in ourselves, discovering his strength and wisdom in our own weakness and imperfection, honouring them where we discover them clearly, and adoring their profundity where we are lost in our search, we may be inquisitive without impertinence, and elevated without pride; we may be admitted, if I may dare say so, into the counsels of the Almighty by a consideration of his works.

‘The *elevation of the mind* ought to be the principal end of all our studies. Whatever turns the soul inward on itself, tends to concentrate its force; and to fit it for greater and stronger flights of

of science. By looking into physical causes, our minds are opened and enlarged; and in this pursuit, whether we take, or whether we lose our game, the chase is certainly of service. If we can direct the lights we derive from such speculations, whilst we investigate as far as possible the springs, and trace the effects of our emotions, we may not only communicate to the taste a sort of philosophical solidity, but we may reflect back on the severer sciences, some of the *graces and elegancies of taste*, without which the greatest proficiency in those sciences will always have the appearance of something *disgustful and illiberal*.

Of the utility of such a plan there can be but one opinion, however differently readers may think, with respect to the manner in which its execution should be attempted.

In short, the author of 'Medical Extracts' has here presented us with a compilation, which cannot but render considerable advantage both to the medical and general inquirer. In making the extracts, the author appears, in general, to have displayed sound judgment and great attention to utility; the materials thus selected are mostly arranged with neatness, and sometimes even adorned with elegance of language. In the last volume, we must however observe, the compiler seems to have indulged too much in reflections of a *religious* kind; in some degree indeed the proper illustration of his subject might render this necessary; but in our opinion he has administered an *over dose* of this otherwise excellent ingredient.

A. R.

HISTORY.

ART. XV. *History of the Original Constitution of Parliaments, from the Time of the Britons to the present Day; shewing their Duration and mode of Election, the various Innovations and Alterations which have taken place in the State of the Representation of the People in the Reigns of the several Kings and Queens of England, the Period at which Cities and Boroughs respectively sent Members, the Times of their discontinuing to exercise the Privilege, their Restoration, &c. To which is added, the present State of the Representation: containing an impartial Account of the several Contests which took place at the last Election; Names of Proprietors and Patrons of Boroughs; contradictory Rights of Election; Charters and local Privileges; Number of Votes; State of Factions in Cities and Boroughs.* By T. Oldfield, author of the History of the Boroughs. 8vo. 584 pages. Price 8s. boards. Robinsons. 1797.

THE author endeavours in the course of this work to prove:

1. That representative parliaments existed anterior to the 49th of Henry III:
2. That they endured but one session:
3. That universal suffrage prevailed, and that a reform has become absolutely necessary.

'The ancient right of the people to an equal representation and annual parliaments being so substantially proved,' says he, page 62, 'the charge of innovation reverts to those who have caused, and to those who support the present abuses of the constitution. The spirit of reform

form which has manifested itself in many parts of the country, suffered some temporary depression from the apostasy of its leaders in the two houses of parliament, Mr. Pitt and the duke of Richmond; but it has received no inconsiderable support from the persecution it has experienced, and the virtue and fortitude with which its supporters sustained the fiery conflict. The intrinsic merit of the cause will give it increasing vigour; and as knowledge disseminates itself, the wisdom of an enlightened people will mature it into life.

Mr. Fox has declared in the last debate which took place in the house of commons at the end of the year 1796, that "he had no difficulty in saying, that under the present system, peace could never be procured; *the constitution must be restored*; the voice of the representatives of the people must prevail over the executive ministers of the crown; and the people must be restored to their just rights."

Those who remember the more than prophetic warnings of this truly great man, through the unfortunate american contest, and those who have witnessed the truth and justice with which he appreciated the events of this lamentable war, will dwell with no inconsiderable degree of earnestness on the wisdom of his opinion. May liberty then be the harbinger of peace, and may the genius of both preside over our future destiny!

We would advise such as have not already made up their minds on the subject of reform, to turn to that part of this interesting volume, in which the present state of the representation is particularised. They will then see that 110 peers return 243 members of the other house, in express hostility to the avowed principles of the constitution; and that the patronage of great commoners amounts to 159 more. The *direct influence* of the treasury, here said to consist in 22 votes only, is stated to be as follows:

13 for scottish districts,—2 for Queenborough,—2 for Windsor,—1 for Dover,—1 for Sandwich,—1 for Rochester,—and 2 for Plymouth.

We shall take our leave of this work, with a quotation from the concluding chapter.

The mode of choosing county members by freeholders was an innovation introduced by act of parliament, in the eighth year of Henry the sixth, and the practice of electing members for cities and boroughs by exclusive bodies or corporations is an innovation of a more recent date. The first parliamentary charter appearing to have been granted in the reign of Edward the fourth; and even the limitation of the right of voting under these charters appears to have originated in *bye-laws*, enacted by these corporations, by which they at first invested themselves with the exclusive right of electing members, or confined the exercise of it to persons born or apprenticed within a borough, or to such persons as they might think proper to admit to such freedom by purchase or favour. These bye-laws afterwards obtained the sanction of resolutions of committees of the house of commons on the trial of controverted elections; and these resolutions were afterwards confirmed by acts of the legislature.

Thus the right of electing members of parliament has been limited, from the whole community of housekeepers in a county, to a corporation of twelve or thirteen individuals, as is now the case at Buckingham, Malmesbury, and many other places; or to some insignificant spot

spot of ground without an inhabitant, such as Midhurst, Old Sarum, &c.

‘To correct a grievance of such flagrant magnitude, and to restore the people to their ancient rights, is an act of justice to which they have an indisputable claim.’

We formerly noticed another work entitled ‘An entire and complete history, political and personal, of the boroughs of Great Britain, &c.,’ by the same author. See Analytical Review, vol. xii, p. 374, and vol. xiii, p. 167.

ART. XVI. *Histoire, ou Anecdotes sur la Revolution de Russie en l'Année 1762. Par M. de Rulhiere:—History or Anecdotes of the Revolution that occurred in Russia in the Year 1762. By Mr. de Rulhiere. 8vo. 106 pages. Price 5s. Printed at Paris in the 5th year of the Republic (1797) and imported by De Boffe.*

THIS is one of the productions of Mr. de Rulhiere, who was attached to the french embassy at St. Petersburg, and prevented partly by threats, and partly by caresses, from publishing it during his life.

‘I was present at that revolution,’ says he, ‘which precipitated from the throne of Russia the grandson of Peter the Great, in order to place a foreigner in his room. I beheld a princess, escaping from the imperial palace as a fugitive, and on the same day forcing her husband to abandon his life and his empire together. I *knew* the actors in this terrible scene, in which, during the influence of a temporary terror, all the resources of audacity and of genius were displayed, and as I did not feel personally interested (for I travelled merely in order to make myself acquainted with the nature of different governments) I considered it as a happiness, to behold one of those rare events which characterize a nation, and during which men make a full disclosure of their respective characters.’

The late empress is described as a woman of considerable talents and unbounded ambition, faithless to the marriage bed, the usurper of a throne, and the murderer of her husband. The following is a description of her person, during the bloom of youth:

‘Her height gives her at once an agreeable and a noble air; her person and her gestures abound with graces; her appearance denotes the sovereign; all her features bespeak a great character; her neck is elevated, and where it unites with the head displays a remarkable degree of beauty: she is conscious of this, and in the various motions of her body seems anxious to develope it. She possesses a large and open forehead; her nose is nearly aquiline; her mouth is ruddy, and embellished by her teeth; her chin is rather long. Her hair, which is chestnut, is very beautiful; her eyebrows are brown, her eyes brown also, and brilliant; her complexion uncommonly fine. A certain degree of stateliness is diffused over, and exhibits the true character of her countenance.’

Peter is represented as a weak prince, who, however, possessed a good heart, and at times entertained great ideas. Even after he became emperor, he was accustomed, while speaking of Frederic the great, to say ‘the king, my master,’ and not only wore the uniform of a prussian regiment, but actually accepted of a commission in the service. By adopting the frederician code, he disgusted the lawyers; by secularizing the greek convents, he rendered the clergy his enemies; and by his attachment to foreign troops, he provoked the guards, who were, and still

still are, the real masters of the empire. It was, by means of Orloff, at once her paramour and her minion, that Catharine derached the soldiers from their allegiance. By following the advice of his courtiers and his mistress, Peter was precipitated from the throne. Indeed he appears to have been unworthy of it; for during the short respite he was suffered to enjoy, between his downfall and his death, he is said to have been employed in constructing pasteboard fortifications, and in amusing himself with his violin, his dog, and his negro, which had been restored to him, in consequence of his earnest entreaties.

Two english translations of this work have already appeared. o.

MATHEMATICS.

ART. XVII. *The Principles of Algebra*. By William Friend. 8vo. 230 pages. Price 5s. in boards. Robinsons. 1796.

THIS work is intended for the use of schools, and calculated to teach young people more 'in one month' (if we may trust to the author's own experience) 'than they would otherwise have learnt probably by the common mode in the course of a year.'

'Hence,' says Mr. F., preface, p. vi, 'I wish to recommend to the masters of schools, particularly the great schools, such as Eton, the Charter-house, Winchester, and others approaching to them in some degree of reputation for classical learning, to adopt a mode, by which every boy in their schools cannot fail of learning with great ease a very useful art. I should recommend them to divide their school into classes, consisting of not more than five boys in each class. Each class would be distinguished by the progress which it has made in numbering. The lowest probably would be able to add only, the highest probably to multiply together only two numbers under twenty. Five minutes in the morning and five in the afternoon will be time sufficient for the exercise of each class. The head master might hear two classes. The boys in the first class might hear those in the third and fourth: The boys in the second class, those in the fifth and sixth classes; and thus progressively throughout the school. Thus, no boy would be employed more than fifteen minutes on any day, and most days only ten minutes, in this exercise. By examining the lower classes, the boys in the higher classes would be very much improved: their memory would be strengthened; and in future life they would be as little likely to forget their numbering as they are, the shape of the letters in the alphabet. Another advantage proposed by classing boys in this manner is, that they may be in the habit of comparing themselves with each other in more respects than one. An overweening pride is apt at present to get the better of them, from a consciousness of superiority in the latin or greek languages; and they are surprised some years after to find, that the boys, whom they despised at school, possess talents which make them the most valuable members in society. Indeed this mode of classing a school would be attended with advantage, if the boys were questioned in geography, history and other things, by which the talents of each might be displayed: thus the vanity of early years would be checked, and men would learn to form a better opinion of themselves and their neighbours.'

As the reader, perhaps, will not easily discover how the young algebraist is to make this wonderful progress merely by pursuing the mode
of

of instruction here laid down; we shall proceed to inform him of the improvements, which the author rather too confidently supposes he has introduced into his principles of the science. He explodes the use of negative numbers, and wishes to introduce a new mathematical nomenclature: of the utility of which our readers will judge from the following innovations:—For *sign* Mr. F. uses *mark*; for *minus*, or *less*, take *away*; for *compound term*, *twofold*, *threefold*, *fourfold*, or *manifold term*; for *vinculum*, *band*; for *radical sign* $\sqrt{}$, *bent line*; for *co-efficient*, *co-part*; for *divisors*, *dividers*; &c.

Farther, because Maclaurin has illustrated the nature and operation of negative quantities by book-debts, &c. Mr. F., remarks, ‘when a person cannot explain the principles of a science without reference to metaphor, the probability is, that he has never thought accurately on the subject.’ Notwithstanding the harshness of this supposition, it is probable, that, if the object of it were still living, he would feel but little pain from it, on reflecting, that he was only classed with such *inaccurate* thinkers as Newton, Euler, Saunderson, &c.

But, notwithstanding Mr. F’s. pretended rejection of negative quantities, our readers will be surprized to find, as we truly were, that he has used them and the *sign* of them like other writers on algebra; for in page 20, where it is required to multiply $a-b$ by $a-b$, he writes $+b^2$ for the product of the two negative factors $-b$, $-b$; but says nothing on the subject that wears the form of proof or illustration.

The fact appears to be, that Mr. F. has formed objections to negative quantities, imaginary roots, &c., without sufficiently considering their nature or functions in the mathematical calculus. Their non-existence in nature forms no rational objection with the mathematician, because, strictly speaking, there is no such thing as a point, a mathematical line, cube, circle, &c.; the true question is, can the mind form correct notions of such things, and having assigned to them certain functions and properties, can it use them as instruments of calculation, or reason on them as *data*, which it would be absurd to reject or oppose? Every sciolist knows, that the whole of pure mathematics rests on this foundation.

But the reader, after having seen, that the author of these principles of algebra has employed (as far as his book goes) that class of numbers which he professes to reject, and thinking with us, perhaps, that his new terms are trifling and unnecessary, may wish to have an opportunity of judging of the perspicuity and precision of our author’s style and manners. We transcribe his definition of a root, and his remark on extracting the root of a compound term. P. 7.—

‘An index placed at the left hand of a term, having a bent line between it and the term, shews that the term expresses a number, which being repeated in a simple term as often as there are units in the index, is equal to the term under the bent line. This number is called the root of the term. Thus $^2\sqrt{9}$ means a number which multiplied into itself is equal to 9. $^3\sqrt{64}$ means a number which being repeated three times makes 64; and as 3×3 make 9, and $4 \times 4 \times 4$ make 64, the terms 3, or $^2\sqrt{3 \times 3}$, or $^2\sqrt{9}$ mean the same number, as also do, 4, $^3\sqrt{4 \times 4 \times 4}$, and $^3\sqrt{64}$. In the same manner $^2\sqrt{m}$ means a number which, repeated twice, is equal to m , $^3\sqrt{a^2 - b^2}$ means a number which, being repeated thrice, is equal to $a^2 - b^2$. Roots are distin-

distinguished by their indexes, in the same manner as the powers : Thus $\sqrt[2]{a}$ is the second root of a , $\sqrt[3]{a}$ the third root of a , $\sqrt[n]{a}$ the n^{th} root of a . When the bent line is without an index, the index 2 is understood.'

Here the author confounds the meaning of the verbs *repeat* and *multiply*.

p. 91.—'The roots of compound terms may be frequently found by certain divisions, discovered from observing the result of the multiplication of two-fold, three-fold, or manifold terms into each other.

Mult $a + b$
into $a + b$

Prod. $a^2 + 2ab + b^2 = 2d$ power of $a + b$.

'The first term is the second power of a ; the sum of the two next terms is $2a + b \times b$. If therefore, in a compound term, the first term should contain the second power of a number, and, on taking away this second power, the remainder should be divisible without a remainder, by a compound term made up of twice the root of the first term added to another term, this root, added to the term, will be the second root of the compound term. For thus from the compound term $a^2 + 2ab + b^2$ we gain $a + b$, which, multiplied into itself, gives the compound term.'

To conclude this article, which has already exceeded the limits at first intended, we must remark, that the present work appears to us an imperfect and superficial performance. We think it calculated also to give young persons unscientific notions on the subject of algebra; and though intended for the use of schools, it will be so far from supplanting the short, but elegant and comprehensive introductions of Bonycastle, Trail, and a few others in this department of mathematics, that we think it will teach the public to appreciate their value more highly.

ART. XVIII. *An Introduction to Arithmetic and Algebra*. By Thomas Manning. 8vo. 312 pages. Price 6s. in boards. Cambridge, Nicholson; London, Rivingtons. 1796.

In a modest preface, the author states, that his motive for undertaking the present publication was, to supply an introduction to arithmetic and algebra, in which every proposition should be not only so accurately demonstrated, but so fully explained, as to prevent the necessity of additional assistance. The plan has exceeded the limits at first proposed, and is to be completed, if the present attempt meet with the approbation of the public, in a second volume. The present carries the subject as far as quadratic equations, the doctrine of ratios, and the binomial theorem. This theorem, with its demonstrations, occupies twenty-three pages.

With regard to the merits of this work, in general, we think it will be found much too prolix; and the language throughout wants that neatness and precision, which constitute what may be called mathematical elegance. To say enough, and not too much, is indeed the *re plus ultra* of scientific language, but it is an excellence which Mr. M. seems not yet to have attained. The illustrations of the different cases in multiplication, the extraction of roots, and the binomial theorem, will be readily admitted as proofs of the truth of our assertion. However,

ever, as the author professes not to teach any thing new, or to subvert any principles that have been generally admitted, like the writer in the preceding article, the present introduction may be read with considerable advantage, by those who might wish to acquire some knowledge of algebra, without the assistance of a master, or other books.

F.

THEOLOGY.

ART. XIX. *The probable Progress and Issue of the Commotions which have agitated Europe since the French Revolution, argued from the Aspect of Things, and the Writings of the Prophets.* By J. Bicheno. 8vo. 95 pages. Price 2s. Johnson. 1797.

THIS ingenious, liberal, and pious writer still pursues his design of unfolding the mysteries of the Book of Revelation, and applying them to the great events of the present times. Of his former principal publication, "The Signs of the Times," a pretty full account will be found in An. Review, Vol. xvi, p. 342, and Vol. xxi, p. 65.

In an animated introduction, Mr. B. calls the attention of his readers to the present alarming state of public affairs in this country, and to the wonderful changes which are at present taking place in the general state of society. He inquires, whether the present war be a just and necessary one? whether we be fighting for the religion of the Bible, or for hierarchical robbery and corruption? for liberty, or to crush it? for ourselves, and for the king and constitution, or for tyrants and tyranny, corruption and superstition?

P. 2.—'That on the part of the continental enemies of France it is a war of ambition, and of aggrandizement, at the expence of mankind, and for the support of civil and ecclesiastical despotism, is clear enough. But how stands the case with this country? To be just and approved by heaven, it must have been necessary and unavoidable. But whether this were the case, no unbiassed person, who recollects the circumstances of its commencement, or reads, with attention and candour, the late excellent publication of Mr. Erskine, can be long in determining. Were it not that that book is in almost every one's hands, I should think it right to enter more at large into this inquiry—"Just and necessary war"! Is it just and necessary for one independent nation to make war on another independent nation, because they think proper to alter their form of government, and to call to account their oppressors? Is that a just and necessary war, which is rushed into without trying every means which can be devised for the preventing of bloodshed; and where all negotiation is spurned, and every concession, for offences given, and the most solemn protestations of friendly intentions, are rejected with scorn? Was it just to the people of *this* country, and necessary to their prosperity and safety, to plunge them into the horrors of war, and expose them to unknown evils, because the french people put to death their monarch, and to prevent imaginary consequences? If a just and necessary war comports with these principles and facts, then is the present war both just and necessary, but if not, then it is *unjust* and *unwarrantable*. Though the french, in the first moments of their intoxication, were certainly guilty of offences, yet, they as certainly did every thing, unless that of reforming their

their chains, to atone for their offence, and avoid a breach with this country. And so conscious were his majesty's ministers of this, that the destruction of the king was the only reason which they alledged to justify the dismissal of monsieur Chauvelin, the french ambassador, first to himself, and afterwards to the parliament *.

* But though the people of this country were then deceived into approbation of the minister's measures, and too many joined in the cry for this "just and necessary war;" yet most are now better informed, and the conviction of the injustice, and wantonness of it, on the part of administration, is every day becoming more general; and most begin to repent of their folly, in supporting, with their approbation, those measures which have precipitated their country to the very verge of ruin. I sincerely wish that this repentance may not come too late. To be of use, it must be general and sincere; it must not be, *only*, because we feel the pressure of the evils which our folly has brought upon us; but it must spring from the revival of principle, and be followed by a conduct becoming the conviction, that we have committed a great crime in making ourselves parties with the enemies of liberty, the destroyers of mankind; and worthy of that which is at issue.

The author proceeds to vindicate his method of exciting the attention, and awakening the apprehensions of his countrymen, by contemplating the present great occurrences of the political world as under the direction of divine Providence, and as accomplishing the predictions of the holy scriptures. Though he acknowledges the language of prophecy to be obscure, he will not admit that it is unintelligible. He very fairly claims a right to exemption from the influence of that prejudice, which has been taken up against attention to sacred predictions, "because a few crazy or deluded people have lately been uttering effusions which were called prophecies." Mr. B. does not pour forth the reveries of insanity or enthusiasm, but speaks "the words of soberness"—if they be not also "the words of truth," we are persuaded it is not for want of sincerity, diligence, learning, and ingenuity in the writer, but through the invincible difficulty of interpreting the mysterious Book of Revelation. He is, certainly, at least entitled to candid attention.

After a brief retrospect of his former publications on the prophecies, Mr. B. proceeds to further elucidations of the predictions under the emblems of the trumpets, and the vials, by comparing them with historical facts. Without attempting to follow him through the whole course of these prophecies, we must content ourselves with giving our readers one specimen of his method of interpretation. Rev. xi, 18.

P. 57.—*The nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth.* What are we to understand by the time being come for judging the dead? "One meaning of the greek word *apokatastasis* (says Daubuz), is to revenge the cause of any one by condemning. According to this notion of the word, the meaning is, that it is now the time to hear

* Mr. Erskine's View, &c. page 41.

the cause of the dead, in order to condemn their murderers by destroying them, and thus to revenge their deaths." Lowman on this passage, note (o), says, "*κρίνω*, judicare, sæpe est vindicare, itaque *νομω*, quod est *κρίνω*, vel *δικάζω*, judicare per *εκδικω* vindicare veritur, as Grotius observes. (Grot. in loc.) So that to judge, or to try the cause of the dead, or the martyrs for the truth of the christian religion, may very naturally be understood to mean, a vindication of their cause, by some eminent act of Providence in favour of it; as to vindicate, is a proper sense of judging; and, I think, more proper to the order and intention of the prophecy, than to understand it of the general judgment." Thus far, what has taken place in France countenances the opinion that the revolution there is the fall of the *tenth part of the city*, and that the seventh trumpet has sounded, and the pouring out of the vials commenced. The constituent assembly re-judged the cause of those who had been martyred for a good conscience; declared them an injured people, who deserved well of mankind; and by a solemn decree, reversed the cruel laws which had been made against the protestants, inviting the exiles to return and take possession of the estates of their fathers, which had been confiscated. Thus were the dead vindicated; and we have seen how their deaths and sufferings have been revenged on those classes and orders of men which were the active agents of persecution, and which were still the supporters of the same system: and blessed are they who continue faithful in sufferings for the truth, they shall have the reward of prophets and saints, and of them that fear God *.

Farther to confirm his interpretations, the author makes occasional excursion into the prophecies of the Old Testament. The general result is, that a period of wars and calamities, commencing in 1789 or 1792, and to continue thirty years, is appointed for the overthrow of all tyranny and corruption, civil and ecclesiastical. On the means of saving this country from the awful calamities, which await wicked and corrupt nations, the author, in conclusion, expresses himself in this serious and animated language.

P. 91.—'What shall I say? Whose repentance is it that can save us? *Theirs*, who will never hear my feeble voice.—What reformation is it which might benefit us in this awful crisis? Alas! in our extremity we turn our eyes to them who were once our confidence; but all is despair. If the whole head be sick, and the whole heart faint *, what hope can be entertained for the inferior members till these vital parts be healed? We must be radically and generally reformed, or nothing can save us: nor will seas, or fleets, (our strongest confidence) or armies be able to protect us for an hour.

* Although truth and justice oblige the author to speak in severe terms of certain orders of men, yet he means no offence to individuals; for many, even of the papal church, he has the highest respect. None would he abridge of that liberty of conscience he claims for himself; and instead of rejoicing in the sufferings of any, he wishes he had power to put an end to the distresses of all. It is system; it is the corporation; it is *L'Esprit Du Corps*.

* 'Isaiah i. 5.'

* Let

Let the nation then awake to a sense of its danger, and its duty. There is not one moment to lose. The laws still allow us to approach our rulers with our supplications.—The door is not yet quite shut.—Let us snatch the moment, and besiege every part of the legislature with our prayers and remonstrances. Let us act like men who are sensible of the danger into which we are precipitated; as men who love peace; and who wish to preserve our constitution and liberties, and avoid the horrors of their ruin.

I am sure, that those who will read these pages, are not the men that need to be told that riot and insubordination are not the means which are worthy of the christian, or proper for the attainment of the desired end. There are legal means, adequate, I hope, if steadily pursued, to the purpose.

I should think I dishonoured my subject, if I were to give way to feelings of indignation against the men who have plunged us into those calamities, which now overwhelm us. May they find mercy. It is blindness, perhaps, more than wickedness. But I cannot repress the feelings which arise in my heart at the remembrance of those men who have done all they could, in their situation, to prevent the evils which we now endure, and the still worse which we fear. I never think of that small band of faithful patriots, who have continued, from the commencement of this inauspicious war, to exert themselves to the utmost, to save their country from the ruin, which they foresaw must be the certain consequence of such a contest, without the liveliest sentiments of gratitude and esteem; nor of their patient perseverance, amidst calumny and defeat, in the service of a misled people, without admiration. They are now rewarded with the approbation of their own hearts, and the sincere attachment of all the best friends of our constitution and liberties; and posterity will not fail to honour their memory, for exertions which are now calumniated.

ART. XX. Sermons, by the late Right Reverend John Hinchcliffe, D.D. Lord Bishop of Peterborough. 8vo. 202 pages. Price 5s. boards. Taulder. 1796.

Discourses delivered from the pulpit, especially in the concise form which is become fashionable among the preachers of the present day, are better adapted to exhibit general views, and to impress general sentiments, than to communicate to the multitude regular systematic instruction concerning the evidences and duties of religion. This slight, cursory, and miscellaneous method of treating subjects, though it may not altogether satisfy the cautious inquirer, and the accurate reasoner, may, nevertheless, have its use, in conveying some scattered rays of knowledge to minds unenlightened by study, and in rendering obvious truths, or received principles, practically operative upon men's dispositions and manners. The sermons before us are of this popular kind. The author does not tax his erudition to bring forth testimonies and authorities in defence of the divine origin of christianity; but he presents before his hearers such general considerations, as may serve, without any elaborate researches into historical facts, to confirm them in the christian faith. He does not enter into any subtle speculations concerning the foundation of morals, or employ any refined casuistry on doubtful questions in ethics; but he re-

presents, in a strong point of light, the general obligations of virtue, and powerfully enforces a diligent attention to the duties of life from the christian doctrine of a future retribution. In point of doctrine, the sermons are orthodox, but do not enter into the *minutiae* of theological controversy. The style in which they are written is perspicuous, manly, and elegant, without the slightest tincture of affectation. If not entitled to rank in the first class of pulpit compositions, they are a pleasing and useful set of discourses, in which the author, "though dead," will probably "yet speak," from the lips of other preachers.

The *first* sermon is a general view of the plan of Providence from the creation of man to the coming of Christ. The *second* reproves that spirit of levity and dissipation, which leaves no leisure for serious reflection. The *third* represents the folly of presuming upon futurity, and inculcates the duty of pious resignation. In the *fourth*, the competency of the witnesses to the resurrection of Christ is maintained. The *fifth* shows the manner in which Christ fulfilled the ceremonial, and carried to perfection the moral law. The *sixth* explains the nature of christian faith, and proves, that it comprehends obedience. The *seventh* examines the miracles of Christ by certain general rules, to establish their credibility. Moral imbecility, and its remedies, form the subject of the *eighth*. In the *ninth*, the Gospel is shown to be the fruitful source of peace and comfort. The *tenth* treats on christian humility. Christians are reproved in the *eleventh*, for paying more attention to their present interests, than to the concerns of the future life. The conduct of divine Providence, with respect to the jewish nation is vindicated, in the *twelfth*, from the charge of partiality. The *thirteenth* is designed to allay those scruples of conscience, and fits of despondency, under which pious christians are apt to labour.

As a specimen, we shall make a short extract from the sermon on miracles, in which the author considers the character of the apostles as witnesses to the miracles of Christ.

P. 102.—'Living, as we do, so many centuries after the facts have happened which are related in the New Testament, our faith rests (humanly speaking) on the report of those who were eye witnesses, and on the confirmation of their testimony by the continued reception it has had in the world through every succeeding age.

• Had, then, the apostles and evangelists sufficient knowledge of the facts they relate, to be competent judges of their truth or falsity? They were indeed, for the most part, men of a lowly condition; who, being from their youth engaged in laborious occupations, were destitute of those refinements, which result from a learned and more polished education. Had then any nice distinction of speculative opinions been the matter in question, it is possible they might have been imposed upon by the arts of sophistry, to mistake that for true, which was not so; but no other qualification was necessary, for the purpose of their conviction in plain matters of fact, than an ordinary understanding, and unimpaired organs of sense, that their eyes should see, and their ears hear.

• Had still the display of Christ's divine authority been confined to a single fact, or to a few instances; had the apostles been the only persons convinced, there might, perhaps, have been room to suppose, that

that such ignorant men had been deluded, rather than that the order of nature was suspended or changed. But the ministry of Christ was a continued scene of wonderful benevolence; he went about through all Judea, giving frequent and various proofs of his supernatural power.

• Whole multitudes were at once the witnesses and the subjects of the miracles he wrought. Thousands had partaken of the loaves and fishes, who saw the remnants still exceed the original stock of provisions. When the widow's son was restored to life, it was done openly, and in view of all those who were attending the body to the grave. Many of the jews were at the house of Martha in Bethany; and present when, at Christ's command, Lazarus, after having been dead four days, arose from the tomb.

• We may therefore justly conclude, that the disciples were not imposed upon; nor is it less certain, that they had no interest whatever in imposing upon others.

• Men educated, and engaged from their youth in habits of laborious industry, are of all others least likely to be influenced by the spirit of ambition; nor, on the other hand, is it probable they should expose themselves to bonds, imprisonments, scourgings, and death, merely to support a falsehood, from which they could expect neither fame nor profit.

• It may nevertheless be argued, that, improbable as the supposition may be, yet it is possible for weak or designing men to form the most absurd combinations; instances of the like folly or fraud are to be found in the history even of later times. But there is a remarkable difference in the cases: in the one, the sect already prevalent gave birth to the pretended miracles, and the prejudices of fanaticism produced a disposition to admit whatever was thought capable of supporting its pretensions; whereas the miracles of Jesus gave birth to his sect, and so averse were the bulk of the nation to the reception of his doctrine, that had not his miracles been true, no confederacy could have obtruded them on the world, or have prevented a detection; considering besides, that all the learning, and all the authority of the state, were engaged in suppressing the belief of them.'

ART. XXI. *The Case of poor Emigrants recommended: in a Discourse, delivered at the University Hall in Philadelphia, on Sunday, February 19, 1797.* By Joseph Priestly, L. L. D. F. R. S. 8vo. 32 pages. Price 6d. Printed in Philadelphia by Dobson. London, Johnson. 1797.

An institution having been formed in Philadelphia, as judicious as it is humane, for the relief and assistance of poor emigrants; this discourse, formed upon the broadest principle, and, we have no doubt, dictated by the purest spirit of philanthropy, was delivered, and is published to encourage and promote this benevolent design. It contains no sentiments which can give offence to any party, and may be read with pleasure by every friend of humanity.

ART. XXII. *The Lord turning and looking upon Peter. A Sermon.* By James Harriman Hutton, B. A. Curate of Withecombe Raleigh, Devon. 4to. 27 pages. Price 1s. Exeter, Trewman; F 2 A piece

A **PIECE** of light, and as it should seem, juvenile declamation on the character of the apostle Peter, which would appear to more advantage gracefully delivered from the pulpit; than neatly edited from the press. Young preachers are not always sufficiently sensible of the different aspects under which a sermon appears, when listened to by an attentive and admiring auditory, and when examined with cool deliberation in the study; else they might, perhaps, be a little more cautious, in bringing the crude productions of youthful fancy and sentiment before the public eye.

ART. XXIII. *A Discourse, in Two Parts, on the Nature of Truth and Falsehood in general; and against each particular Species of Lies, the pernicious, the jocose, and the officious Lie.* By the Rev. Edward Stone, A. M. formerly Fellow of Wadham College, Oxford. 8vo. 36 pages. Price 1s. Rivingtons. 1797.

A **WELL-WRITTEN** and useful discourse on an important moral topic. The preacher takes the strict ground of the universal obligation of truth; and, without entering into nice disquisitions concerning points of casuistry discussed in systems of ethics, inculcates, in a perspicuous and unaffected style, the duty of 'putting away lying, and speaking every man truth to his neighbour.' The sermon may be read with edification in the closet, the parlour, or the pulpit.

ART. XXIV. *A Sermon, preached at Worship-Street, Shoreditch, April 30, 1797, on the Decease of the pious, learned, and reverend Charles Bulkeley, who died the 15th of April, 1797, in the 78th Year of his Age: with a Sketch of his Life, Character, and Writings.* By John Evans, A. M. 8vo. 68 pages. Price 1s. Johnson. 1797.

A **VERY** suitable and well-written practical discourse on mortality, in this publication, introduces an interesting account of a worthy and respectable man, who through a long course of years served the public in the capacities of a christian minister, and a theological writer. Mr. Bulkeley appears to have been well entitled to the tribute of respect so handsomely paid to his memory by Mr. Evans. His works, of which the principal are his 'Gospel Economy;' 'Discourses on the Parables and Miracles of Christ;' 'Catechetical Exercises;' and 'Sermons on public Occasions,' will remain a lasting proof of a cultivated understanding, and a liberal and pious mind. In continuing his useful labours, to the close of a long life, he followed the maxim of his grandfather in law, the excellent Philip Henry, "It is time enough to rest when I am in my grave."

ART. XXV. *The Distempers and Decay of the World, and Repentance the only Remedy; a Sermon, preached on Occasion of the late Fast, March 8, 1797, at Tavistock Chapel, Broad-Court, Long Acre, and at St. Andrew, Holborn.* By the Rev. Walter Harper, Minister of the said Chapel, and Joint-Lecturer of St. Andrew's Church. 4to. 20 pages. Price 1s. Rivingtons. 1797.

UPON the fanciful idea, that the great body of the world, like the human body, has it's several stages of growth and decay, and is now
languishing

'languishing and fading away.' this preacher harangues in a kind of flimsy declamation, which is not, we trust, a fair specimen of city-oratory. If we be to believe this ill-boding prophet; the Almighty, having sent a great physician to the distempered world without effecting a cure, is now determined to 'let it go on its own way until its end come, which in so great a body cannot take place without extraordinary agitations, convulsions, and disorder, which are the symptoms and fore-runners of its dissolution.' The orator seems to have indulged his fancy, till he scarcely knows whether he be speaking of the world of men, or of the globe of the earth, for describing the shaking of the powers of heaven and earth, he says:—P. 7.

'And what, my friends—if they do shake? What, if "the world now languishing and fading away, sink," ABSOLUTELY SINK, and fall upon us, it cannot hurt a *soul*, nor yet so crush even the *body* into dust, as that God cannot raise it up again. Nor can the *heavens*, if they be clothed with blackness and darkness, have any effect upon a *SOUL*, which is of a more noble essence: nor can *waters* drown, or *vars* and *rumours of wars* terrify, or *plague* devour, or *famine* starve, or *earthquakes* kill, or *fire* consume and waste a soul; nor can an immortal soul ever be lost in the *noise*, the *tumult*, and the *commotions of the people*: we must know it *at a certainty* cannot, if we know whom we have believed, and believe what we have read.'

How the world is to *sink*, *absolutely sink*, and fall upon those who stand upon it, we do not well conceive; for we know, *at a certainty*, that that which is undermost cannot become uppermost by sinking.

ART. XXVI. *A Sermon preached at Elstree, Herts, March 8, 1797, being the Day appointed, by his Majesty's Proclamation, for a General Fast.* By the Reverend William Hawtayne, Rector of Elstree, Herts. 8vo. 22 pages. Price 1s. Rivingtons. 1797.

If one general homily had been appointed to be read, with the prayers, in all churches and chapels on the fast-day, the unity of sentiment could scarcely have been greater, than it has been among the preachers and publishers of sermons on the late occasion. Every where the excellence of the british constitution, the prosperity of our country, and the wickedness and impiety of France, have been the themes of popular declamation. The present is a plain discourse on these topics; singular neither in matter nor manner, except it be for one strange unfeeling notion, that the labouring poor are the least affected or distressed by the war. This worthy gentleman could not have advanced so unfounded an assertion, if he had not shut himself within the precincts of his parish, where the cries of the poor in our large manufacturing towns could not reach him.

ART. XXVII. *An Outline of the Evidences of Revealed Religion.* By Joseph Priestley, LL. D. F. R. S. &c. 12mo. 30 pages. Price 6d. Philadelphia, Dobson; London, Johnson. - 1797.

THE evidences of revealed religion, which Dr. Priestley has exhibited to the public, more at large, in the various forms of institutes, letters, discourses, &c., are here judiciously condensed into

a small compass, arranged in a clear method, and expressed with that plainness and perspicuity, with which all the writings of Dr. Priestley are so strongly marked. The nature of evidence, as applicable to this subject, the antecedent probability of revelation, the external evidence of the jewish and christian revelations, their internal evidence, and the refutation of various objections, are the leading heads of this summary. Particular testimonies and illustrations, in a mere outline, are necessarily omitted, but the substance of the several arguments is given, and the proper place and the relative importance of each are distinctly stated. The publication may be useful in the controversy, as a general map of the seat of the contest is in a time of war. Dr. P. expresses a wish, 'that intelligent and candid unbelievers would give a similar concise and comprehensive view of their objections to revelation:' 'it would contribute,' he remarks, 'to bring the controversy to a fair issue, which is certainly a thing to be wished for by every lover of truth.' The challenge is liberal, and the hint may deserve attention.

ART. XXVIII. *An Essay on the Resurrection of Christ; in which Proofs of the Fact are adduced, its Import is explained, and its beneficial Influence illustrated.* By James Dore. 12mo. 100 pages. Price 1s. Gurney. 1797.

OF the three parts into which this essay is divided, as specified in the title, the first, which certainly required the fullest and most accurate discussion, being the foundation of every speculative inference or practical use, which can be deduced from the doctrine, is most cursorily handled. The general arguments, offered by former writers on the evidences of christianity, to prove the credibility of the witnesses to the resurrection of Christ, are, indeed, clearly stated; but the author enters into no details, advances nothing new, and takes no notice of the difficulties which have been perceived, on a comparison of the accounts of this great fact given by the four evangelists, which West and others have thought it necessary to obviate: the conclusions from the doctrine are more distinctly stated, and fully illustrated. It was probably the author's intention, rather to establish the faith, and guide the practice of believers, than to attempt the conviction of infidels: and as a christian manual, for the edification of those who only need to be reminded of those things in which they have been already instructed, and to be directed in the practical application of acknowledged truths, this essay, which is written with neatness and perspicuity, and in the genuine spirit of christian piety, may be, without hesitation, recommended.

ART. XXIX. *An Occasional Assistant to the most serious of Parochial Duties; or, a Supplement to the established Order for the Visitation of the Sick: to which is added, a Collection of Prayers on several Occasions.* By Sir Adam Gordon, Bart. M. A. formerly of Christ's Church, Oxford; and Rector of West Tilbury, Essex. 12mo. 344 pages. Price 3s. 6d. Stockdale. 1797.

FOR the clerical duty of visiting the sick, general provision is made in 'The Order for the Visitation of the Sick,' contained in the

the church liturgy. Other helps have been furnished in Dr. Dodwell's copious collection of prayers, under the title of 'The Sick Man's Companion;' and in Dr. Stonehouse's 'Sick Man's Friend.' Sir Adam Gordon, who appears to be a very conscientious and pious parish priest, has, in the present volume, made large additions to these stores. The work consists of a copious paraphrase and comment on the 'order' in the liturgy, and of numerous prayers and conversations suited to various characters and circumstances. They are drawn up on principles strictly orthodox, and in language which will be thought very interesting and impressive by those who embrace the writer's system, but to others may perhaps appear to favour of enthusiasm and fanaticism.

ART. XXX. *Fifty select Tunes, carefully adapted to the best Parts of the First Ninety-six Psalms.* 102 pages of engraved Music.—*Select Parts out of the New Version of Psalms.* Small 12mo. 48 pages. Price 7s. 6d. Linley. 1797.

THIS collection of psalm tunes, for which the public is indebted to Mr. Charlesworth, is very well adapted to the use of ordinary congregations. The music is plain, and easily learned, and appears to be judiciously chosen. The words are selected from the version of Tate and Brady.

ART. XXXI. *A Letter to the Society of Protestant Dissenters, at the Old Meeting, Yarmouth, from Thomas Martin, on his Resignation of the Office of Minister among them.* 8vo. 30 pages. Price 1s. Johnson. 1797.

IT is a fact of sufficient notoriety to be mentioned in a public literary journal, that several protestant dissenting ministers have, within a few years past, deserted their profession, and some of them, as rumour strongly reports, from a failure of their christian faith. The author of the letter before us has not exactly followed their steps. He has, indeed, acknowledged a change in his judgment with regard to 'the probable origin of christianity:' but he is of opinion, that this change was not a sufficient reason for dissolving the connection between himself and the congregation, who had chosen him as their public instructor. In this opinion he was, it seems, joined by his colleague, and by a very respectable majority of the society; and though the dissatisfaction expressed by individuals has led to his resignation, he thinks it right, at parting, to state the reasons, which might have justified both parties in continuing their relation as minister and people: and he judiciously confines himself to this single object, avoiding all discussion of the general question concerning the supernatural evidence of the truth of christianity. As the case is altogether new, and will probably occasion different opinions in the world, as it appears to have done in the society at Yarmouth, we shall state, in Mr. M.'s own words, the reasons of his opinion. His arguments are two, that the ends of religious and moral instruction may be as well answered by one who teaches christian morals on natural as on supernatural grounds; and, that it is inconsistent with the principles of religious freedom,

for societies formed for the purposes of worship and instruction to subject their ministers, either expressly or virtually, to any test respecting belief. On the former head, Mr. M. writes thus:—

P. 4.

‘ The hope, above all others, the most conducive to whatever is great, and the most consoling throughout whatever is afflictive, is unquestionably that of another and a better world. The spirit inspired by a hope like this, is that spirit of pure benevolence, which is the only preparative for future happiness.

‘ All are agreed in admitting the possibility of a future state; all, except the vicious, are agreed in the hope that there will be such a state; and all, except the foolish, will conduct themselves so as to attain perfect satisfaction on the contemplation of its reality. This alone is the true wisdom of man; for this alone, amid the diversity of opinions prevailing in the world, can produce, and secure the possession of real and permanent happiness: nor are the pursuits of pleasure, interest, power, or reputation, when compared with it, deserving a name, or thought. Fixing your attention upon it, accordingly, as the end of all your actions, to which every other is subordinate; you will “of yourselves judge what is right,” speak it, and have “love one to another:” you will, in other words, be the pure lovers of truth, men of determined integrity; and the real and professed object with you being hence invariably the same, you will have for your settled and uniform disposition, that of tenderness, sensibility, and benevolence to all mankind.

‘ So clearly do the different organs of the human frame, to say nothing of the numberless objects surrounding us in nature, appear to me in the light of means adapted to ends, that I consider my own existence as an adequate proof of the existence of God; and with respect to a future state, there certainly is no satisfactory method of explaining the system of the moral world without it. This consideration, in my opinion, carries in itself such force of argument, as should render it decisive in its influence upon the conduct. It is, likewise, immediately connected with the subject which has been the cause of our separation. To you, there is no satisfactory method of explaining the origin of christianity in the world, without admitting it as miraculous. We are agreed, therefore, in the object of our faith: I have, without the christian miracles, the probable truth of an hereafter; and what reflecting believer in them will affirm, that he has more than the probable truth of the miracles themselves? We are agreed, also, in the principle of united sincerity and benevolence, and the faithful exercise of the understanding, as the only rule of life. Where then, I ask, to one rational, practical, or consolatory purpose, is the difference between us? Unless the probability in favour of the reality of the christian miracles, as deducible from human testimony, be greater than the probability in favour of a future state, as deducible from the condition of the moral world, and the benevolence of the Supreme Being, what strength is added, or what advance is made in the proof? The value of probabilities depending, not upon their number, but upon their strength; if you multiply the number to infinity, unless you have a second superior in force to the first, you are still precisely where you

you began. This, however, is not all. Because I have no longer been able to maintain the miracles of christianity, shall I, therefore, abandon the weighty and momentous truths incorporated with it? By no means: give me *the true and right*, and this only, wherever I find it. Because a dignitary of the church of England * has relinquished the idea of a miraculous communication as applied to the morality of the gospels; has he, therefore, relinquished the morality itself, or with a childish pettishness, thrown it away as irrational, because it ceased to appear to him revealed? By establishing it as the fixed standard of duty on the ground of its rationality, he has rendered the most essential service to an age approaching to the period, when the presiding authority will be the understanding.

Of the spirit and object of christianity, I entertain the same views with those who believe in its miraculous origin. The character of the founder of it, I venerate as the most exalted of any I have ever known, or read of. The principle by which he was actuated, I consider as that of the moral reformation of the world; and I regard those as his followers, whatever may be their opinions, who adopt this principle and apply it.

On the change of my opinion with respect to the miracles attributed to the great and good, the extra-ordinary, but as I believe, not præter-natural Jesus, you were undoubtedly at liberty either to continue the connexion between us, or to dissolve it: nor while, in the highest degree, I approve your manly, rational, and distinguished liberality, do I blame the determination of those of your body, who, exercising the right of judging, not only of the truth and importance of their opinions, but of the methods by which they may be most successfully propagated, declared that they should themselves secede, unless I were separated from you. To inform himself fully and impartially, and, thus informed, to adhere to his own honest judgment, is the first duty of man. I have only to lament the different light in which the subject appeared to them, from that in which it appeared equally to me, to a colleague endeared to me by every possible tie of integrity, liberality, and friendship †, and to so large a majority of you, and to receive with due thankfulness, their expressions of respect and esteem.

More to the same purpose follows: after which the writer forcibly states the great importance of allowing public instructors perfect freedom of inquiry and discourse — p. 17.

There is, confessedly, no profession of greater importance to society, than that of a public instructor. Its objects are, the ci-

* Dr. Paley, See View of the Evid. of Christ. vol. ii. 94—98. Edit. 2.

† Among other remarks of a similar nature, he said to me on the occasion: "With respect to the idea of *your* mode of conducting the services being supposed unpleasant to me, *mine* might just as well be supposed unpleasant to you: no, let every man enjoy his own opinions." A separation between us, he said, might not unfitly be compared to one between a couple of builders, who should quarrel and dispute about the scaffolding to be used in erecting the same edifice.

vilization and improvement of mankind by the formation of the mind and character; the cultivation of the understanding, and the regulation of the affections, so as most effectually to promote in the world, the prevalence of virtue and happiness. The necessity of instruction, moreover, in order to the attainment of these objects, will cease, only when there shall cease to be a succession of men; nor is there a more effectual method of communicating so inestimable a benefit, than to avail ourselves of the advantages resulting from habits of attention to it, when considered as the occupation of life. Essential, however, to the respectability, the integrity and substantial utility, of the profession, is a pure and perfect liberality. Without this, in vain shall we expect the destruction of hypocrisy, or the progress of the true spirit of christianity. Nothing can be clearer, than that the "offences and causes of stumbling," are the allurements subsisting in the world, to the violation of a principle, so inseparably connected with the stability and advancement of every other virtue, as sincerity. Nothing, also, can be clearer, than that among the best benefactors of the world are to be ranked those, who have contributed most to the removal of these obstacles: whence the merit of the primitive christians, and of the reformers, in the removal of heathenish, jewish, and catholic superstitions. If the jewish religion produced a great and permanent effect, the christian has unquestionably done the same. In the statement of the liberal and valuable writer already referred to: "it hath disposed the world to amendment: it hath put things in a train *."

* The first vital principle of whatever is respectable in the human mind, is its freedom in matters of opinion and belief. Violate this, and the office of your instructors, instead of the liberal investigation, and the fearless advancement of truth, will be that of merely an advocate, whose business is, to acquaint himself with your opinions, to put them into the best adapted language, and support them with the most convenient arguments. Once, on the contrary, let opinions have their free and full course; let every man, and every clergyman equally with the rest, unfettered and impartial, enjoy his own; let every check upon the understanding, and every snare for the conscience, resulting from tests, be removed; and not only will whatever is true and right finally prevail, but by the most worthy means, and with the most accelerated progress. Who, convinced of the truth of his opinions, will shrink from the unlimited freedom of discussion; and what friend of truth will not be equally the friend of all its followers, how different so ever the opinions of others may be from his own? The bond of union between them, independent of the mutability of opinions, consists in a steadfastness in object and principle, in spirit and conduct.'

The letter concludes with some good hints, evidently dictated by a benevolent spirit, respecting institutions for the instruction of the children of the poor.

The former part of Mr. M.'s argument is beautifully illustrated by his colleague's pertinent simile of the scaffolding. Whether the conduct of the society, or of the minister, in this new situation, have

been right or wrong—whether each party might not have acted differently, without violating their respect for religion and virtue—it is not our business as literary journalists to decide. We may, however, be allowed to admire the ingenuous spirit, and the ardent love of truth and virtue, which evidently dictated this letter; and to regret, that circumstances should ever arise, to deprive society of the benefit of respectable talents and amiable virtues. M. D.

AGRICULTURE.

ART. XXXII. *A new Treatise on Tillage Land, with Observations, Remarks, and Experiments, to disclose and abolish the present prevailing Error in Agriculture. Likewise is added, a Method or new Invention, drawn from Nature, to preserve Orchards and other Fruit Trees from the fatal Effects of Blights.* Small 8vo. 114 pages. Price 7s. 6d. Woolmer, Exeter. 1796.

‘Among us country folks,’ says our author, ‘if we speak or write any thing, we must do it in our own style; for what the great men call grammar, we commonly understand by another meaning; and profound scholarship we know nothing about.’ This is one of the best observations in the book, and prepares in some measure for the grammatical blunders with which every page is filled. The ‘prevailing error’ in husbandry, which our author combats so lustily, is the use of lime. To prove how destructive it is to nature, ‘let a man,’ says he, ‘swallow down one ounce of pounded lime, although seven years old, letting it remain in his body, he would surely die of it. If he was to take off his shirt, and immerse it round in pounded lime, then put it on his back, going to work, it is ten to one but he unhappily feels the effect, though applied externally.’ Our author recommends the use of Newcastle coal as a substitute for this excommunicated earth. ‘A man,’ says he, ‘may eat or let down his stomach, in one day, a pound of dusty coal, and receive no injury; it passes through the body without doing hurt, because it is matter with matter, &c.’ But these specimens of this farmer’s reasoning are amply sufficient. O. S.

NOVELS.

ART. XXXIII. *The Life and Opinions of Sebalus Nothanker. Translated from the German of Friedrich Nicolai.* By Thomas Dutton, A.M. Vol. I. 12mo. 356 pages. Price 5s. sewed. C. Lowndes, Drury-lane. 1796.

Among the numerous purposes to which that species of fictitious writing, called novels, is capable of being applied, reserving always, and with all becoming respect, the first place to the exhibition of the tender passion; one of the most interesting and useful certainly is, the representation of living manners. Where the extravagance of romance is avoided, and the novelist is contented to copy from real life, without indulging himself too freely in flights of imagination, perhaps no better vehicle can be found for communicating just and lively representations of national character, especially in those walks of life, which lie remote from public view. The manners of the different classes of people

people in Germany, notwithstanding our numerous books of travels in that country, are still but imperfectly known to englishmen: and a fictitious tale, which may serve to give us a more intimate acquaintance with german characters, opinions, and customs, will be a valuable addition to our stock of literature.

F. Nicolai, the author of the work now presented to the english reader, has long enjoyed considerable reputation in Germany. The literary register, entitled *Die Allgemeine Deutsche Bibliothek*, 'The universal German Review,' was originally planned by Nicolai, and has been long conducted under his direction, with the assistance of the first literary characters in Germany. His *Sebalduß Nothanker* was published in the reign of that enlightened patron of philosophers, the late illustrious Frederic of Prussia, and is written with a freedom and spirit, worthy of the auspices under which it appeared. In Germany it met with general approbation, except among those who felt too severely the keen edge of its satire: and, though some portion of its force and poignancy must be lost to an english reader, who is unacquainted with the writer's specific and personal allusions; yet he will not fail to find much gratification, in contemplating characteristic portraits truly and faithfully copied from german originals. Most of the *dramatis personæ* introduced in this work are said to have been living characters well known in the german states: they will, therefore, as delineations from nature, be interesting to every one, who regards "man" as "the proper study of mankind," and who takes pleasure in contemplating the *varieties* of the human species.

The characters of this performance are not taken from high life, or from the gay world; or are they distinguished by transcendent bodily or mental endowments, or by extraordinary vicissitudes of fortune. The principal *hero*, if this appellation may be applied to one, who has nothing about him heroic, but his fortitude in bearing, and his generosity in forgiving injuries, is a country clergyman, little acquainted with mankind, who, with a simplicity of character almost equal to that of Fielding's parson Adams, unites a great fondness for speculation, an honest zeal for truth, and a benevolent desire to enlighten the world. The method, in which he hopes to benefit his species and immortalize himself, is, indeed, rather unpromising; it is by producing a commentary upon the book of Revelation; 'a book, in which,' saith the author, 'a man may find every thing, which he with a sincere heart looketh for.' *Sebalduß* finds in it a clear compendium of the french history; and, in hopes of putting the world in possession of this grand discovery, he is daily labouring with indefatigable industry. In the meantime his wife, *Wilhelmina*, who is a passionate admirer of the *Belles Lettres*, amuses herself with german and french poets and romances, not without a dash of wolfsian philosophy. Happy in each other, happy in a son and daughter, and scarcely less happy in their respective literary pursuits; their domestic arrangements are disturbed, and the simple edifice of their domestic happiness is at once overturned, by the cruel hand of intolerance. In the characters of his persecutors, professional haughtiness, affected zeal, and real selfishness and inhumanity, are strongly portrayed; and the reader, while he sees poor *Sebalduß* driven from his living, and obliged to wander from city to city in search of bread, will think it hard, that so honest and worthy a man should not be suffered to pursue his speculations in peace.

In the course of his peregrination, Sebaldus is thrown in the way of authors and bookfellers, and enters into conversations, in which the reader is introduced to an acquaintance with the state of literature, and the character of the *literati*, in Germany, which will afford him much amusement, and, probably, some information. In this part of the volume, the reader will find a conversation, which Sebaldus holds with a learned doctor; from which he will observe, that the art of book-making appears to have been carried to much greater perfection in Germany than in England.

The present volume seems particularly written for the amusement of the literary world; it is not, however, without it's tale of love. At the close, Sebaldus's daughter, who becomes a preceptress in a family of quality, captivates the heart of a young poet: but, how the affair will terminate, the English reader must not know, till the translator has the kindness to complete the publication; which we hope he will find sufficient inducement to do very soon.

D. M.

ART. XXXIV. *Abstract. A Character from real Life.* 2 Vols. Small 8vo. 497 pages. Price 6s. Lane.

THE author of the present production, no doubt, meant well; but modern philosophy has little to apprehend from so feeble an opponent. He seems to have attacked principles by *hear-say*, & conduct by no means uncommon. A perusal of the writings, the dangerous consequences of which he deprecates, might at least give him some idea of composition, and mend his style.

ART. XXXV. *Letters of Madame du Montier, collected by Madame le Prince le Beaumont.* Translated from the French, by Miss Newman, in 3 vols. 12mo. 878 pages. Price 10s. 6d. Hookham and Carpenter. 1797.

THE translator of this production appears to have executed her task, if not with elegance, with industry, attention, and fidelity, and presents her labours to the public with unaffected modesty. The letters of madame du M. contain an interesting history of an amiable and virtuous family, and are principally intended for the benefit and instruction of young married women. The qualities recommended and exemplified are, perhaps, in some parts of the work a little overwrought; and, from being impracticable, are less calculated to be useful; the religious sentiments, also, which pervade the whole, more than border upon fanaticism. Nevertheless, the letters are entitled to praise for rectitude of intention, and we cheerfully recommend them to our young readers, and promise them, from the perusal, amusement and instruction.

ART. XXXVI. *The Inquisition.* 2 vols. 12mo. 488 pages. Price 6s. Vernor and Hood.

SUPERSTITION is in the present age disarmed, and the inquisition has lost it's terrors, and requires, to interest our imagination, the exquisite painting of a Radcliffe. Exaggerated descriptions of corporal tortures and sufferings are calculated to excite disgust rather than sympathy. A writer of talents knows how to touch our feelings without violating probability or shocking humanity. The present performance

ance has no claims to raise it above the common class of similar productions; the style is somewhat affected, and the sentiments overstrained; but it may amuse the fair subscribers to the circulating libraries, and will certainly do them no injury. V. V.

POLITICS. POLITICAL ECONOMY.

ART. XXXVII. *An Essay on the English National Credit, or an Attempt to remove the Apprehensions of those who have Money in the English Funds.* By C. L. A. Patje, President of the Board of Commerce and Finance, at Hanover. 8vo. 39 pages. 1s. March. 1797.

It is natural to look with more than common expectation into a work from the pen of 'the President of the Board of Commerce and Finance, at Hanover,' on a subject, at the present moment, of awful interest to the people of this country. The essay before us is a mixture of just remark and vague supposition, correct and erroneous statements, sober argumentation and baseless declamation.

The president states, that it is foreign to his purpose to defend, and contrary to his judgment to suppose, the probability that the time will never come, when England shall not be able to pay the interest of it's debt. To imagine that any one looks to it's paying the *principal*, the author thinks ridiculous, as all Europe, he asserts, is unequal to the task. It is sufficient for him, and sufficient for the comfort of those, whose apprehensions he is anxious to dissipate, if he can make it appear probable, that England shall be able to pay the interest, *after the war* shall cease, in which it is now engaged. This he is decidedly of opinion will be expected by them, who consider the following circumstances:—

1. England has yet a vast source of untouched wealth in her waste lands; but if the succour to be thence derived come too late for those who now have capital in the funds of this country, the author wishes it to be remembered

2. That commerce has increased in Britain, in the last twenty-five years, far beyond the rapid increase of the burden of the public debt. Commerce has increased four-fold, while the taxes have not been doubled. This, he thinks, warrants the expectation, that great as has lately been the increase of the public burdens, the increase of commerce may be still greater.

3. The debt contracted by the present war, is not to be considered as an absolute loss, much of the money sent out of the kingdom has again returned thither, and England has obtained conquests, for which she would have been anxious to give a very great price. Here our author enumerates, with more triumph than justice, we fear, the half of St. Domingo, dutch West India possessions, Ceylon, and the Cape of Good Hope.

4. The sums for which England pays interest to foreign nations are not to be considered as wasted and consumed, but still remain usefully employed in it.

The reader will be able to form his own opinion, from a consideration of these important particulars. One observation of our author is too important not to be mentioned, and too solid and convincing to be mentioned without praise.

P. 26.— By force of arms kingdoms may be conquered and governments transformed; but it is not so easy to conquer and transform commerce.

It must be allowed that excellence in arts, and energy in labour, the knowledge and industry of a people, cannot be transferred to those who may become the conquerors of kingdoms; and this consideration tends to encourage the hope, that England will still take precedence in manufactures and commerce; but whether to a degree equal to the excess of her public burdens, is a problem of which time only can give the solution. Let our governors beware, lest this last hope of an oppressed country be not taken away by violent measures and despotic laws, which shall drive our workmen to countries from which they will not be likely to return.

The author seems to think, that taxes are no heavy burden to that country in which the money is spent as well as collected. We differ, on this subject, from the hanoverian financier. That country enjoys all the happiness of which nature has made it capable, the productions of which are distributed with the greatest possible equality among its industrious inhabitants. Here labour meets its reward, and skill and invention enjoy their privileges. Taxes are collections made from the produce of the labour of the inhabitants of a country. They must be spent by somebody, and collected by somebody. The collector lives upon the labourer, and the governor riots on the fruits of his toil. Labour is robbed of its reward, excessive inequality obtains, one is tempted to steal, because the wants of exhausted nature are not satisfied, and another is induced to plunder, by appetites which luxury has pampered. This is no vague speculation. We are not afraid to hazard a general assertion, and we challenge the financiers of Hanover and England to oppose to it one example. *Every country where heavy taxes are collected is remarkable for an extreme inequality of wealth in its inhabitants.* Mr. P. says the french revolution was the consequence of the unequal bearing of the taxes upon the inhabitants: if no country be secure where taxes are oppressive, England, *boast not thyself of to-morrow.*

ART. XXXVIII. *Thoughts on different Subjects, chiefly Moral and Political.* By R. M. C. Part I. 8vo. 87 pages. Price 1s. 6d. Robinsons. 1797.

To be cool in moments of agitation, and impartial in seasons of prejudice, is a conduct which must be the result of an uncommon mind. Such is the author of this pamphlet. He discusses his subjects, as abstract truths of science, applying to no individual censure or praise.

Prejudice and the spirit of party, the dangers which have lately been supposed to threaten religion, and war, are the subjects of discussion in this first part of the work. To avoid prejudice, the author advises his reader at all times, by an effort of the imagination, to place *himself* in the exact situation of the person or persons, whose conduct are the subject of his examination. His observations are, on this subject, very happy and judicious. On the danger of religion, we meet with much just thought; and it is clearly shown to be impossible, that *truth* can ever be in danger either from examination or violence, or that religion can ever require to be defended by war, which

which is abhorrent to it's nature, and must be infectious to it's establishment.

Under the head *war*, we find some of the most judicious, and, we fear, uncommon observations on the impropriety of fighting, to establish and preserve the balance of power, a quotation from which shall conclude our remarks on this pamphlet, which we must observe, however, is a little deficient in the ornaments of style.

P. 58. ' With respect to one motive for war, on which there has been much difference of opinion, I mean the preservation of the balance of power, let us begin its consideration by taking one of the most memorable cases of supposed danger to it, which has happened in modern times, viz. the possession of the crown of Spain falling into the same family with that of France, in the beginning of this century. It would seem, if any confidence can be placed in the principles of politics, in reason, or in human foresight, that this close junction of two such extensive and powerful kingdoms, aided by vast possessions on the continent of America, and in the West Indies, by almost all the gold and silver of the new world, and by numerous forces both by sea and land, must have been fatal to the liberties and independence of almost all Europe. And in fact all Europe seems to have been perfectly convinced of this. In England it seems not to have been doubted that if this event took place, the trade of the nation would be ruined, the queen dethroned, the pretender established, and the protestant religion subverted; and in a vote of the house of lords, an opinion of this kind was expressly declared. In consequence of such universal and undoubted persuasions, a powerful alliance was formed among most of the states of Europe, and England entered deeply into the war. And yet, to the utter confusion of all politicians, and of all human foresight, the so much dreaded event actually took place, in spite of all combinations, and all efforts to prevent it, and the kingdoms of Spain and France were both fixed in the possession of the Bourbon family. And yet the liberties of Europe were not annihilated, the trade of England was not ruined, the queen was neither murdered nor dethroned, nor was popery introduced. And not only did these consequences not ensue from the redoubted family compact, but to the still further disgrace of all human politics, in less than six years after the grandson of Lewis the fourteenth had been acknowledged king of Spain by the peace of Utrecht; France and Spain, far from being leagued together against the liberties of Europe, were actually at war *against each other*; in which war, England, Holland, and Germany, were in alliance *with* that very kingdom of France, *against* which, in the preceding reign, so vast a combination had been formed by these same powers.'

ART. XXXIX. *The political Salvation of Great Britain, by Means rendered necessary by the Urgency of Circumstances: concluding with a Remedy for the depreciated State of the Funds, highly interesting to Stockholders.* By a Gentleman independent of Party. 8vo. 87 pages. Price 2s. 6d. Wright. 1797.

THIS gentleman may, for aught we know, be a real well meaning friend of his country; but of his ability to serve it in the capacity of an author, we are not inclined to think highly. His scheme of
salvation

salvation is—to reform the parliament, not by giving the elective franchise to householders, which is the plan of the society of the friends of the people; not by giving to the people the right of universal suffrage, which is the plan of the corresponding society; but by making parliaments triennial, and excluding all placemen from seats, except about twenty-five, who hold the superiour offices, and whose presence he apprehends to be necessary in the senate.

Our author next inquires, *who* are to be expected to bring this about, to effect this good purpose? Why, gentle reader, he fixes upon the nobility as most proper and *likely* to introduce this reform. Thus Britain is directed to look for her *political salvation* to her *nobility*:—if she follow this direction, we wish she may not look in vain. The style of this work is worthy of such a project.

ART. XL. *An impartial Statement of the Merits and Services of Opposition, with a View to the Preservation of the British Constitution, and the Means of restoring Peace and Prosperity to these Countries. Addressed to the People of Great Britain.* By S. Fleming. 8vo. 42 pages. Price 1s. Hamilton, 1797.

THE character of this *oration*, for it assumes something of that form, is general, high, and indiscriminate praise of the leading whigs of this country, in language animated and copious, often strong and pointed, but sometimes incorrect. We submit to the author's revision, the 38th, 40th, and following pages. We suspect Mr. F. studies Mr. Burke's style, as that which he is ambitious of imitating. We give him credit for the possession of powers, which entitle him to look high for examples that he ought to copy. Mr. Burke, though possessed of genius and learning, which enabled him to lead captive those whom he addressed, was yet an incorrect writer, and Mr. F. will do well to attempt the correctness of Johnson, if he aspire not at his magnificence. There is one remarkable excellence in Johnson, to which Mr. F. might attend with advantage—the distinct progress of ideas which every sentence marks. Every line of Johnson advances the mind in the possession of his subject, every sentence conveys a distinct thought, or a new combination. Mr. F. does not possess this excellence at present in an eminent degree. But we suspect he is a young writer. If so, we rejoice in the promise of his early efforts. We see no correct or elaborate statement of particulars, to entitle the work to the praise the author has given it in the title page. Mr. F. may have indulged his feelings, in thus treating his subject, but it becomes one, who can display so much eloquence, to cultivate his judgment, by cool and accurate thought, as well as enrich his imagination by various combinations.

ART. XLI. *A Letter to John Gifford, Esq. containing Scrictures on the Tendency of his Writings in general, and of his Letter to Mr. Erskine in particular.* 8vo. 30 pages. Price 1s. Crosby, 1797.

It is almost impossible to address an individual, whose language we think arrogant, and whose motives we suspect to be mean, without indulging expressions hostile to the charities, and disgraceful to an honourable cause. This letter to Mr. Gifford ~~edges as an ex-~~

ample, in confirmation of the observation we have made. Mr. Gifford betrayed a spirit so offensive, and expressed the feelings he either possessed or affected, in terms so bitter, that we are not surprised to find the author of this pamphlet, in a *direct address*, like religious zealots, catching the infection of the disease against which he so loudly declaims. This letter is a trifling performance, opposed to one equally trifling, from a pen, which we are inclined to hope may one day be employed to better purpose, and opposed to a greater name. On the present occasion, it brings to our recollection a happy expression of Mr. Burke, pronounced on an event more striking and instructive, 'What shadows we are, and what shadows we pursue!'

ART. XLII. *Treasons; or an Enquiry into the Connection between the Minister and the Bank Directors.* By a Citizen. 8vo. 26 pages. Price 1s. Johnson.

THIS pamphlet charges upon the minister, and the directors of the bank, a conspiracy against the liberties and property of the country. The minister planned schemes of despotism, of war, and of murder, and the bank directors enabled him, by their paper, to carry his plans into execution. The author writes, we doubt not, from the impulse of ingenuous feeling, and with a sincere desire to serve his country.

ART. XLIII. *The Conduct of the Admiralty in the late Expedition of the Enemy to the Coast of Ireland, as stated by Ministers, in the House of Commons, on the 3d of March, 1797. With an authentic Copy of the Official Papers on that Subject, ordered to be printed by Parliament.* 4to. 53 pages. Price 2s. 6d. Stockdale. 1797.

THE proceedings of the cabinet having been severely censured, during the late ineffectual expedition of the french against Ireland, the defence of ministers is here collected and arranged, from the speech of one of their coadjutors.

It seems to be the opinion of the compiler, 'that our security against foreign invasion is nearly as perfect as can be obtained.'

'Exclusive of the Squadron appointed to the north seas,' says he, 'this security rests by sea, on more than fifty ships of the line, with the means of augmenting the number, in proportion as the force of the enemy, or the exigencies of the country, may render necessary. By land we may look for security from at least 20,000 cavalry, without reckoning any part of the force collecting under the cavalry act, to 100,000 infantry, without reckoning more than one-third of the supplementary militia, or any of the numerous volunteer corps formed every day. With these two last mentioned resources, our forces would not be less than 200,000 men; to which may be added, that the system at present established, aided by the zeal manifested in every part of the country, would enable government in case of emergency, to call forth almost immediately, any further force that the hour of danger might require.'

LITERARY INTELLIGENCE.

. MEDICINE.

ART. I. Jena. *Journal für die Chirurgie, &c.* Journal for Surgery, Midwifery, and forensic Medicine, published by J. C. Loder. Vol. I. No. I. 8vo. 176 p. 3 plates. 1797.

A GENERAL fault of medical journals is the admission of unimportant cases and papers: this, from the specimen before us, the resources of our country in which men of skill are not wanting, and the known judgment and ability of the editor, we promise ourselves will not be the case with the present, which we consider as a valuable acquisition to the healing art.

Jen. Allg. Lit. Zeit.

ANATOMY AND PHYSIOLOGY.

ART. II. Jena. *Historia Systematis Salivæ, &c.* A History of the Salival System, physiologically and pathologically considered, to which are added some Chirurgical Corollaries. By J. Bart. Siebold, M. et C. D. 4to. 172 p. 2 plates. 1797.

This is a performance of considerable merit. Among the chiralurgical observations, Dr. S. gives a case, in which his father completely extirpated the parotid gland, on account of scirrhus, with success.

Jen. Allg. Lit. Zeit.

ART. III. Frankfort. A latin translation of Sommering's Anatomy [see our Rev. Vol. xii, p. 467] is published, with corrections and additions by the author. It is well executed, by prof. Clossius of Tübingen, and will no doubt be acceptable to foreigners.

ENTOMOLOGY.

ART. IV. Copenhagen. *Index Alphabeticus in J. C. Fabricii Entomologiam, &c.* An alphabetical Index to the corrected and enlarged Edition of Fabricius's System of Entomology, containing the Orders, Genera, and Species. 8vo. 176 p. 1796.

The necessity of an index to a work of natural history, containing upwards of ten thousand species, is sufficiently obvious; we need only say, therefore, that this is well executed, and on a good plan.

Jen. Allg. Lit. Zeit.

. BOTANY.

ART. V. Vienna. Nic. Jos. Jacquin *Colleetaneorum Supplementum, &c.* Supplement to Jacquin's Miscellanies. 4to. 160 p. 16 coloured plates. 1796.

This supplement is intended to complete the 4th volume of the work [see our Rev. Vol. ix, p. 231]:

Jen. Allg. Lit. Zeit.

MATHEMATICS.

ART. VI. Berlin. *J. H. Lambert's Abhandlung, &c.* J. H. Lambert's Treatise on some acoustic Instruments. Translated from the French, with an Appendix, on the Horn of Alexander the Great as it is called, on Experiments with an elliptical Speaking-Trumpet, and on the Application of Speaking Trumpets to Telegraphy. By Jef. Huth, Prof. of Math. and Nat. Phil. 8vo. 144 p. 2 plates. 1796.

Lambert's classical treatise was published in the Berlin transactions for 1763. Some errors in the calculations are here corrected, but the additions principally deserve our notice. In the first prof. H. contends, in opposition to Beckmann, that Alexander's horn was a speaking trumpet. He has formed such an instrument of tin, in external appearance nearly resembling the delineation given by Kircher from the MS entitled *Secreta Aristotelis ad Alex. Mag.*, which conveys words intelligibly fifteen hundred paces. (We are happy to add, that Chladni, whose skill in acoustics does honour to Germany, intends to visit Italy when peace is established, and will spare no pains to compare Kircher's representation, and the instrument of prof. H., with the MS in the Vatican.) The second is on the best form of speaking trumpets. In this prof. H. asserts, that the curved or circular form is preferable to the straight, and gives a clearer sound. The third contains hints for the application of speaking trumpets to telegraphy, or rather telephony. (We have no doubt, as the use of the telegraph becomes more diffused, but the ear will be called in to assist the eye, when the latter is unable to act. The hints of prof. H. deserve attention therefore: but we should recommend two tubes at each station, one to be applied to the ear, the other to the mouth: these might vary in length, according to the distance of the station on either hand, and would convey orders or intelligence each way without requiring to be turned round.)

Jen. Allg. Lit. Zeit.

ASTRONOMY.

ART. VII. Paris. *Atlas céleste de Flamsteed, &c.* Flamsteed's Celestial Atlas, reduced by M. J. Fortin. Ed. 3d, with Additions by Citizens Lalande and Mechain. 4to. 1795.

This new Atlas consists of thirty plates, like the former of Fortin's editions, with the addition of a considerable number of stars. Beside the usual constellations, it contains the following seven, introduced within the last twenty years. 1. The Mural Quadrant, formed by Lalande in commemoration of the catalogue of stars undertaken by him during the most violent crisis of the revolution. 2. The Vinekeeper (Messier), in honour of the astronomer of that name, by the same. 3. The Poniatowsky's Bull, the family arms of Stanislaus, by Mr. Pogorbut, a polish astronomer. This consecration of the name of the last king of the poles, it may be presumed, will meet no dissentient voice. 4. The Frederic's Glory [*Friedrichs-Ehre*], by Mr. Bode. 6. The greater and less Herschellian Telescope, and 7. the George's Harp, by Mr. Hell. About a hundred stars,

stars, not to be found in the places of the heavens assigned them by Flamsteed, in Mr. L.'s opinion, are denoted by a particular mark: with respect to some of them, however, the propriety of the mark may be disputed. An oval line near the poles includes all such stars as have their right ascension yearly decreasing, that of the stars placed on this line neither decreasing nor increasing. The explanation of the maps has been composed anew by Mr. L., who has given us many observations on Flamsteed's work, especially on the projection he used, which makes the celestial circles appear to the eye in a different form from what they do in the heavens.

Jen. Allg. Lit. Zeit.

POLITICAL ECONOMY.

ART. VIII. Germany. *Kritik der Deutschen Reichsverfassung.* A Review of the Constitution of the German Empire. Part I. 8vo. 278 p. 1796.

Our author divides his examination into five parts. In the first he reviews the form of government, which he has here published as a specimen, to be followed by the others, or not, according to the reception it meets. We hope it will be continued, as it is the work of an able and impartial hand; entering more minutely into the subject, it is true, than may be necessary to those who are acquainted with the government of the empire; but for that very reason the more valuable to those who are not; and scrutinizing its defects with freedom, yet without asperity.

Jen. Allg. Lit. Zeit.

METAPHYSICS.

ART. IX. Königsberg. *Metaphysische Anfangsgründe der Rechtslehre.* Or, Metaphysical Elements of Jurisprudence, by Eman. Kant. 8vo. 235 p. 1797.

After an examination of the elements of jurisprudence as they apply to the individual, where the notions of liberty and property are fully considered, the philosopher of Germany proceeds to an investigation of public right, and the law of nations. Prof. K. holds the representative form of government the only mode consistent with right reason; and is altogether a republican, allowing the chief magistrate no authority, but merely to execute the will of the people, and excluding all hereditary nobility, or hereditary officers of the state. But he would have this perfect form attained, where it does not exist, by reform, not by a revolution: though when a revolution has taken place, he deems equally wrong to employ force to restore the former order of things. From this gradual reform of particular states, prof. K. looks forward to the future establishment of one universal republic, when the differences of nations may be settled by a permanent congress, and perpetual peace reign over the earth. This is the supreme political good, to which we must continually approximate, or confess the moral law to be illusory, and curse our existence as rational beings.

We could have wished to have entered more fully into this important work, but our limits forbid us. The metaphysical ele-

ments of morals we understand may soon be expected from the same hand. *Jen. Allg. Lit. Zeit.*

CLASSICAL LITERATURE.

ART. X. Leipsic. *Strabonis Rerum geographicarum Libri XVII. Græcæ ad optimos Codices manuscriptos recensuit, Varietate Lectionis Adnotationibusque illustravit, Xylandri Versionem emendavit Jo. Phil. Siebenkees, Prof. Altorfinus. Tom. I. 8vo. 470 p. 1796.*

From the industry of the late prof. S., and the various sources he explored, we had hoped for much more in this edition of Strabo than we have found. All the mss appear to have nearly the same corruptions and defects; so that unless some more perfect one be fortunately discovered, we have little to expect. Prof. S. supposes all he has used to have been taken from one of the 12th century. This volume contains the first three books. *Jen. Allg. Lit. Zeit.*

HISTORY.

ART. XI. No imprint. *Der Landtag im Herzogthum Wirtemberg; im Jahr, 1797. The Diet of the Duchy of Wirtemberg, in 1797. Part I. 8vo. 107 p.*

This is by no means an unimportant document towards the history of the times. When a truce was concluded last summer by general Moreau for the french republic with the duchy of Wirtemberg, a diet [*landtag*], as it is called, was convened by the duke for the 22d of september last: a circumstance which had not taken place in Wirtemberg for 44 years. In consequence of the retreat of the french, and other obstacles, the meeting was postponed to the 17th of march, when it commenced. The debates and disputes that took place in the beginning of this kind of national assembly are here detailed, and what followed will be continued through the subsequent parts of the work. *Jen. Allg. Lit. Zeit.*

BIOGRAPHY.

ART. XII. Zurich. *Aloysius von Orelli, &c. Aloysius von Orelli. A biographical Essay. With Fragments of Italian and Swiss History, and a Picture of the Domestic Manners of the Town of Zurich in the middle of the sixteenth Century. By S. v. O. v. B. With a Preface by H. H. Fuesli. 8vo. 500 p.*

A family history is in itself interesting to the observer of men and manners, but it becomes much more so when it relates to persons whose actions are interwoven with the fate of nations, or the changes of the times. The volume before us, therefore, has abundant claim to our notice, and will be found both entertaining and instructive. Its author is a descendant of Orelli, *Jen. Allg. Lit. Zeit.*

FOR THE
ANALYTICAL REVIEW,
FOR JULY, 1797.

A
RETROSPECT OF THE ACTIVE WORLD:

OR,

A GENERAL REVIEW OF DISCOVERIES, INVENTIONS,
AND PRACTICAL CONTROVERSIES, AND CONTESTS.

In tracing the history of public institutions for the advancement of knowledge*, we shall find that it was the most abstracted and sublime sciences that were the first supported and encouraged by the patronage of states and princes; agreeably, indeed, to the progress of philosophy from the contemplation of the heavens, and their influence on the destinies of men and nations, to objects, less splendid and captivating to the imagination, but more within the grasp of our comprehension, as well as more connected with the purposes of life. From the times of antiquity to the present, schools for religion and metaphysics have never been wanting, in different parts of Asia and of Europe. After the proper mode of philosophizing was pointed out by Bacon, Galileo, and others, about two hundred years ago, and the different paths of science were explored with ardour and success, royal academies were founded, not only for promoting a knowledge of history, antiquities, laws and the fine arts†, but also for the advancement of natural philosophy. Academies for the promotion of every science and art had been established almost in every country in Europe, before any public institution was formed for the improvement of either.

AGRICULTURE OR MINERALOGY. Academies for the cultivation of these pursuits under the name of societies, were at last, in the reign of Lewis xv, established in France, and one soon thereafter in Switzerland. During the last thirty years, agriculture, as well as mineralogy, has drawn not a little attention in the german universities, as well as in the Royal Academy at St. Pe-

* See our Retrospect of the Active World for May last, p. 563, 564.

† Some institutions for this purpose were founded in Italy, soon after the revival of letters in the 15th century.

terburgh. Agriculture was a very particular object of favour and munificence to the late empress, as it now is to the present emperor of Russia. Most, however, if not all of these academies for instruction, and examples in experimental husbandry, referred to Great-Britain, where there was no such academy. For long before the institution of our society for the promotion of agriculture, arts, and manufactures, students from different parts of the continent visited our best cultivated counties, for the purpose of learning the general detail of agricultural operations, and the rules and practice there adopted.

Improvements, in arbitrary governments, are introduced by the court; in free states by the spirit of the people. Liberty alone did more for agriculture, as for the other arts, in England, than all the royal societies and academies on the continent. An extensive intercourse with foreigners taught our forefathers the arts of other nations; and their industry, united with inventive genius, carried them forward to multiplied improvements. The mild nature of the constitution inspired them with liberal notions of government, and taught them to know their own privileges, and to feel their own importance. In the long struggle between liberty and arbitrary power, the energy of the national character had full scope; and the activity formed by these struck into all directions. When precise limits were fixed to the different parts of the constitution; when men were no longer perplexed with the loquacious subtlety of scholastic divines, or the puzzling arguments of metaphysical politicians; liberty, firmly established, gave to every individual a sense of independence equally favourable to virtue and enterprize. Knowledge, springing from experimental philosophy, descended to the middling, and even the lower orders of the people. Philosophy lent her aid to the arts of life: commerce and manufactures were prosecuted with industry: wealth was multiplied: luxury and elegance kept pace with increasing riches: and the whole of these effects combined to promote that art, on which manufacturers depended for unwrought materials, and all men for the necessaries of life. Such was the state of the parent art in Britain, and such the grand source of it's prosperity, when the british legislature, in 1793, for it's further improvement, erected a

BOARD OF AGRICULTURE.

ABOUT this time also, an opulent, enlightened, and public-spirited individual * endowed a professorship of agriculture in the university of Edinburgh.

The board has employed itself, with great assiduity, in endeavours to acquire such an intimate acquaintance with the present state and practice of husbandry throughout the several counties in the kingdom, as might lay a foundation for a system of improved management, adapted to local circumstances, and to be recommended by the board to the cultivators of the soil in different

* Sir William Pultney Johnstone.

parts of Britain. Reports have been made to the board of the present state of the stock and husbandry in each county, with means suggested, by a great variety of intelligent observers, for their improvement. These reports have been printed and circulated among the gentlemen, and the most experienced and skilful husbandmen in the several counties to which they belong, and have been returned with their farther observations on the margins left for that purpose.

The industrious president of the board of agriculture has signified his intention to *condense** the substance of that immense mass of information they have received, so as to make it practicable for a reader, in the course of time, to peruse and understand it. On this subject there occurs a dilemma of great difficulty. If such a mass of matter be so abridged as to be perused in any reasonable space of time, it must be wholly stripped of that circumstantiality and locality, without which, examples in agriculture must ever be uncertain and fallacious. If the mass be not so abridged, what practical farmer can derive any benefit from it? The best thing to be done, perhaps, would be, to form a judicious index to the reports, copies of which might be deposited in every county, if not district, for the inspection of gentlemen, who might have leisure to consult it; and thus also it might be of use to writers on agriculture. But it is not until rules of agriculture become so certain and fixed, as to be comprized within very small volumes, that they can be of general use to the public. The agricultural world already groans under books. A new one, composed from the various reports, would be of less utility than an index to the reports unabridged.

It has been long recognized, as an important fact, that practical designs and arts are forwarded by the gradual removal of impediments; which is effected by new powers derived from new knowledge. It is one great step towards the execution of a great and complicated end, to discover and to mark with accuracy the obstacles that stand in the way of it's attainment. To trace and to classify such impediments, will naturally become the principal study of the board of agriculture. These being pointed out, the efforts of individuals, as well as of the public, may be directed the more properly for removing them.

The disadvantages and defects that obstruct the advancement of agriculture must originate in causes, 1. physical, 2. moral, 3. political. Of physical obstructions there are some which cannot be surmounted by the efforts of man, as climate, barren rocks, blights and mildews; others that may be overcome by human efforts, either wholly, or in a certain degree, as diseases in cattle and plants, noxious animals and insects, encroachments of rivers and seas, and neglected cultivation. Of these obstructions, again, there are some that may be removed or lessened by individuals, such as the want of proper leases, the want of education, prepossessions in favour of old habits, and prejudices against new and

* Perhaps the agricultural term of *Winnowing* might be more apposite to the present case.

skilful modes of practice; and others not to be removed but by the united efforts of society. And such as these are what we may rank in the classes of moral and political. Political obstructions, or such as are to be overcome only by the united efforts of society, may be divided again into such as may be surmounted by parishes, townships, or villages; as the misapplication of rates for various public purposes, neglect of highways, public drains, and other fences, and the overstocking and improper treatment of commons and open common fields: and, into such as are to be removed only by the authority of the legislature; as the want of power to enforce an enclosure and division of common and waste lands; draining fens and embanking rivers and seas; diversities in weights and measures; entails; consolidation of farms; the emigration of the peasantry and others, arising from accumulated causes of distress. To mark and point out these and many other obstructions to the advancement of agriculture, seems to be the first duty and chief end of a board of agriculture. That duty, to do it justice, it has discharged in a very capital instance. A bill, after much inquiry and deliberation, was brought into parliament by the president of the board, for a general enclosure and division of commons. It passed the lower house, but was, in the course of the present month, rejected by the house of peers, chiefly through the opposition of the chancellor; so that the only fruit that this garden, the Board of Agriculture, has yet produced, though good for food, and pleasing to the eye, has been rejected. The british government, from ostensible motives of economy, abolished the board of trade and plantations. By and by, although a society for agriculture, manufactures, &c. was established, a new board for agriculture was instituted at a very considerable annual expense. This board recommends a measure indispensably necessary to general improvement,—that measure is rejected. What is the secret and true history of the Board of Agriculture? For what was the Board instituted?

But, to be candid: the board may be useful, in the way above-mentioned; and, in point of industry at least, it does not seem to be at all deficient.

There is, however, a degree of disadvantage and danger attending all corporations; royal boards, academies, and societies not excepted. They tend to narrow the scope, and even in some measure to damp the spirit of free and bold inquiry, by the influence and authority of the principal leader or leaders, whose nostrums every candidate for acceptance, favour, and distinction, must flatter and confirm*. In such a case as the present, the causes that retard, and the means most likely to accelerate the improvement of agriculture, a subject of great complexity, individuals in different parts of the country may be led to peculiarities of opinion; men of large landed property may be biassed by selfish ideas of particular interests; and the aristocracy, but

* See, on this subject, our observations on academies, in our critique on the *Lives of the French Academicians*, by d'Alembert, *Anal. Rev.* vol. v, p. 162.

particularly in the highlands of Scotland, are sometimes under the influence of prejudices inconsistent with the rights of human nature, and the best views of enlightened legislation. When the late lord Macdonald, and other chieftains, were addressed on the hardships that drove the highlanders to emigrate by hundreds and thousands, they replied, "That they had a right to do what they pleased with their own." Though the rejection of the enclosure bill appears to us to be equally unwise and unaccountable, it would be very hazardous for the legislature to adopt any law, or indeed to pay much regard to it, merely on the ground of it's being conceived by the board of agriculture. It is better to watch the progress of knowledge, and the judgments that are formed, on good ground, in the liberal and unrestrained community of letters dispersed in different countries. Among the causes that check the progress of agriculture, and grind the face of the poor, entails, the monopolization of land, the burdens and oppressions that enfeeble and drive away the labouring poor, are the very chief. When will boards, consisting of great landholders, and acting under the favour of the court, set their faces as they ought against those evils? But here and there, and now and then, in different times and places, there arises a writer on matters of public economy, who inquires into the causes and cures of calamities, with the candour of virtue, and the free compass of genius. The project of sir Francis Blake deserves more consideration than it has yet obtained. It is noble and generous. It might perhaps be carried into effect, by gradation, and to a certain extent: and in that proportion it would tend to alleviate the burdens that lie so heavy on both agriculture and manufactures. A plain and practical mode, against which it is scarcely possible to conceive an objection, has been recently recommended, for the relief and comfort of rural labourers*. The little treatise, just published in defence of the doctrines of the economists in opposition to certain french authors, and Dr. Smith and Mr. Arthur Young in our own country, calls the public attention to the most important points that can engage the attention of the legislature. The reduction of taxes, by simplifying their collection; the superiority of physical over pecuniary wealth; and the preference of agriculture to every other occupation and pursuit in every country, not cultivated to the full extent of it's improvability. It is from these†, and a number of such publications as these, that a legislator will derive the best hints for the perfection of public economy. So that, after all our public institutions, well-intended, and of no inconsiderable utility, we still look up, with the greatest degree of hope, to that general spring of inquiry, knowledge, and enterprize, which, as above observed, had carried this nation, before the institution of boards for promoting the arts, to such a degree of improvement in agriculture, as had invited the visits of ingenious and inquisitive strangers from the continent.

* Viz. to pay them, at their option, in corn. See Anal. Review, vol. xxiv.

† See, above all, on this subject, "*An essay on the right of property in land*," by Walters.

NATIONAL AFFAIRS.

THE eyes of all Europe, America, and in short all the quarters of the world, now in some degree connected with Europe by commerce and by conquest, are at present fixed on the negotiation for peace at LISLE: a city that recalls to mind the former glories of Britain as well as of France*, and which is nearly equidistant from London and Paris.—As the negotiation is but just begun, and nothing material has yet, with certainty, transpired, it may be thought no unreasonable amusement, at least, instead of repeating the various rumours of the day, or indulging in vague conjectures, to conceive the observations likely to be made in the conferences at Lisle, were the matters in dispute to be settled by deputies from every quarter interested in its issue; by the genius and representative of human nature, not partial to one nation, but equally concerned for the welfare and honour of all.—In the present period of intercourse among nations extended to an unprecedented degree; when the progress of navigation and commerce, the establishment of posts, and packets, and the art of printing, communicate and interchange every truth that is developed in the four quarters of the world, and unite the nations by so many ties: the prosperity of one is the prosperity of the other, and the prosperity of the whole consists in one common stock; the inviolability of private property and public credit. The property of individuals and of nations, in their utmost relations of commerce and finance, is protected under one general law of security: one chain, by which the general order among individuals and nations is sustained and improved. It is the right of property which is the universal spring of civilization, moving and sustaining at once the whole system of human intercourse; that of nations, as well as of man with man. The right of property, in its divisibility and circulation, is to the political order and prosperity of mankind, what the circulation of the blood is to the human constitution. As the circulation of the blood derives its propulsive and vital powers from the freedom of the air in which we breathe, and death ensues when it is deprived of that vital flame; so, when the right of property is violated by robbery, tyranny, and the destructions of war, civil society is arrested: it is finally dissolved: and man returns to his original state of war among the beasts of the field. The gradations of civil society are marked by the peculiar characters of the wars which have distinguished its progress; and which may be divided into wars of chivalry; wars of conquest; wars of religion; wars of the balance of power; and wars of commerce. But we are now actually arrived at the wars of the rights of men; the fury of which will be best repressed by opposing to it the barrier of the rights of

* It is the capital of the conquests of Lewis XIV. in the Netherlands; and it was reduced, after an obstinate defence, in 1712, by the English army under the duke of Marlborough.

nations.—The liberty of a nation, like that of an individual, as defined by Montesquieu, is the right of doing every thing that the law of nations permits. If one nation could do what that law forbids, it would no longer possess liberty, because the other nations would in the same manner possess this power. "The rights of all nations, dependant and reciprocal, equally demand in each the protection of property; property which, by it's numerous relations, and the circumstances of it's productions, constitutes the bond of civil society, and the existence of public credit. This universal banker is equally necessary to the industrious poor, who leave their score with the bakers to ministers who borrow millions, and to nations who exchange their productions*."

But where are we to find a law, by which the rights of nations are to be maintained and realized? The inviolability of property and public credit constitutes the wisdom, and forms the best end of human policy. And it is this basis of universal utility, that forms the most solid foundation of the law of nations.

How was this great political truth to be exemplified, and forced at once on the comprehension and adoption of mankind? By the explosion and the consequences of the french revolution. It was in vain that the people of France were represented by universal, or even numerical suffrage. That representation, instead of respecting the laws of property, and maintaining public credit, violated, and reversed it's whole system. Adopting spoliation for plunder, they created the assignats, which consumed the finances of Europe. They maintained the war of France, till she conquered, and subsisted by foreign spoil. England, to meet the war of assignats, drew upon the finances of posterity. This country and France have reversely consumed their capital of the present, and that of future generations. Now France is beginning to draw upon posterity, and England to consume her capital of the day. But they have both to learn, that they have but one capital, namely, the produce of industry, and the soil for the support of life. Italy, Spain, Germany, Holland, America, and all the Northern States are, eventually, sufferers in this great convulsion. Beside the ravages of war, the usual productions of England and France must cost them dearer. The spirit of insubordination is progressive, and the rulers of France have converted it into an instrument of conquest. How is the storm to be laid, and the revolution turned even to good? By convincing nations that they have, in reality, but one general interest, which has been sacrificed in the general destruction; that in order to prevent similar explosions in any one of them in future, they ought to maintain the inviolability of property and public credit; and that the permanent interests of every state depend on the general stock, and not upon a momentary superiority, or the little profits of a narrow rivalry.

Some such arguments as these might be used in the conferences at Lisle, were the commissioners for peace constituted and disposed as we have imagined. And, in proportion as the present pleni-

* See the *Correspondence between a Traveller and a Minister of State*, Debrett.

potentaries may be disposed to adopt them *, they will be more studious to define and secure the rights of all individual nations, than to arrogate, to one or two of the most powerful, immoderate conquest and aggrandizement. A party, we are well assured, is formed for the support of these principles, in the different countries of Europe, and above all, in

FRANCE.

BUT we very much fear that the majority of the present directory is not among the number. A dissention and contest has arisen between the executive directory, and the council of five hundred. The former, in order to strengthen their hands, have made a very general change of ministers, and farther, they draw a very considerable armed force to Paris. Suspicions are not wanting that it is their design to overawe and control the majority in the council of five hundred, who are sworn friends to moderation and peace. That the directory favour an opposite system is conjectured, 1. From the personal interest they have in continuing their power by continuing the war, which affords a pretext for any extravagance of expense, and any stretch of power. 2. From the letter they wrote to Buonaparte (in consequence of the interference of the council) approving his conduct in Italy, particularly in what related to Venice and Genoa. 3. From the moderation of the ministers dismissed, and the contrary spirit of those by whom they are replaced, and the presumed hostility of some of them to England. Among the new ministers is NEUFCHATEAU, a professed atheist; and Le NOIR de la Roche, the principal writer in the service of the directory, author of *Plans for governing Italy, as well as the Netherlands and Spain*.—Talleyrand Perigord, late bishop of Autun, a constitutionalist, or friend to a limited monarchy, who took refuge in this country, but was forced, by our government, to quit it †, has been appointed minister for foreign affairs.

SPAIN.

A GREAT camp is formed, and more and more troops are drawing towards Gibraltar. Portugal, menaced by France, more than by Spain, prepares for resistance. The british fleet, under lord St. Vincent, still blocks up the spaniards in Cadiz.

ITALY.

THE spirit of republicanism pervades Italy, and extends itself to the opposite side of the Adriatic. Attempts are made to revive a spirit of liberty among the greeks. And even some turks have joined the standard of freedom, erected by the subjects of Venice at Sebenico. Whether is it the design of Buonaparte, in co-operation with the directory, to part and form Italy into different small, or but

*. It is not, to be supposed that they will depart from the usual jealousies, and ambitious views of courts: yet, it is proper to hold up the portrait of *Peace and good will among men*. The contemplation of this may, in time, soften the foolish animosity of nations.

† He went about three years ago, to America.

moderate republics, so that France might become the arbiter in their differences, and at last their sovereign? Or is it his ambition, in concert with the emperor, to be indemnified for his complaisance on the side of Turkey in Europe, by establishing his own power and government?

TURKEY.

TURKISH ambassadors are now sent regularly to the principal european courts; and a newspaper, it now appears certain, is printed at Constantinople, whence it is sent to Alexandria, Aleppo, Bassorah, and other marts of commerce.—This looks as if the light of knowledge had begun to break through the spissitude of even mohammedan darkness.

GERMANY.

THE most vigorous preparations for war are still carried on at Vienna. This is no more than what is necessary for the due execution of the preliminaries of peace. The king of Prussia, in violation of the independence of his co-estates of the empire, and in defiance of the aulic council, lays claim to certain estates in Franconia; and in order to enforce it, has taken possession of the free and flourishing city of Nuremberg. There is a time when powers, exhausted by recent wars, resign themselves to repose, and are scarcely to be roused again into action by any events. It was at such a time that France, after the peace of 1763, seized Corsica from the genoise; and that the late empress of Russia, after the peace of 1784, made a farther dismemberment and partition of the kingdom of Poland. The court of Berlin probably reckons, that the emperor, obliged to lay down his arms, employed in vain for the maintenance of his own hereditary rights, will not hastily resume them for the support of those of the empire. But if the pretensions of the prussians be not repressed, the liberties of the germanic states and princes are lost.

NORTH OF EUROPE.

THE british fleet, under admiral Duncan, recently reinforced, continues to watch the dutch armament in the Texel; the object of which probably is, or now, perhaps, rather was

HAMBURGH. If the prussians could have been managed, the french would have penetrated into Hanover, seized Hamburgh, and excluded the english from that grand emporium. But it is not the interest of Prussia, that France should rise to an uncontrollable pitch of aggrandizement, any more than Austria. In the present juncture, there could not be a more natural ally to Prussia than

GREAT BRITAIN.

LORD MALMSBURY has been sent a second time, with fuller powers, on the business of a pacification. The irish insurrections are nearly quelled: The british navy still awes the coasts of France and Spain. The parliament is prorogued to the 5th of october.

TO CORRESPONDENTS.

Pyrrhonius is informed, that there is not in the english language, and we do not know that there is in any language, such a *History of Miracles*, as that after which he inquires. In Dr. Middleton's letters from Rome, he will find an account of many of the heathen miracles, to which the author has judiciously compared the most celebrated of the popish wonders. We certainly think with Pyrrhonius, that such a history as he mentions is a great desideratum, which should contain an account of all miracles of any note or influence, real or pretended, in all countries, with the circumstances that accompanied them, and the testimony which was brought forward in their favour; and we agree with our correspondent in thinking, that thus alone are data to be obtained, on which a just opinion can be formed, of the validity of the pretensions of such, as are supposed to be authentic. We have no doubt a work of this nature would meet with encouragement, and we lament with Pyrrhonius, that no such work existed, before their labours were given to the public, 'to aid the acuteness of Hume, and the sober solidity of Paley.'

To **J. K's** inquiry concerning 'Lestie's short Method with the Deists,' we answer, that the ingenious little work in question was first written on one sheet of paper, and that it was afterwards enlarged and published in the folio edition of the works of the author, but has been since printed separately, and may be had alone.

The **Letter** from **New-wick** shall be attended to.

The request of **D.** and **H.** shall be complied with.

T H E
ANALYTICAL REVIEW.

FOR AUGUST, 1797.

BIOGRAPHY. HISTORY. TRAVELS.

ART. I. *The Life of William, late Earl of Mansfield.* By John Holliday, of Lincoln's Inn, Esq. F. R. S. and Barrister at Law. 4to. 500 pages. Price 1l. 1s. Elmsly and Bremner. 1797.

A COMPLETE life of the late chief justice of the king's bench would be a very desirable addition to english biography. Unhappily however for the public, this is not easily attainable, as most of the materials were destroyed along with his lordship's manuscripts and library, in the year 1780. Mr. H. very candidly allows, 'that his views are confined to a delineation of the noble earl's character in his judicial capacity and in private life;' but notwithstanding the assistance of doctors Turton and Combe, messrs. Wheeler, Seward, &c., and the papers of the late Mr. Booth, it will be found, that the information, even in this point of view, is less minute and satisfactory than could have been wished. This, however, must not be considered as implying any degree of censure on his biographer, who exhibits much patience and industry on the occasion, for the deficiency, of which we complain, from the very nature of things has, perhaps, become unavoidable.

William Murray, afterwards earl of Mansfield, was a younger son, and the eleventh child of David viscount Stormont. He was born at Perth, on the 2d of March 1705, according to the computation of time in Scotland. When only three years of age, he was removed to London, and he was admitted as a king's scholar at Westminster, in 1719, whence he repaired to Oxford. The following is a copy of the entry made in the records of Christ Church:

' Trin. Term 1723, June 18

Æd. Xti. Gul. Murray 18.

David f. Civ. Bath.

C. Som. V. Com. fil.

T. Wenman, C. A.'

It will appear by the above, that there is a very material error respecting the birth place of the student, *Bath* being substituted

for *Pertb.* This circumstance having been mentioned to lord M. while chief justice, by his colleague sir W. Blackstone, he replied, 'that possibly the broad pronunciation of the person, who gave in the description, was the origin of the mistake.'

'When he was a Westminster scholar,' says our author, 'lady Kinnoul, in one of the vacations, invited him to her home, where observing him with a pen in his hand, and seemingly thoughtful, she asked him if he was writing his theme, and what in plain english the theme was? The school boy's smart answer rather surprized her ladyship, "What is that to you!"'

'She replied, "how can you be so rude? I asked you very civilly a plain question, and did not expect from a school boy such a pert answer."

'The reply was, "indeed my lady I can only answer once more, "What is that to you!" In reality the theme was—*Quid ad te—pertinet?*'

During his residence at Westminster, he gave many proofs of his uncommon abilities, particularly in his *declamations*, which were sure tokens and prognostics of his future eloquence; and at the election in may 1723, being then in the 19th year of his age, he had the honour of standing first on the list of the gentlemen sent to Oxford. About four years afterwards, he was admitted to the degree of B.A.; and on the death of George I, Mr. Murray's latin verses as one of the members of the university were rewarded with the first prize:

*Quo percussisti Britonas conjunctaque regna
Ictu, Fati ensis! trepidant ipsa atria regum
Ingensque stupet moerens Europa ruinam.
Georgius occubuit Rheni pacator & Istri:
Et dubitamus adhuc animam accumulare supremis.
Egregiam donis? quondam decus omne Britannis
Spargite flore pio cineres, &c."*

His oration in praise of Demosthenes was another early preface of his rising fame, but a fragment only has been preserved. This composition has been greatly praised by lord Monboddo, in his treatise on the 'Origin and Progress of Language.'

In april, 1724, Mr. Murray was admitted a student of Lincoln's Inn. On the 24th of june, 1730, he took the degree of M.A., and left the university soon afterwards, full of vigour, and determined to travel into foreign parts, before he sat down to the serious prosecution of his legal studies, to which his genius, and his slender fortune as a younger son, forcibly and happily prompted him. He travelled through France, and in Italy, at an age fitted for improvement and useful observation; not between 19 and 21, a period which his great patron lord Hardwicke, in one of the numbers of the Spectator, under the modest signature of *Philip Homebred*, shows to be too early an age for our british youths to travel to any advantage. At Rome Mr. Murray was probably inspired and animated with the love of *ciceronian eloquence*; at Rome he was prompted to make Cicero his great example and his theme. At *Tusculum*, and in his perambulations over classical ground, why might he not be emulous to lay the foundation of
that

that noble superstructure of bright fame, which he soon raised after he became a member of Lincoln's Inn?

About the year 1730, he addressed two letters to the young duke of Portland, pointing out the proper objects of his studies. They have been inserted by his biographer, and do honour to his talents and discernment.

The following passage contains information, that cannot fail to prove interesting to the student.

To give a new cast to Mr. Murray's extent of thought, and to evince that, however pleasing and bewitching the flowery fields of literature were to his well stored mind, he wisely determined not to be bewildered therein, and early discovered a great veneration for the advice of Horace,

Omne tulit punctum qui miscuit utile dulci.

He was called to the bar in michaelmas term 1730. In his career in the pursuit of legal knowledge his assiduity soon co-operated with his shining abilities. Two supporters like these, in perfect unison, not only exempted him from all pecuniary embarrassments, which slender fortune in some, and juvenile indiscretion in others, too frequently occasion, but also conciliated the esteem, the friendship and patronage of the great oracles of the law, who adorned that period, amongst whom lord Talbot and lord chancellor Hardwicke were looked up to as the foster-fathers of the science.

Instead of submitting to the usual drudgery as some are pleased to deem it, of labouring in the chambers of a special pleader, Mr. Murray's motto seems to have been "*aut Cicero aut nullus.*" Early in his legal career he studied the graces of elocution, under one of the greatest masters of the age wherein he lived. Doctor Johnson, in his life of Pope, says, "his voice when he was young was so pleasing, that Pope was called in fondness the little *nightingale.*" Under this melodious and great master Mr. Murray practised *elocution*, and may truly be said to have brought the modulation of an harmonious voice to the highest degree of perfection. One day he was surprized by a gentleman of Lincoln's Inn, who could take the liberty of entering his rooms without the ceremonious introduction of a servant, in the singular act of practising the graces of a speaker at a glass, while Pope sat by in the character of a friendly preceptor. Mr. Murray on this occasion paid him the handsome compliment of *tu es mihi Mæneas!*

Notwithstanding the almost proverbial gaiety of Mr. Murray, we find him always mindful of his professional fame and emoluments. In 1732 he was associated with the attorney and solicitor general, Talbot and Hardwicke, in an appeal cause before the house of peers, and in 1737 he was retained as the junior counsel, for the defendant, in the celebrated trial between Theophilus Gibber and Mr. Sloper. On this occasion the senior counsel happening to be seized with a fit in court, Mr. Murray, with only one hour's preparation, made a very able and eloquent defence, which added greatly to his rising reputation. Indeed, his conduct that day may be fairly said, to have made his fortune,

for he himself was ever after accustomed to observe, "business now poured in upon me on all sides; and from a few hundred pounds a year, I fortunately found myself, in every subsequent year in possession of thousands."

In 1738 he married lady Elizabeth Finch, one of the six daughters of Daniel earl of Winchelsea; and this union added considerable fortune, and splendid family connections, to his other advantages. In the same year, out of fifteen or sixteen appeals heard and determined in the house of lords, Mr. Murray was employed in no less than eleven.

After ten years practice at the chancery bar, he was appointed solicitor general in 1742. In 1746, he distinguished himself on the trial of the *rebel lords*, in such a manner as to excite the eulogium of his *own cousin* lord Lord.

In 1751, he was accused along with Mr. Stone, *the present king's tutor*, of being a rank jacobite; his biographer and Junius, both of whom record and animadvert on the event, draw very different conclusions from the evidence.

This circumstance however did not hurt his preferment, for in 1754 he succeeded sir Dudley Rider, as his majesty's attorney general, and on the death of that great lawyer, in 1756, he was nominated to occupy his cushion as chief justice of the king's bench.

Before he had been six months in office, he was appointed chancellor of the exchequer, *pro tempore*, and is here said to have brought about a coalition, famous in it's day, between Mr. Fox, afterwards lord Holland, and Mr. Pitt, afterwards earl of Chatham. The good of the state, on this as on all similar occasions, was the ostensible pretext, for a junction of councils and interests, that proved perhaps beneficial only to the contracting parties.

After this political, we are favoured with an humorous anecdote.

One of the right reverend bench having very charitably established an almshouse, at his own expence, for twenty five poor women; Mr. Murray, in his juvenile days, was applied to for an inscription to be placed over the portal of the house; upon which he took up his pencil, and immediately wrote the following:

" Under this roof
The lord bishop of ———
Keeps

No less than twenty five women."

We are next presented with a historical series of all the celebrated decisions of lord Mansfield while he presided in the king's bench, such as that on the question argued june 29, 1757: "Whether a court of law were not invested with power to relieve against fraud and imposition;" another started in michaelmas term 1760, "whether, under particular circumstances, and in aid of the intension of the testator, words in limitation in a *will* may not be considered as words of *purchase*?" &c. This forms the principal merit of the work before us.

It does justice to his lordship's discernment, that he was adverse to the persecution of Mr. Wilkes: "I am decidedly against the prosecution,"

prosecution,' said he to some of his friends, ' his consequence will die away if you will let him alone; but by public notice of him, you will increase his consequence; the very thing he covets, and has in full view.'

It must be allowed on the other hand, that, in his *judicial* capacity, he was not wholly exempt from the imputation of mingling politics with his law, particularly in cases of libels; he also incurred much blame, on the trial of lord Grosvenor with the *king's brother*, the late duke of Cumberland.

Where the *court* was not concerned, as in the cases of the quakers, presbyterians, and roman catholics, he displayed great liberality: he also merits the praise of being a steady patron, a warm friend, and a very excellent master.

The following reply to Dr. Turton, towards the latter part of his life, respecting the french revolution, will scarcely be deemed candid, more especially considering the time at which it was delivered: it cannot be denied however, that it was in some measure prophetic:

' My dear Turton, how can any two reasonable men think differently on the subject. A *nation* which, for more than twelve centuries, has made a conspicuous figure in the annals of *Europe*. A nation where the polite arts first flourished in the northern hemisphere, and found an asylum against the barbarous incursions of the goths and vandals. A nation whose philosophers and men of science cherished and improved civilization, and grafted on the feudal system, *the best of all systems*, their laws respecting the descents and various modifications of territorial property. To think that a *nation* like this, should not in the course of so many centuries, have learned something worth preserving; should not have hit upon some little *code of laws*, or a few principles sufficient to form one. Idiots! who instead of retaining what was valuable, sound and energetic, in their constitution, have at once sunk into barbarity, lost sight of first principles and brought forward a farrago of laws fit for Botany Bay! It is enough to fill the mind with astonishment and abhorrence! A constitution like this may survive that of *an old man*, but nothing less than a miracle can protect, and transmit it down to posterity!'

Few men of the present day have occupied the attention of the public more than the subject of these memoirs. He has been uniformly praised by the court, and detested by the country party.

As a lawyer, he attained unrivalled eminence, and yet it was unaccountably the fashion at one time to doubt his attainments in english jurisprudence. As a statesman, his character is somewhat equivocal, notwithstanding the repeated panegyrics of his biographer; and many will be inclined to think with a political writer, whose name has not yet burst from obscurity, that he was less fitted for the situation of a municipal judge under a prince strictly limited by the laws, than the office of a prætor in the time of Justinian.

ART. II. *The History of the Puritans, or, Protestant Non-Conformists, from the Reformation to the Revolution in 1688: containing*
H 3 ing

ing an Account of their Principles; their Attempts for a further Reformation in the Church; their Sufferings; and the Lives and Characters of their principal Divines. By Daniel Neal, M. A. A new Edition, revised, corrected, and enlarged, by Joshua Toulmin, D. D. To which are prefixed, some Memoirs of the Life and Writings of the Author. In 5 vols. 8vo. About 3000 pages. Price 1l. 16s. in boards. Bath, Crutwell; London, Johnson. 1797.

THIS new and improved edition of a very valuable work, the first volume of which appeared in 1793, is now completed. In our notice of that volume, Review, Vol. xviii, p. 146, our readers will find a general account of the original work, and of the improvements which the editor proposed to make in the republication. We have now the pleasure to inform them, that Dr. T. has finished his undertaking; and to add, that he appears to us to have supported, through the whole, the character of a diligent, accurate, and impartial editor. His additional notes and supplements, which have extended the work from four to five volumes, are very valuable. In the fourth volume, he has continued the history of the english baptists and quakers, two denominations, that, as Dr. T. justly observes, were, in the last century, treated neither with justice nor humanity. These additions, and others dispersed through the volumes, will afford the reader much information and entertainment. From the third section of the supplement to the fifth volume, entitled Reflections on the Revolution, and the Act of Toleration, we shall make an extract.—Vol. v, p. 122.

The Revolution is the grand event, in which the affecting and interesting scenes and transactions of the preceding periods, from the Reformation to the accession of William III. happily and gloriously close. Here the struggles of the several parties have their termination; and though the episcopal form of church-government obtains at last an establishment and permanent pre-eminence, yet that superiority is made easy to the other parties, by the security to their respective religious professions, and by the equality among themselves, which they enjoy by the Act of Toleration. Here the reader pauses with pleasure and hope; humanity rejoices, that there is a period to the animosities and calamities that had torn and afflicted this country nearly a century and half, and the prospect of better times opens before the wearied mind. The history, through which he has been led, by its various details, giveth him a strong impression of the importance and happiness of the era to which he is at length arrived. Here *despotism* hath drawn its last breath; here religious *liberty* commenceth its reign: royal prerogative bows and yields to the voice of the people; and conscience feels itself, though not entirely emancipated, yet walking at large and breathing the open air.

Our author's narrative affords convincing and satisfactory proofs of the importance and felicity of the new state of things to which it brings us. But yet some considerations, arising from facts not mentioned by him, may be properly presented to the reader, to heighten his sense of the deliverance effected by the revolution.

lution. Two singular doctrines had been industriously disseminated; viz. "That there was no such thing as *passive obedience* for the cause of religion; and that kings are so far *infallible*, as that what religion they establish is the true worship of God in their dominion." To insinuate more universally and effectually these sentiments, they were inserted, and enlarged upon in the *common almanacks*. No doubt can remain concerning the design of James II. from a review of the measures he actually executed; and yet it is useful and interesting to bring forward the secret councils from whence those measures flowed, and to exhibit the systematical plan, for which, if they were not parts of it, and first attempts at the execution of it, they were evidently calculated to prepare the way.

Sometime before the abdication of James, "a memorial" was presented to him, drawn up by a jesuit, and exhibiting the methods he should pursue, not only to root out the *protestant* religion, but to prevent even the possibility of its revival. The great outlines of the scheme were, "that a council of reformation should be established, which avoiding the name, as odious and offensive at the beginning, should pursue some good and sound manner of *inquisition*; nay, should order, in divers points, according to the diligent and exact proceedings of the court of inquisition in Spain:—that the authority of the church should take place of the king's authority, and the civil powers be subjected to the ecclesiastical:—that the state of the catholic religion, and the succession of the crown, should be so linked together, that one might depend on and be the assurance of the other:—that new ways of choosing parliaments should be followed, particularly one very extraordinary, viz. that the bishop of the diocese should judge concerning the knights of the shire, and as they were thought fit to serve in parliament by such bishops or not, so they were to confirm the election or have a negative voice in it. The catholic prince, whom God should send, is represented as being well able to procure such a parliament as he would have. Many new laws were to be made, that should quite alter the whole constitution; but it was to be made treason for ever, for any man to propose any thing for change of the catholic *roman* faith, when it was once settled. As to those in low circumstances, effectual care was to be taken to keep them low. New methods were to be observed for letting of lands, disposing of children, and ordering of servants." The "memorial" complains, "that in queen Mary's time, when so many were imprisoned, so many stripped of their estates, and so many burnt, there was a want of zeal, to the grief and discouragement of many; that some things were then tolerated upon constraint and fear of further inconveniencies; and it is added, that matters are not to be patched up any more by such gentle and backward proceedings. For it is laid down as a first principle, that as soon as a good catholic prince should be established upon the throne of these nations, he must make account, that the security of himself, his crown, and successor, dependeth principally on the assurance and good establishment of the catholic religion within his

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kingdom. The proposals, in this piece, were brought forward, not merely as measures which the writer desired to see executed ; but such as he apprehended, nay, was confident, the temper and circumstances of the nation would soon afford an opportunity to accomplish. Several things are reckoned up, which gave great force to the roman catholicks in England. It is said, that England would more easily receive popery than any other *protestant* country ; nay, that difficulties which arose in some catholic countries would not be found here. All now," says the author, " is zeal and integrity in our new clergy, (Almighty God be thanked for it!) and no less in our laity, and catholic gentlemen in England, that have borne the brunt of persecution."

These specimens of the designs formed, are proofs to what extent the scheme of combining the re-establishment of popery with arbitrary power was to be carried ; and shew what vast consequences were involved in the success of the spirited opposition that led James to abdicate the throne.

Important, valuable, and happy, as was the state of things introduced by this event, especially as it affected religious liberty, the operation of it was partial and limited : when even a *bill of rights*, after the settlement of king William on the throne, defined our constitution, and fixed the privileges of the subject, the rights of conscience were not ascertained, nor declared by that noble deed. The act of *toleration*, moved by lord Nottingham in the house of peers, and seconded by some bishops, though more out of fear than inclination, exempted from the penal statutes then in existence *protestant* dissentients only, and not all of them ; for the *secessionists* are expressly excepted, nor did secure any from the influence of the corporation and test acts. It left the english *catholicks* under severe disabilities ; it left many penal statutes unrepealed. The same reign which gave us the blessing of the *toleration act*, was marked by an act of another complexion ; for the prince, to whom we owe the former, was prevailed on to pass another statute, adjudging heavy penalties, fines, and imprisonments, to those who should write or speak against the doctrine of the Trinity. There are claims of power over conscience not yet abolished : there are rights of conscience not yet fully recovered and secured. The very term *toleration* shews that religious freedom is not yet enjoyed in perfection ; it indicates, that the liberty which we possess is a matter of *sufferance*, lenity, and indulgence, rather than the grant of justice and right. It seemeth to admit and imply a *power* to restrain conscience and to dictate to faith, but the *exercise* of which is generously waved. The time is, even now, at this distance from the revolution, yet to come, when the enjoyment of religious liberty shall no longer be considered as a *favour* ; the time is yet to come, when christians, of religious forms and creeds, shall be on the equal footing of *brethren*, and of children in the house of the same heavenly parent ; the time is yet to come, when *acts of toleration* shall every where give place to *bills of right*.

But, though much is yet wanting to complete and perfect the blessings of the revolution ; yet we cannot but review the *act of tolera-*

toleration as a great point gained, as a noble effort towards the full emancipation of conscience. The preceding periods had been only those of oppression and thralldom. The exertions of any to procure release from severe laws, were rather attempts to gain the power of tyrannising over conscience into their own hands, that they themselves might be *free*, and all other parties remain *slaves*, than liberal endeavours to ascertain and secure to every one security and peace, in following the judgment of his own mind. The preceding ages exhibit a series of severe statutes following each other; from passing the act for burning of heretics in the reign of Henry IV. to the enacting of that of *uniformity*, and of the Oxford conventicle acts, in the reign of Charles II. At the commencement of the reformation, we have seen, that on the one hand they who could not admit, from religious reverence to the pope's authority, the supremacy of the king, and on the other, they who discarded any of the six articles which he formed into a standard of faith, were alike doomed to the sentence of *death*. In the reign of Edward VI. the pious and amiable Hooper, for refusing to wear a particular dress, was imprisoned; and Joan Bocher, who religiously read and dispersed the New Testament, was burnt at the stake. Intolerant statutes marked the government of queen Elizabeth. Persecution, in various forms, by laws and by prerogative, stigmatised the successive reigns of the Stuarts. In the interval, during the suspension of their power, a severe ordinance against *heresy* was passed: the livings of the episcopal clergy were sequestered; those ministers suffered under severe oppressions, and *presbyterianism* was found to be not more friendly to the rights of conscience, or averse from intolerance, than had been the fallen hierarchy. Amongst two despised sects, hated and persecuted by all parties, the *baptists and quakers*, amongst almost them only, the principles of liberty had found able and generous advocates; their writings placed the rights of conscience on a broad and liberal bottom. But they could support them by the pen only; they were never in power, and consequently had never, in this country,* an opportunity to carry their principles into practice, and to shew that they could rule according to the maxims for which, when oppressed, they could forcibly plead.

This having been the state of things, the *act of toleration*, the consequence of the revolution, was a great acquisition. It was the first legal sanction given to the claims of conscience; it was the first charter of religious freedom; it was a valuable, important, and permanent security to the *dissenting* subject. It opened to him the temple of peace, and afforded the long wished-for asy-

* It is said in *this* country; for when the forming the government of Pennsylvania and Rhode Island in America rested, the latter with the *baptists*, and the former with the *quakers*, to their honour it should be said, their conduct was consistent with the arguments they had advanced, and liberty of conscience, on an extensive and liberal scale, was a leading feature of each constitution.

lum. To adopt the language of high authority: "The *act* rendered that which was illegal before, now legal; the dissenting way of worship is permitted and allowed by that act; it is not only exempted from punishment, but rendered innocent and lawful; it is *established*; it is put under the *protection*, and is not merely the *connivance* of the law." It hath been followed with an universal good effect and happy influence; it hath been the basis of the religious liberty enjoyed ever since that period; and with respect to the state of freedom and religious enquiry in these kingdoms, it was, as it were, a NEW CREATION. Before that period darkness, in a manner, hung over the spacious field of knowledge and divine truth, and the path to it was guarded by a flaming sword. That act said, "Let there be light, and light there was." "The bounds of free enquiry were enlarged; the volume, in which are the words of eternal life, was laid open to examination." And the state of knowledge and liberty has been, ever since, progressive and improving."

In the spirit of these remarks, the whole history is written; and, notwithstanding the severe censures, which writers of a different school have cast upon Mr. Neal's history, we cannot but think it fully entitled to the praise which it has received from the present editor.—Vol. iv, p. xiv.

"The work has, on the whole, a *liberal* cast; it is on the side of civil and religious liberty; it is in favour of the rights of *englishmen*, against unconstitutional prerogative; it is in favour of the rights of *conscience*, against an imperious and persecuting hierarchy, whether *episcopal* or *presbyterian*; it is in favour of the great interests of mankind; and, to adopt the words of a most able and liberal writer; "A history that is written without any regard to the chief privileges of human nature, and without feelings, especially of the moral kind, must lose a considerable part of its instruction and energy."

Dr. T. solicits further encouragement and aid, towards the completion of a work, which he has before announced, and which he still has in contemplation, "A history of the Protestant Dissenters, and of the progress of Free Enquiry and Religious Liberty from the Revolution to the present times." There can be little doubt, that, from the pen of so able, candid, and temperate a writer as Dr. T., such a work will be acceptable to the public.

L. M. S.

ART. III. *Anecdotes of the House of Bedford, from the Norman Conquest to the present Period.* 8vo. 284 pages. Price 5s. Sewed. Barr. 1797.

THE family of Russel is here traced up to Hugh de Russel, or Rosfel, a norman, who accompanied William the Conqueror in his predatory expedition into England. A descendant of this baron happening to be noticed by the archduke of Castile, who had been forced to take shelter in Weymouth from a storm, was by

J. Dr. Kippis: Preface to the first volume of the 2d edition of the Biographia Britannica, p. 21.

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him introduced to Henry VII, 'who finding his accomplishments, both natural and acquired, of too great value to be again returned into obscurity, he retained him after Philip's departure, and appointed him gentleman of the privy-chamber; which place he held during the remainder of the king's life; of whose favour he enjoyed a very considerable share.

'On the accession of Henry VIII. Mr. Russel was continued by that monarch in his office of gentleman of the privy-chamber; and when Henry headed his troops in person at the reduction of Theroenne and Tournay, in the first year of his reign, Mr. Russel was the close and steady attendant of his royal master.

'In the fourteenth year of that monarch's reign, Mr. Russel was knighted by the earl of Surrey, admiral of the english fleet, as an immediate reward for the signal services performed by him at the siege of Morlaix; in consideration of which, the king also, in the following year, appointed him knight marshal.

'By a series of honourable services, he justly merited and obtained the entire confidence of the king, who employed him in several negotiations of the utmost importance to his crown and dignity; particularly with the emperor Charles V. with Francis I. king of France; with the pope, and the duke of Lorrain. Mr. Russel was also present at the memorable battle of Pavia, 1525, when Francis was taken prisoner by Charles, duke of Bourbon, who had joined the imperialists. In the nineteenth year of the same reign, he was appointed sheriff of the counties of Dorset and Somerset; and during the succeeding ten years, he was still employed in various embassies to different courts of Europe, in all of which he discharged his important functions with the most masterly address, and unimpeachable honour. Influenced by gratitude for his long and faithful services, and as a testimony of esteem for his loyal attachment, Henry, on the 9th of march, 1539, advanced Mr. Russel to the dignity of a baron of the realm, by the style and title of lord Russel, baron Russel of Cheynes, in the county of Buckingham; and to enable him more properly to support his new dignity, conferred on him the valuable manor of Agmonesham, in the same county. Accomplishments of both the useful and splendid kind; an honourable profession and actual service in the defence of his country; and the faithful discharge of many critical duties in a series of eminent and illustrious employments raised Mr. Russel from an ancient gentleman's family to the honour of the british peerage; and not his being a "minion of Henry VIII," as a splenetic writer has lately called him.'

The author very properly dwells on the virtues, merits, and sufferings of lord William Russel, and boasts, that his family were eager in bringing about the revolution.

'The revolution,' says he, 'in the accomplishment of which the house of Bedford had a praise-worthy share, means a change of government from a mixed *hereditary* to a mixed *elective* hereditary form, effected by the *people*, in the true and *constitutional* import of that word, in contradistinction to the personal or legal executive power of the *first magistrate*; or by the constitutional body of the nation, including the peers, clergy, commons, freeholders

holders, citizens and burgesſes: neither the *legality*, nor the *propriety* and *necceſſity* of ſuch a change can be a ſubject of diſpute. The objects of it were, to put a ſtop to the injuries which the nation was then ſuffering, and by a full and deciſive aſſertion of the ancient indubitable *rights of the people*, to provide a remedy, and prevent a return of the ſame or ſimilar evils. The means employed were, to *reſtore* the office of firſt magiſtrate, which had been groſſly abuſed, by one *eleſted* or choſen from the neareſt of kin to the abdicating prince, and thus preſerve an appearance of ſome attention to hereditary ſucceſſion, by aſſociating the king's daughter as a *nominal* partner in the government with the *newly-eleſted* firſt magiſtrate who happened to be her huſband. The next ſtep was to aſcertain the leading privileges of the people in a *general claim of right*, aſſented to in full parliament, which was to be binding, not only on the contracting parties, but on their reſpective heirs and ſucceſſors for ever.

‘ The principal actors in this important work were, indifputably, the *old whigs*, whoſe doctrines were then conſolidated into the few following ſimple poſitions:—

‘ That the devolution of the crown depended on the people, properly ſo called;—that the exerciſe of the executive powers of the ſtate were held in the nature of a conditional truſt, which included an ultimate control, reviſion and right of ſuſpender in thoſe who were ſuppoſed to delegate that truſt; that the perſons, or miniſters of the crown, to whom this executive power was dealt out in ſeparate portions, ſtood *doubly* reſponſible, firſt to the prince, in their ſeveral ſtations, but *efficiently* to parliament and the people, whoſe ſervants they were. The *old whigs*, fond of the eſſence as well as *form* of a monarchy, circumscribed by the law and the conſtitution, looked upon the king as the *creature* of that conſtitution, called forth into political exiſtence for the general welfare, inveſted with an unlimited power of doing good, and a poſitive incapacity of doing harm.’

ART. IV. *The Teſtimony of Truth to exalted Merit: or, A Biographical Sketch of the Right Honourable the Counteſs of Derby, in refutation of a falſe and ſcandalous Libel.* 2d. edit. 4to. 37 pages. Price 2s. Cawthorn. 1797.

THE counteſs of Derby was the daughter of a Mr. Farren, an apothecary of the city of Cork, who happened to die in indigent circumſtances. Miſs Farren, who was born in 1759, made her firſt appearance, in 1773, on the Liverpool ſtage, in the character of *Rofetta in Love in a Village*; Mr. Younger was at that time the manager.

‘ He admitted miſs F. into his particular care, and undertook the culture of a mind, which he had the pleaſure of ſeeing deſerved his regard, by its attention and ſenſibility. When it is conſidered that motives of filial duty alone led her to this early trial of her abilities, where is the heart that will be backward in withholding the glowing ſentiment of applauſe.’

In the ſummer of 1777, miſs F. came to town, and on the 10th of june, made her firſt appearance at the Little Theatre, in the character

character of *miss Hardcastle*, in Dr. Goldsmith's comedy of *She Stoops to Conquer*. Soon after this, she accepted offers of a liberal nature from the managers of Covent Garden, and finally removed to Drury Lane, where she obtained a permanent establishment. On april 8, 1797, she appeared for the last time as a performer in her favourite character of *lady Teazle* in the *School for Scandal*, and on the 8th of may following, she was married to lord Derby. It is asserted, as 'an undisputed fact, that she never admitted his lordship to an interview, unless Mrs. Farren (her mother) was present.'

ART. V. *On the French Revolution*. By Mr. Necker. Translated from the French. 2 Vols. 8vo. About 450 pages each. Price 14s. boards. Cadell and Davies. 1797.

THE french revolution has called forth the labours of a variety of annalists, who, while they amuse and instruct their contemporaries, prepare much interesting information for posterity. Some future historian, a Tacitus, or a Livy, it is to be hoped, will hereafter arise, whose genius will be proportionate to the grandeur of the subject, and who, to a luminous arrangement, will add an impartial judgment, and a liberal and discriminating mind.

The author now before us, to whom we have often turned the attention of our readers, (See Anal. Rev. vol. xiv, p. 217; 452, &c.) seems fully aware of the difficulty of the task he has undertaken, for he very candidly observes, that 'the epoch of a great revolution is never the eligible time to write its history, as those memorable recitals to which the opinions of ages should remain attached, cannot obtain confidence; or present a character of impartiality, if they are undertaken in the midst of animosities, and during the tumult of the passions.'

Vol. 1 contains an account of the preparations for assembling the states-general; the events that occurred during the early part of their session; the union of the orders; the revolution of the 14th july 1789; the proceedings of the national constituent and legislative assemblies; and the captivity and execution of the king.

Much has been said about the predisposing causes, that finally produced the french revolution; the author before us seems, in chap. i, to consider it as an event that was unavoidable, in consequence of the abuse of authority.

'I know not,' says he, 'at what era of the history of France, a great national insurrection might not have been represented as an inevitable consequence of anterior events. It might have been said, after the feudal government, that the people, justly irritated by their long servitude, must necessarily resume all their energy, and give laws in their turn. It might have been said, that, after the crusades, the people wearied by the sacrifices imposed by monastic preachings, must necessarily shake off the yoke of the church, and even burst the reigns of religious opinion. It might have been said, that after the fatal consequences of the insanity of Charles vi, and the invitation of the english to the heart of the kingdom, the same people must have felt the immensity of the dangers to which

which they were exposed by the hereditary transmission of the throne and the crown. It might have been said, that, after the civil wars which ravaged France under the reign of the last kings of the house of Valois, the nation could not fail to recognize all the dangers attached to royalty, that single and supreme rank which would eternally maintain the rivalry and contests of ambitious men. In fine, after the absolute exhaustion of men and money, in which the kingdom was left at the death of Louis xiv. it might have been predicted, that a national revolution must be the necessary sequel of the haughty projects of a monarch only occupied with himself, and who had sacrificed the property and happiness of his people to the desire of raising another of his family to the rank of kings. No doubt after so many events, a moderate capacity is able to find the cause of the present in the past.

‘ But we ought to reduce to its just value this assimilation to the prophetic spirit with which so many persons plume themselves, by placing ourselves beyond our nonage, and ascending, if it be necessary, several centuries, to the first germ of all that we see. I occupied a great place in the government, and about the king, at a few years distance from the states-general; and consequently was in a situation from which the precursors of a revolution might be discovered, as far as they were real or decided. The following was all that I saw. First, the great force of public opinion. It struck me singularly; and it is not after its triumphs that I say so; for I enlarged upon this subject in my work upon the “Administration of the finances” composed immediately after my retreat from the ministry in 1781.’

Mr. N. refutes many calumnies that have been propagated against his administration and principles, and appears to pity the condition of the emigrant nobility, who are the bitterest of his enemies. He takes great credit to himself for having carried on the american war without taxes, and prevented famine and bankruptcy, during an alarming and critical period of the revolution. Above all, he is anxious to rescue his character from the imputations that have been thrown out against it, on account of what has been termed *the duplication of the third estate*.

‘ All the great political oversights,’ says he, ‘ from the opening of the states-general to the revolution, in 1789, are, in my opinion, most clearly, and without any doubt, to be attributed to the two higher orders; but after that second epoch, the popular party triumphant in the national assembly alone becomes accountable for those political deliberations which brought destruction on the monarchy, and prepared the triumph of principles subversive of public order and real liberty.’

Vol. 11 contains an account of the proceedings of the National Convention, its administration, and its laws; the fall of Robespierre; the insurrection of the sections of Paris, in *vendemiaire*; the republican constitution of 1795; &c.

In examining the present constitution of France, the author, among a number of shrewd remarks, introduces many captious objections; he compares it with that of America which he admires, and with that of England which he extols to the skies. Respecting the latter, however,

however, it is easy to be discovered; that he is far better acquainted with the theory than the practice. It is evident that Mr. N. considers the present order of things in France as durable:

A horrible tyranny has prepared them [the french] to reckon among blessings the security of life. What favourable auspices for a new government! So little will be demanded from it in its commencement, that it must be very unskilful if it does not make itself immediately approved. The public spirit too is weakened, and it will languish a long time; the inevitable effect of an unparalleled catastrophe, and of an unexampled persecution. Individuals have lived so long amid private troubles, that they have lost the habit of associating themselves with the general interest. Personal dangers, when they attain a certain height, overthrow all relations, and the loss of hope almost changes our nature. We require some little happiness to give ourselves up to the love of our country; we must have something superfluous for ourselves to give any thing to others.

It is by their moral branches, if I may so express myself, and not by their sentiments, that men, united in society, seek and meet each other; separated, agitated by their individual passions, they are far from resembling the stately and quiet oaks, that approaching each other in our old forests, unite themselves equally by their roots and their boughs. It should however be expected that this fear will calm itself, and the image of the past growing fainter every day, censure will by degrees recover its activity; but it will not so soon become embarrassing to the depositaries of the supreme power. There can be no doubt that they will abstain from comparing the new social order, with a political constitution wisely organized; with a federative republic; with liberty placed under the safeguard of a limited monarchy; it will be constantly compared with the despotic or military governments of Europe; or if it should be opposed to the ancient system of France, they will select the period distinguished by the greatest abuses of authority, and will take advantage in their reasoning of the advantages attached to these different parallels.

We must likewise consider the number of partisans given to the republic by the creation of an infinite number of land-holders; a creation owing to the system of confiscations, and to the stock-jobbing in assignats. These new land-holders are in all the exultation of prosperity, and they emulously demand and wish that this exultation should be taken for republican enthusiasm. Nor is it only by changing all the landholders, that the promoters of the republic have procured supports for it; it is likewise by following in its plenitude the counsel of Machiavel, and changing every thing that existed before, every thing without exception, not only the political order, but the civil order, customs, names, forms, manners, and in composing a new world, where regret can only be preserved by the perusal of history. We must observe too, that there exists a confederacy of men, interested by every kind of personal consideration in the support of the existing government, which is become a retreat for them.

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In the following tribute to the armies of the republic, may be discovered the hatred that every where pervades this work, whenever the new government of France is mentioned: 'the soldiers of the republic, and their incomparable valour; the generals; and their great talents; the men unknown to Europe, but admired by it, who have traced with so much wisdom and ability all the plans of the campaigns; it is these and the continual successes of the different armies, that have given a splendour to the government of the national convention. No idea can be formed of the state of abjectness into which it must have sunk, had it been supported only by its legislative principles, and its interior administration. The disgrace of domestic conduct has been covered by military exploits, and the infamy of the red cap, by the cap of the grenadier.'

This work is interesting, both on account of the events recorded in it, and the talents and celebrity of the author. We have not seen the original; it is therefore impossible to decide on the fidelity of the translation, but it appears to be executed with care and attention.

ART. VI. *A Voyage to St. Domingo, in the Years 1788, 1789, and 1790.* By Francis Alexander Staniffans, Baron de Wimpffen. Translated from the Original Manuscript which has never been published. By J. Wright. 8vo. 371 pages. Price 6s. in boards. Cadell and Davies. 1797.

ST. DOMINGO has always been interesting, on account of its fertility, cultivation, and commerce; and it has unfortunately become more so, of late, in consequence of the seizure of some detached portions of it by the british troops, more of whom have perished by the ravages of a pestilential climate, than the sword of an exasperated enemy.

The baron de Wimpffen resided in this colony, during the years 1788, 1789, and 1790, and it is thus he addresses his correspondent immediately after his arrival:

'The variety of the aspects, the novelty of the forms under which a rapid vegetation develops, beneath a burning atmosphere, productions unknown to the temperate zones; the line of country of which no human voice interrupts the silence, no trace of cultivation the solitude, gave full employment for some hours to my eyes and my thoughts.

'What is become of the gentle and peaceable beings who once inhabited it? Speak, europeans: tell me where are they? As long as they exercised the virtues of hospitality in your favour, you were satisfied with enslaving them. Is it not so? But the moment you perceived that, startled at the excess of your absurd and brutal turpitude, they passed from love to hatred, from adoration to contempt, you hastened, like ferocious beasts, to exterminate them who had received you for gods! In vain do you flatter yourselves that time will efface the memory of your crimes. There exists—on this shore there exists, a memorial, a river*, whose name united

* The river of massacre.'

with

with its waves, will roll down to the latest posterity, the remembrance of your madness and your guilt!

'Such, sir, were my reflections on the first sight of Saint Domingo: you will not confound them, I hope, with those of a factitious enthusiasm.'

The sentiments contained in the latter part of the following passage, are truly liberal, and ought to bring blushes into the cheeks of many of our slave owners:

'Every where else the human species may be divided into two classes. The *first* and the most numerous, that of the populace, properly so called, simple, credulous, and uninformed, has little more than the vices which necessarily flow from a state of society; where all require that *each* should act for the whole; and where, in fact, *each* acts only for himself. Their virtues are of the lowest order; that is to say, such as, being rather inherent than acquired, do not demand any of those sacrifices which stamp so majestic a character upon virtue!'

'The *second* and the least numerous class, is that of the man distinguished from the populace, by birth, education and fortune; or by a portion of genius and talents sufficient to counterbalance these advantages, by rendering the possessor of them agreeable, useful, necessary, or formidable to his fellow-creatures. Supple, complaisant, and enlightened; good from weakness, and bad from calculation, rarely a dupe and sometimes a knave: *he* will be found in possession of virtues, whose lustre provokes admiration or envy; and of vices whose grossness is but too well concealed under the charms of amenity, and the varnish of the graces.'

'This division is not to be found here! you will see the reason of it; 1. in the enumeration of the different orders which make up the population; and 2. in the uniformity of principles and manners, inevitable in a state of society, acknowledging only two distinct classes—masters and slaves.'

'As it seems necessary that a certain number of absurd prejudices should imprint the mark of folly on every thing which relates to the human species; it is here the colour of the skin, which, in its different degrees of shade, from black to white, takes place of the distinctions of rank, of merit, of birth, of honours, and even of fortune. So that a negro, although he proved his descent in a right line from the Magi, who came to adore our Saviour, although he joined to the genius of a celestial intelligence, all the gold "which the profound earth hides," would never be any thing in the hands of the poorest, the most paltry, the most stupid, the most contemptible of the whites, but the dregs of the human race, a worthless slave, a *black*!'

"He has relations on the coast!" Such, sir, is the expression by which they manifest their contempt, on the slightest suspicion that a single drop of african blood has found its way into the veins of a white. And such is the force of prejudice, that it requires an effort of reason and courage to enable you to contract with such an unfortunate being, that kind of familiarity, which a state of equality presupposes and demands. From these premises you will collect (without being expressly told so) that, from the governor invested

invested with the power, and decorated with the orders of the king, to the scoundrel who, from the galleys of Marseilles, brings with him the disgraceful mark which the iron of the executioner has imprinted on his shoulder, all the whites are on an equality.'

It is the opinion of the author, that the West India islands might be cultivated without the assistance of negroes. Sicknes, and even death, are occasioned, we are told, rather by the excesses to which europeans abandon themselves on their first arrival, than by any inherent ill qualities in the climate. The first cultivators of St. Domingo, 'those who originally did what the negroes do now, were, what were called in the language of those days *six and thirty months' men*; that is, men who let themselves to the planters for a term of three years: and there are some small divisions of the old grants, yet cultivated by whites, who live on them in a state of decent competence.'

After reprobating 'the infamous traffic we maintain on the coast of Africa,' the baron proceeds to detail the situation and condition of the different classes of slaves.

'Originally, every mulatto,' says he, 'was free at the age of four and twenty; not in consequence of a positive law, but by the unanimous consent of the colonists. This regulation was extremely wise; as the vast disproportion between the blacks and the whites, shewed the necessity of attaching the mulattos to the latter. On the representation, however, of some of the planters, whose calculations were deranged by the prohibition of selling their own flesh and blood; the king, by an edict dated in 1674, declared that the children should follow the condition of the mother. And I must observe, to the eternal shame of the europeans, that if the law which debases them, by devoting their posterity to slavery, is observed with the most rigorous exactness; it is not so with another, which expressly ordains that every master shall give each of his slaves two pounds and a half of salt meat a week.'

The following anecdotes will tend to confirm the opinion that power and cruelty are but too intimately connected with each other.

'A lady whom I have seen, a young lady, and one of the handsomest in the island, gave a grand dinner. Furious at seeing a dish of patty brought to the table overdone, she ordered her negro cook to be seized, and *thrown into the oven, yet glowing with heat*—and this horrible Megæra, whose name I suppress out of respect to her family; this infernal fiend, whom public execration ought to drive with every mark of abhorrence from society; this worthy rival of the too famous Chaperon, is followed and admired—for she is rich and beautiful!

'So much for what I have heard, and now for what I have seen.

'The day after my return, I was walking before the *casa* of a planter with one of his neighbours, when we overheard him bid a negro go into the enclosure of this very neighbour, pull up two young trees which he pointed out to him, and replant them immediately in a terrace he was forming. The negro went: the neighbour followed him, surprised him in the fact, and brought him to his master, whom I had by this time joined, in the hope of witnessing a scene of confusion which promised to be amusing. Conceive,

ceive, sir, what passed in my mind, when on the complaint of the neighbour, I heard the master coldly order another of his negroes to tie the pretended culprit to a ladder, and give him an hundred lashes! We were both of us struck with such astonishment, that, stupified, pale, and shuddering, while the unhappy negro received the barbarous chastisement in silence, we looked at one another without being able to utter a single word. And he who ordered, he who thus punished his own crime on the blind instrument of his will; at once the dastardly perpetrator and the unfeeling witness of the most atrocious injustice, is here one of the first organs of the law, the official protector of innocence. Heavens! if a pitiful respect for decorum forbids me to devote the name of this monster to eternal infamy, let me at least be permitted to hope that divine justice will hear the cries of the sufferer, and sooner or later accumulate on the tyrant's head, all the weight of its vengeance.'

This volume is particularly interesting, in consequence of the humane and generous reflections that every where occur. The translation appears to be executed in a creditable manner.

ART. VII. *An Account of the Campaign in the West-Indies, in the Year 1794, under the Command of their Excellencies, Lieutenant-General Sir Charles Grey, and Vice-Admiral Sir John Jervis, K. B. Commander in Chief in the West-Indies; with the Reduction of the Islands of Martinique, St. Lucia, Guadaloupe, Marigalante, Desha, &c. and the Events that followed those unparalleled Successes, and caused the Loss of Guadaloupe.* By the Rev. Cooper Willyams, A.M. Vicar of Exning, Suffolk, and late Chaplain to His Majesty's Ship *Boyne*. Quarto. About 230 pages. Nicol. 1796.

THE campaign in the West Indies, the particulars of which are detailed in the volume now before us, was one of the most brilliant, on our part, during the present unhappy contest. Our conquests must be allowed, however, to have been achieved at a prodigious expense, if we consider the numbers of our countrymen cut off by disease—for those killed by the sword were so few as to be scarcely worthy of mention.

In the latter end of 1793, an expedition against the french settlements having been determined on, lieutenant general sir Charles Grey was promoted to the rank of general in America, and commander in chief in the West Indies, and vice-admiral sir John Jervis was nominated to the command of the naval force.

After a short stay at Barbadoes, the armament, consisting of several line of battle ships, frigates, transports, &c., with six thousand and eighty five effective troops on board, proceeded to Martinique, which island they descried on monday, february 3, 1794, and commenced an immediate attack at three different places at the same time. Pigeon island, Trinite, and St. Pierre were soon taken by the english; general Bellgarde was beaten, and his camp on Sourier seized on; forts Bourbon and Louis were closely invested, and obliged to surrender; after which, general Rochambeau signed a capitulation in behalf of the whole island.

On this, lieutenant-general Prescott was left in possession of the command at Martinique, and the fleet and great part of the troops proceeded to St. Lucia, which was also soon obliged to surrender: thus, in the short period of something more than two months, by the efforts of this army and navy, inconsiderable indeed in numbers, but united in an ardent desire to prove themselves faithful to their country, and strenuous to defend and promote her welfare, and increase her consequence, was the british standard a second time hoisted on the walls of a republican fortress, and another island added to the british dominions.'

Immediately after the capture of St. Lucia, the victorious troops were embarked on an expedition against Guadaloupe, and having effected a landing under cover of the Winchelsea frigate, fort Fleur d'Epée was taken by storm.

'As at this time,' says the author, 'I was the only chaplain in the expedition, (Mr. Runton, chaplain of the fifty-sixth regiment, having died soon after his landing in Martinique), and several of our men having fallen in this gallant attack, I went on shore up to fort Fleur d'Epée to pay the last honours to our unfortunate countrymen, eighteen of whom were killed on the spot. The scene I beheld surpassed my powers of description. It was early in the morning, soon after the action was over. At the foot of the hill lay several of our seamen badly wounded, waiting to be carried on board their respective ships; a little further, under the tall trees that grew within a few yards of the sea, several naval officers reposing after the fatigues of the morning, and their men not far from them. As we went up the hill we met some of the wounded prisoners brought in by our people; and at the gates of the fort was an heap of the slain, who had all died by the sword or bayonet. Within the fort, the destruction appeared more dreadful, being more confined; a multitude of miserable wretches expiring of their wounds, and many of our own people in the same situation. In the midst of this was his excellency writing his dispatches on a table, on which, fatigued with the action, an artilleryman was sleeping, whom the general would by no means have disturbed: one proof among thousands, that the truest heroism may be, and often is, united to the greatest humanity.'

General Dundas having formed a communication with the troops under sir Charles Grey, and all the principal posts in the island being in their possession, general Collot surrendered Guadaloupe on the same terms that had been agreed on with Rochambeau at Martinique, and Ricard at St. Lucia.

The republicans, however, were not idle on their part. A french squadron having arrived in the West Indies, consisting of only two frigates, one corvette, and some armed vessels, under the direction of two commissioners from the national assembly, they effected a landing on Grand Terre, carried fort Fleur d'Epée by storm, and soon got entire possession of the island of Guadaloupe.

As the loss of this island has been attributed to the rapacity of the commanders, the author endeavours to defend them from the foul accusation 'of plunder, confiscation, and extorted contributions.'

For

For this purpose, he recurs to what he is pleased to term the laws of war, which breathe but little of the mild spirit of christianity.

Mr. Willyams does not seem to have yet made up his mind respecting slavery, as may be seen from the following passage: we apprehend, therefore, that he has either been but little on shore, or has formed his opinions on the interested reports of the planters.

‘ During our residence at this island, [Barbadoes] curiosity led me to be present at a sale of slaves, just imported from the coast of Africa. As this horrid traffic in human flesh has been the topic of public investigation for some time past, and much learning and ingenuity have been displayed on both sides of the question, I shall not give any opinion on it, but merely state facts that came within my own knowledge.

‘ The sale is proclaimed by beat of drum, and is held, (at Barbadoes at least) not in the open air, as I had been taught to believe, but in a commodious house appointed for that purpose. At the time I am speaking of, there were about forty men, women, and children, sitting on benches round a large room, with no other covering than a cloth round their waists. Some of them were decorated with beads, given to them by their captors, and bracelets round their wrists and ancles, and were much tattooed on their faces and breasts, which I understood from a seaman who came with them, was a mark of distinction in their own country. I was also informed, that they had buried one hundred and forty-nine in the passage, having had a very bad and protracted voyage: the crew had suffered equally, and had buried one-third of their original complement.

‘ As soon as the planter has fixed on a slave, he retires with him and the salesman to another room, there concludes the bargain, and departs with his purchase to his plantation, where the new-comer, being clothed in a coarse jacket, and provided with a hat, knife, and other trifles, is placed with one of the old negroes, by whom he is instructed in his business.

‘ In regard to the severity exercised by the slave owners on their slaves, whatever may have been the case, I am well assured, that now there are seldom instances of those cruelties which have been so feelingly described, at least in the islands we visited on this expedition. In Barbadoes they appeared to be in as comfortable a situation as the lower ranks of society generally are; and as the climate is peculiarly favourable to poverty, (clothes and firing, the great articles of expence to the poor in other countries being here hardly required), I may venture to affirm, that the slaves in the West Indies are in a better situation, *as to the necessaries of life*, than the labouring poor in England, or any other country in Europe.

‘ Far be it from me, however, to justify slavery in itself; it most certainly is an evil: but when a matter of great importance is in agitation, every information should be obtained, and both sides of the question ought to be strictly examined. Certainly the benevolent intentions of the friends to the abolition of slavery in the West Indies have, by their exertions in the cause of humanity, occasioned a more minute inquiry into the situation of the slaves than had

ever been made before ; and several excellent laws to regulate the treatment of that unfortunate class of human beings, have, in consequence, been passed in the different islands. It is affirmed by many humane people, that the entire abolition of the traffic *itself* would not help the cause of humanity so much as was at first contended ; (for I believe the former plan of immediately emancipating those already imported, is allowed by all to be dangerous in the extreme) ; and it is the opinion of many writers, that the greater part of those africans sold to our plantations would remain slaves in their own country, or be put to death by their captors. If so, surely it is better for them to be carried to a country, where they have a chance, at least, of better treatment, and where many of them are instructed in their duty to their God, of which, before, they had no idea.'

It is impossible to peruse the long catalogue of officers, soldiers, and seamen, who fell a prey to the diseases of the climate, without the most painful sensations. The conduct of sir C. Grey, both in punishing the peculation of one of the commanders under him, and in checking marauding on the part of his troops, is deserving of the greatest commendation. Neither can we refuse our praise to government, for having put a stop to the contributions levied by the general and admiral on the french inhabitants.

ART. VIII. *A Collection of Welsh Tours ; or a Display of the Beauties of Wales, selected principally from celebrated Histories and popular Tours, with occasional Remarks. Second Edition, embellished with fine Engravings.* 12mo. 322 p. Pr. 5s. in boards. Sael. 1797.

THE editor of this collection has availed himself of some respectable topographers, Pennant, Speed, &c., in order to communicate information respecting the antiquity and curiosities of such particular places and edifices as are worthy the attention of a traveller in his tour through Wales. The little volume before us is useful, if on no other account, at least on this, that it directs the observation of travellers to a variety of objects, which are frequently overlooked for want of similar assistance. A copious index refers the reader to almost every town and castle in Wales.

ART. IX. *État présent du Royaume de Portugal, &c. The present State of the Kingdom of Portugal. A new Edition, revised, corrected, and considerably augmented ; to which is added a geographical Chart of Portugal.* 4to. 278 p. Pr. 10s. Hamburgh. 1797.

WE have already noticed a translation of a former edition of this work, from a copy published in 1776. (See our Review, vol. xxv, pa. 484.) The present is considerably augmented by the author, general Dumouriez, who appears to have been at great pains to expunge the errors that had crept into a work, which was printed without being submitted to his inspection.

ART. X. *A History or Description, general and circumstantial, of Burghley House, the Seat of the Right Hon. the Earl of Exeter.* 8vo. 205 pa. Price 5s. Shrewsbury, Eddowes ; London, Longman. 1797.

BURGHLEY

BURGHLEY house, the seat of the earl of Exeter, was built during the reign of Elizabeth, for her minister Cecil. The design was formed, and the buildings reared under the inspection of John Thorpe, an artist of that day, whose name has been rescued from obscurity by the pen of the late Horace Walpole.

In an account of 'painting in England,' which forms section 17, we are told, that Henry VII 'reigned as an attorney would have reigned, and would have preferred a conveyancer to Praxiteles.' Elizabeth had not much taste for painting, but 'she loved pictures of herself; in them she could appear really, handsome; and yet, to do the profession justice, they seem to have flattered her the least of all her dependants.' It is observed, that 'it is well for the arts, that king James I had no disposition to them, as he would probably have introduced as bad a taste as he did into literature;' as to William III, 'he was born in a country where taste never flourished, and nature had not given it to him as an embellishment to his great qualities.'

This little volume will prove a very serviceable companion to such as may be disposed to visit the noble mansion, the treasures of which are here circumstantially enumerated. o.

NATURAL HISTORY.

ART. XI. *Beschouwing der Wonderen Gods in de minstgeachtste Scheppelen* &c.—*The Wonders of God contemplated in the most minute Creatures: or, Insects of the Netherlands, described from his own Observation, exactly drawn from the Life, engraved and coloured, by J. C. Sepp. Part II. Amsterdam. Sepp and Son.*

HAPPY to announce the termination of the second volume of this admirable work, the first part of which furnished an interesting article to our Review *, we cannot but regret the slender probability of seeing the completion of a third volume, though begun. The comprehensiveness of the plan, the difficulty of the subject, the precarious assurance of life, all forbid sanguine hopes. The abruption of the labours of Sepp from the fields of entomology, at whatever period it may happen, will be a loss of magnitude, and a serious check on the progress of the science itself: for so singular a coincidence of talents, inclination, and circumstances, connected for the pursuit of one object, as united the partners of this work, whatever may be the good fortune of posterity, will not, we fear, be again witnessed by our times: our reasons for this surmise the reader will find detailed in our Review of the first volume; we now proceed to analyse the second.

1st Class of Papilio.

Lathonia. The author observes, that the female of a pair of these flies, though impregnated, refused to deposit it's eggs in the box it was confined in, till a plant or two of *viola tricolor* were placed there, when it began immediately to scatter them on flower and leaf. He adds, that it followed the sunshine, and forbore to lay when moved into shade.

* See Vol. III, p. 257.

Megara. Two plates. Mr. S. represents the natural and magnified figure of an acarus, which he discovered in quantity about the larvæ of this fly.

2d Class of Papilios.

The single specimen exhibited of this class makes the only exception to the author's general rule of admitting none but insects the history of which is entire. He calls it a kind of *betulæ*: we think it the *besperia* Linceus of Fabricius.

1st Class of Phalenæ. Sphinx.

Stellatarum. The complete history of this sphinx from the egg. *On rubia tinctorum, or aparine larvis stellata.*

Bombyces, Noctua, Tortrices.—The first subject is a *noctua* which Mr. S. calls the 'yellow stripe,' and leaves it undecided whether it be the *n. Brassicæ*, Lin. or not. It is undoubtedly the same insect, though an uncommonly light coloured variety, and produced from a summer chrysalis.

Lubricipeda.

Pallens. The complete history of a scarce species, which the shortness, incorrectness, and ambiguity of Linné, Clerk, and Fabricius, had left nearly a non-descript.

Salicis.

Gracilis.

Trepida.

Rubi. Three plates; which this insect certainly was not sufficiently important to occupy.

Perficaria.

Jacobeæ.

Falcataria, properly corrected to *falcula* in the index. Though the new system has now assigned to this and other moths of fourteen-footed larvæ their proper place, it is singular that Linné, who might have been, and Fabricius, who probably was acquainted with the larva, should have so long persisted, the one in such a misnomer, and the other in obstinately or carelessly adhering to it.

Trifolii. Two plates. Neither the chrysalis, nor the varieties of the male, had hitherto been noticed.

Limacodes.

Sicula; formerly the *Falcata* of Fabricius, who appears to have been equally unacquainted with the male fly and the larva, though he assigns England exclusively, as it's place of abode, to an insect long known to be an inhabitant of Europe from Switzerland to Sweden.

Pudibunda. Two plates. Of the male, though much more elegant and remarkably different from the female, we do not recollect to have met with a figure or description before; or with the singular tubercle observed on the back of the larva. When so much novelty remains still to be discovered on very common insects, it favours of impertinence to complain of repetition.

Monacha. Mr. S. summons all his pathos in describing the exertions and means employed to resuscitate a larva of this beautiful species, to all appearance drowned by venturing too far into some water, in which the oak branch it fed on had been kept to preserve it's freshness. If the Humane Society boast of more ingenious contrivances, they seldom can of happier results. Gentle heat, with patience and blotting paper, triumphed over apparent death, and a beautiful male moth was obtained.

obtained from the larva in the sequel. The parent, it must be owned, appears to have been saved from perishing in water, only that the offspring might have the honour of expiring on the red-hot steel of Mr. Sepp.

Diana. Two plates. *Runica*, or *Ludifca*, says Mr. S. *Runica Aprilina* & *Ludifca*, distinct, but nearly related species of one genus, from the difficulty of collating incorrect copies, and supine quotation, have been, and still continue to be involved in as much ambiguity as the genus of *pacta*, *nupta*, *sponsa*, and *promissa*; the *Entomologia emendata* of Fabricius, far from disentangling, adds to the perplexity. The insect here described and completely represented under the name of *Diana*, is the *Runica* Linn. The *orion*, on tab. ix, page 41, of Mr. Sepp's first volume, is *Aprilina* Linn. But of the *Ludifca*, the upper wings of which have a yellowish hue, there is not, we believe, an authentic figure extant, if we except a figure in Ernst, No. 323, plate 226. The figure of Sulzer, tab. 22, f. 8, does not appear to us sufficiently decisive.

Pfi.

Antiqua. Observable varieties of the male.

Prasinana. *Fagana* is a species totally distinct.

Procißionea.

Fuliginosa.

Polymita.

Second class of Phalæna. Moths of twelve and thirteen-footed larvae; geometrae.

Miata. A twelve-footed Larva on grass.

Rostralis.

De groen en witband vlinder. Under the name of the green phalena, with white bordered fasciæ, Mr. S., we believe, describes two nearly related but distinct species.

Bilineata.

Grossulariata.

Wavaria.

Cbenopodiata.

De groen gebandeerde vlinder. A green and brown striped species of geometra, on *alnus*; a nondescript?

Defoliaria. This common species, it seems, Mr. S. could not discover in the system. One of the males is a scarce and beautiful variety.

Syringaria. The egg, in it's natural size and magnified, of this species, must be looked for on the plate of *monacha*.

Prunaria. Two plates.

Marmoraria, or perhaps *Betularia*. Two plates.

Hirtaria. Two plates.

De kleine wortel hout-vlinder. On oak. The want of quotation leaves it undetermined whether this species have been described in the system or not.

Dolabraria. With a singular variety. On lime-trees.

Such, with a beautiful frontispiece, are the contents of this volume. Though perhaps space have been too much indulged in the arrangement and disposition of some plates, and though some few figures be much inferior to the general excellence conspicuous in most, let the whole be considered, and the work of Sepp will still be pronounced '*pu cherri-mum opus quod etiamnum vidit orbis litteratus.*'

Z. Z.

ART.

MORALS.

ART. XII. *A short Commentary, with Strictures, on certain Parts of the Moral Writings of Dr. Paley and Mr. Gisborne. To which are added, as a Supplement, Observations on the Duties of Trustees and Conductors of Grammar Schools, and two Sermons, on Purity of Principle, and the Penal Laws.* By George Croft, b. d. late Fellow of University College, Oxford, Vicar of Arncliffe, Lecturer of St. Martin's, in Birmingham, and Chaplain to the Right Hon. the Earl of Elgin. 8vo. 326 pa. Price 5s. Birmingham, Pearson; London, Rivingtons. 1797.

THESE strictures are numerous, and touch upon a great variety of topics, but few of them appear to us of much importance. In comparing Dr. Paley's notions with Mr. Gisborne's, Dr. Croft generally favours the former. He takes great pains to vindicate Dr. Paley from the imputation of making the principle of utility, and the rule of expediency, paramount to the injunctions of Scripture; a consequence, he remarks, at which every christian must shudder. Though he admits the authority of general rules, he is of opinion, that some of these rules admit of exception; among which he seems to class the prohibition of lying: 'Who,' says he, 'would not save a friend pursued by an enraged adversary, if a pardonable lye would answer the purpose?' a concession, by the way, which pretty clearly makes particular utility, and the agent's own sense of that utility, paramount to the general prohibition. Dr. C. disapproves of Dr. Paley's lax interpretation of the obligation of subscription to the thirty-nine articles, and calls it a gratuitous assumption, when he intimates, that subscription may be justified without an actual belief of each of the articles: yet he most injuriously,—*we will not say maliciously*, for we cannot read the heart—says, that Dr. Priestley made that *malignant* use of it, which might naturally be expected. What has Dr. Priestley said more, than Dr. C. himself has unequivocally intimated, that subscription without actual belief is not to be justified? On the subject of a revision of the liturgy, the doctor repeats the opinion advanced in his Bampton Lectures, that no change in our religious sentiments has taken place, which can or ought to justify the alteration of it's system. Harmony in opinion he thinks absolutely necessary to harmony in worship, and he cautions his brethren, not, from *affected candour*, to be guilty of an unmanly and pusillanimous dereliction of their principles. With respect to the Psalms of David, he has the *justice*—*we will not say candour*, lest we should be supposed to accuse the doctor of *affectation*—to acknowledge, that Watts's application of them to the christian religion has done great service: but adds, that, 'if his readers expect much poetry, they will be disappointed.' In this opinion he has the misfortune to differ from a very good judge, who will not be suspected of partiality towards dissenters, Dr. Johnson. That great critic, speaking of Dr. Watts's devotional poetry, says, in his usual strong manner, "It is sufficient for Watts to have done better than others, what no man has done well." Dr. C. is no friend to free inquiry: he
laments

resents it, as a mischievous effect of the reformation, that this right has been 'exercised beyond all bounds by unlearned, by fanatical, by presumptuous men:' he asserts, that toleration neither is, nor ought to be unbounded; and adds, p. 98, 'Whoever disparages the christian religion, whoever represents the Old or the New Testament as fabulous, whoever speaks with indecent liberty of the mysteries of religion, deserves to suffer punishment. As so much is said of the unlimited right of private judgment, and what is said operates as an encouragement for men to be bold and presumptuous, I wish not the punishment to be excessive, but let it be awful; for why should he, who will not conform to the established religion, be permitted to insult it?'

What this *awful punishment* is, which the doctor would inflict, he has not condescended to inform us: he certainly would not pray for the awful punishment of fire from heaven to consume these bold and presumptuous men; for he has read the rebuke, "Ye know not what manner of spirit ye are of." The doctor is, *as might naturally be expected*, a zealous advocate for tithes and pluralities. But it is unnecessary to proceed further, in order to give our readers a competent idea of the nature and spirit of these strictures: *Ex pede*

lithrenem.
The first part of the supplement, 'on Grammar Schools,' contains some good practical hints respecting the election of masters, and the method of conducting the business of instruction. The trustees and teachers of schools will find many things in this part of the volume deserving of attention. The author writes from the experience of twenty-three years, and enters into useful details. He very properly recommends the enlargement of the plan of tuition beyond mere classical learning. On this subject we shall make a short extract.

p. 185.— Amidst the anxiety usually expressed by mankind for instruction in writing and accompts, care should be taken in establishments which will admit of it, that some attention should be paid to the rudiments of algebra and geometry. Young men in the university are frequently discouraged at the beginning, and a knowledge of some of the popular definitions and problems will render the way smooth and easy. The classical master himself might undertake the three or four first books of Euclid, and explain in general terms, the nature of simple and quadratick equations, though even this will be more properly done by a professed mathematician. It would not be amiss to add practical surveying. This would give early habits of attending to the nature of the soil; for few are accustomed to the measurement of land, who are not accustomed at the same time to examine it's properties, and the various modes of cultivation. The study of agriculture is useful to all classes of men, and they who have neglected it, may fairly recommend to others, what they repent of not having done themselves. The cultivation of a garden, and of a farm, is only culpable in a clergyman, when it engrosses too much of his time, and involves him in the bustle, and all the minute attentions of a common farmer. Pursued in a lighter and more liberal way, it furnishes him with salutary exercise and pleasing relaxation. For the first year or two he may be obliged

to spend more time in learning, than he will afterwards spend in practising, and by ever remembering the superior claim which his profession has upon him, he will not suffer his love and pursuit of learning to abate.

Of modern languages, the french is most generally learnt and understood. Should a french teacher attend a school, still one or more of the masters will find it useful to inspect the proficiency of the pupils, and in some instances, they may act as auxiliaries, especially when the regular instructor cannot attend more than once or twice a week. The *Synonimes Françoises*, by the abbé Gerard, should be carefully read and studied; these volumes will give that philological accuracy, already adverted to as so desirable in the dead languages.

To the antiquarians, acquainted with saxon and it's kindred tongues, may be left the useful and arduous task of explaining the origin of many of our terms; yet Hickes's *Thesaurus* has been of use to some who had not leisure for deep study and research.

But a teacher of french will not do his duty, unless he point out how much the grammar, the idiom, the orthography, and perhaps too, the pronunciation of our language has been affected by the norman conquest, by our subsequent intercourse with the inhabitants of France, and our partiality for their manners. Through them we have received even our latin words and expressions, and this consideration will be of service in preventing unwarrantable changes in our spelling.

As Quintilian begins with the very rudiments of enunciation, we may be excused in observing, that a teacher should not think it beneath his office, to call upon the four lowest classes to spell a certain number of words every morning. On such occasions he will have an opportunity now and then, of pointing out instances of wanton innovation, which Dr. Johnson is known to have opposed with particular zeal.

If it be requisite to call upon the pupils to spell, it is equally so to require regular repetitions of some portions of their nouns and verbs, so as that they may finish the whole in less than a month, either greek or latin, or both.

Some of the tenses, and some of the declensions are of more rare occurrence, and what seldom occurs, will be soon forgotten.

Propria quæ maribus, *Quæ genus*, and *As in præsentî* should be often repeated, when the proper season arrives; and the prose grammatical observations inserted in Lilly will be read with utility afterwards.

History, chronology, geography, and some popular account of animals, and natural phenomena, should also enter into the system of education. Nothing opens the mind more than an account of the manners and customs of different countries, and a regular consultation of maps, in the course of reading either ancients or moderns, ought not to be dispensed with. The very places specified in a newspaper should not be passed over unnoticed.

If the pupils could be made to repeat Gray's *Memoria Technica*, it would be of great service, but I have heard of few instances where this was practicable. If the leading aras, and the most conspicuous

spacious towns and cities be remembered, this seems all that may be essential. When more minute information is wanted, recurrence may be had to books of chronology and geography.'

Of the sermons our readers will have sufficient information from the titles.

One part of this publication, not mentioned in the title page, must not be overlooked: this is, a preface, 52 pages in length. Dr. C. is here an apologist for the slave trade, and for the *strict discipline* under which slaves are kept: he thinks—astonishing confusion of ideas!—that a traffic in human flesh may be so conducted, as to be *perfectly consistent with the benign spirit of the christian religion*. Admonitions to the negroes to rise against their masters cannot, he says, be read without horror. Be it so: but shall no horror be excited by the sad tale of the cruel combinations of slave masters against the whole race of negroes? Such an argument, maintained by a christian divine, disgraces the christian name. Several of the topics respecting the clergy, handled in the strictures, are here resumed, and further suggestions offered for the improvement of their character and condition. Looking over the pale of the church, the doctor watches with a jealous eye those who would pull down, or enlarge, the enclosure. He discovers a great antipathy against extemporary, methodistical preachers, whether within or without the pale, but more especially against those bold men, who pass the due, that is, the prescribed limit, in the exercise of private judgment, and most of all, against his grand heresiarch Dr. Priestley, whom he *again* charges with malignity—'deep rooted malignity.' Bishop Burnet also is accused of malignity, and the broad lye is given to one half of his history of his own times. Poor reviewers, too, come in for their portion of abuse, and the world is cautioned not to credit representations dictated by their *malevolent hearts*. Yet this charitable priest, in this same preface, values himself on having, as a faithful minister of Christ, concurred with Dr. Paley and Mr. Gifford, 'in creating conciliation and promoting peace, by recommending mutual forbearance.' It was not thus, that his master taught his disciples to 'love one another.'

L. M. S.

MEDICINE. FARRIERY.

ART. XIII. *The History of the Inoculation of the Small-Pox, in Great Britain; comprehending a Review of all the Publications on the Subject: With an experimental Inquiry into the relative Advantages of every Measure which has been deemed necessary in the Process of Inoculation.* By William Woodville, M. D. Physician to the Small-Pox and Inoculation Hospitals. In two Volumes. Vol. I. 8vo. 400 pages. Price 7s. in boards. Phillips. 1796.

THE practice of inoculation is so highly interesting to mankind in general, that a history of the progressive steps by which it has advanced to its present state cannot be undeserving of attention: and coming from the pen of a gentleman, whose mind must have been much turned to the subject from the situation which he holds, we may expect in the execution at least accuracy of detail and utility of remark.

Pref.

Pref. p. viii.—‘ In the present volume,’ says the doctor; ‘ I have endeavoured to make the reader acquainted with all * that has been written respecting the practice of inoculation, and more particularly with such occurrences and observations as seemed successively instrumental towards its improvement. From a desire of executing this part of the work with fidelity and impartiality, I have thought it right, that each author should be judged of by his own words; a plan which may have occasionally led me into repetitions; but which seemed indispensable, as I wished to avoid the still greater fault of misrepresentation.’

On the origin of the disease, the author’s observations perfectly agree with our own.

P. 1.—‘ Had all the various diseases in every part of the world been faithfully defined, and their first appearances been recorded in chronological order, from the remotest ages to the present, it would be discovered, that many were peculiar to certain times, as well as to certain places; and that some have entirely disappeared, or become extinct, while others have continued inveterate, and with renewed virulence, through a series of centuries, have spread devastation and death among mankind. Under the latter description, the small-pox may be classed with peculiar propriety; and this distemper, as well as the measles, and some others known to be produced by a matter *sui generis* , or a specific contagion, seems to have originated from causes so perfectly incomprehensible, as to set at defiance all rational conjecture. It is true that several ingenious and learned authors have attempted to assign causes from which the variolous infection might derive its original source; yet surely the idea of ascribing it to any perceptible state of the air, climate, &c., is highly visionary and chimerical †.

‘ It has not been discovered that any thing but variolous matter, under some modification or other, has the power of generating the small-pox; nor does it appear how any combination of other contagions, or the concurrence of any circumstances whatever within the scope of human knowledge, can give rise to a new and determinate disease, uniform in its characters, and capable of reproducing

* * It is to be understood, that I here speak of the practice of inoculation in Britain.’

‘ † To impute the origin of the venereal distemper to such like sources, would now be deemed utterly absurd; yet a little reflection must show, that it is not less so in regard to the small-pox. It has been conjectured, that the small-pox might have been derived from some disease of brute animals: and if it be true, that the mange affecting dogs can communicate a species of itch to man; or that a person having received a certain disorder from handling the teats of cows, is thereby rendered insensible to variolous infection ever afterwards, as some have asserted, then indeed this conjecture is not improbable. But in the various attempts which I have made to communicate the small-pox to different animals, as dogs, rabbits, poultry, &c. both by the ordinary way of inoculation, and by injecting variolous matter into the veins, no disease was produced.’

itself

itself in regular succession, and with unimpaired force from century to century.

Having drawn up, with much precision and clearness, an account of the principal circumstances which led to the byzantine mode of practice in this country, the doctor states the progress of inoculation under the management of persons of professional education; and considers the circumstances attending the introduction of it into regular practice, both here and in America, and its progressive advancement, until the establishment of the Inoculation Hospital in London, with much judgment and accuracy.

In the fifth section, our author gives a view of the rise of the hospital for inoculation, and an account of the different houses which were previously employed, with the various regulations in use at that time. The practice of inoculation in the hospital does not appear to have been regularly carried on till after the year 1751.

P. 235.—‘ At this early period, inoculation was a very tedious process; and by the unnecessary precautions at first employed, it was attended with many difficulties. During the infant state of the hospital, a preparatory course of medicines and diet, for one month previous to inoculation, was constantly enjoined: and that the patients under this preliminary state should not casually receive the variolous infection from others already inoculated, it was thought expedient not only to inoculate all the patients on the same day, but, as soon as the distemper appeared, to send them to another house, provided for the purpose, where they remained about a fortnight longer before their final discharge. Since then each set of patients occupied the hospital of preparation six weeks: and seven or eight days more were required for clearing and ventilating the house, inoculation could not be undertaken oftener than once in seven weeks; and the persons who availed themselves of it were obliged to submit to the inconvenience of two months confinement, at a considerable expence to the charity. The names of those authorised to be received into the hospital were, upon application to the steward, entered in a register, and on the periodical day of admission (of which notice was given in the public prints), they were summoned to appear at the house of preparation, when a number of the same sex, sufficient to occupy all the beds in the house, were selected for inoculation. However, as only fifteen patients could be accommodated there at the same time, the charity, in 1752, purchased a spacious building in Cold-bath-fields, which the following year was appropriated both for the reception of patients labouring under the natural small-pox, and also for those in whom the disease had been inoculated at the house of preparation. It was accordingly divided into six wards, and provided with 130 beds. By this measure the charity was in possession of two houses of preparation: and consequently inoculation at the hospital was now annually extended to nearly double the original number.’

The following passage affords an instance of the narrow views by which opposition to the most useful establishments is frequently governed.

P. 237.—‘ The new hospital, like the former houses employed for the purposes of this charity, was not established without much opposition. The church-wardens and overseers of the poor of the parish of St. James's, Clerkenwell, moved the Court of Chancery for an injunction

injunction, to restrain the trustees of the hospital from receiving any person affected with the small-pox into the house then preparing for that purpose: but the lord chancellor declared in answer, that as the hospital was of great public utility, and had not been proved a nuisance, he should refuse to grant the requisition. For a long time, however, the prejudices against the hospital were so great, that the patients, on leaving it, were abused and insulted in the street; wherefore they were not suffered to depart until the darkness of the night enabled them to do it unobserved by the populace. But this violent prejudice against inoculation was now, in a great measure, confined to the lower class of people; for with those of higher rank, and of more enlightened minds, it had been long done away, not only by the great success of the practice itself, but by means of the powerful patrons it had gained among the heads of the church.*

The progressive advances of the practice of inoculation in this country being described, the author proceeds to mark out its introduction and the success which attended it in different places on the continent. This brings him to the year 1753.

The last part of this history is chiefly interesting as affording the reader a concise and judicious view of several of those writings which have been highly instrumental in bringing the art of inoculation to its present state of perfection. It comprehends a period of about twelve years.

In short, doctor W., by his judicious mode of selecting, and the impartiality of his descriptions, has rendered his history interesting to the professional reader, though this volume contains but little of what can strictly be called original matter.

ART. XIV. *Medical and Chirurgical Reform proposed, from a Review of the Healing Art, throughout Europe, particularly Great Britain. With Considerations on Hospitals, Dispensaries, Poor Houses, and Prisons; Observations on the Apothecaries late Application to Parliament; and Proposals for General Legislative Regulations, including Hints for improving the Healing and Veterinary Arts.* By T. Champney, Member of the Corporation of Surgeons, &c. 8vo. 142 pages. Price 3s. 6d. Johnson. 1797.

In directing the means of reforming the practice of a profession that embraces such a very wide range as that of medicine, much observation, experience, and knowledge of the science are unquestionably required. But that our author is possessed of all these, we have some reason to doubt, though we are inclined to think favourably of several of the hints which are suggested in his tract.

On the subject of reformation in the medical profession, we have already expressed our opinion*, and we find Mr. C. here coinciding with us in some particulars. Nothing, however, as a *whole* or general plan for the regulation and government of the practitioners of the healing art is presented to the attention of the reader.

* Vide Analyt. Review, Vol. xxiv, p. 492.

The writer's thoughts seem to have been drawn to this matter by the suggestions of the *Pharmaceutical Association*, an institution which, he thinks, has been injudiciously managed, and from which little is to be expected.

Mr. C. observes, to those who may doubt of the apothecary labouring under great degradation and injustice: Pref. p. x.

' To my knowledge a great many have of late years quitted the profession in disgust, after an expensive education, to take up some new mode of life, where the application would be less constant and less arduous, and the recompense more adequate to the services done. A medical gentleman observes, " that the slave-trade can never be abolished, while the apothecary's situation shall continue as at present." That the apothecary in town is frequently sent for to a great distance, and required to go immediately, on the most trivial occasions; as to consult about inoculating a child at some distant period, or attending a lady at a distance of some months, which might have been explained by a note, and his visit suited to his other engagements, or deferred to a future day; and that hurrying messages, of such a nature, frequently are received in an ambiguous way, so as to cause him to be sought in haste, at a great distance, and often in an evening, or on a Sunday, every apothecary, of any practice, must have had many proofs; and not one farthing can be charged for these, and many other consultations of a like nature, where no medicine is sent, be the distance or hurry ever so great. Surely there can be no good reason, why an attorney should have 3s. 4d. 6s. 8d. or 13s. 4d. for a consultation, while an apothecary, whose education has often been more arduous and more expensive, should have no reward; especially if called in cases of emergency, perhaps in the night, where his services are often great, and no second visit necessary; or, when it is, falls the next day to the usual family attendants, the physician and the druggist.

' That those who practice in the country, and who often have had an expensive and general education, are frequently sent for to a great distance, in bad roads, late of an evening, after the patient's men have done work; although this had been foreseen, by the friends of the sick, in the morning, so as to have to return in the night, every practitioner in the country has experienced; and though 1s. per mile is the usual charge for visits in the country, and the medicines sent for; yet, any one being permitted to practice, without regular qualifications, has so degraded the profession, even distant from the metropolis, that gentlemen of talents are often obliged to attend in midwifery cases, for what would hardly pay the hire of their horse, and often in cold nights and bad roads.'

For these reasons he contends, Pref. p. 12.,

' That those who take charge of the health of the country, should be obliged properly to qualify for the task; and if those, who wanted their advice or assistance, knew that a fee must always be given (*proportioned to the distance and hour*) when either was required, then would it become their own interest (the only certain security) to consider their apothecary as a rational creature, who had also an individual

interest to pursue.—When all general laws shall make the *private* accord with the *public* good, then will *reason* and *justice* emerge from the back ground; philosophy, or the study of *nature* and *nature's* laws, be made the pursuit of both sexes; and the healing art assume its due importance, and become a blessing to the world.

He asserts, and in our opinion with much propriety and justice, that the salaries of practitioners for their attendance of hospitals, prisons, and different places of that kind, are miserably deficient and very inadequate to the duty required.

In entering upon the main subject, Mr. C. takes a view of the regulations and restrictions under which the medical profession has been practised in the principal nations of Europe, and in our own country to the year 1783. In this, however, we see but little utility, as it is frequently nothing more than a mere detail of medical establishments, such as colleges, hospitals, &c., and a few trifling customs that prevail in them.

In considering the regulation of practitioners, Mr. C. justly concludes, that, as the lives of persons in every part of the kingdom are equally deserving of the attention of the legislature, every person, wherever practising, should be equally obliged to qualify himself, and give proof of having done so, by submitting to an examination, and that a severe penalty should be inflicted on those who attempt to practise without such previous qualification.

The division of the profession as at present, into physician, surgeon, and apothecary, is, on many accounts, certainly objectionable; to obviate which, Mr. C. proposes, that each practitioner should qualify for the whole under the name of *Doctor of Physic*, or rather that of *Doctor of Health*. In this case he thinks the fees should be small, as 5s. or 10s. 6d. each visit, with extra fees for large operations. The medicines required to be furnished free of farther expense from the doctor's own house, it being always understood, that such fees are for advice or assistance, and not for medicines. Where medicines are wanted, which have been formerly prescribed, he advises, that a small certain ready money price should be affixed on each kind, when had without consultation.

If consulted at home, half the usual fee he thinks may be sufficient.

Under this regulation, he says, each doctor should have at least two pupils, who should be apprenticed for six years; the first three to be employed in the shop or laboratory, and the remaining three devoted to study and attention to diseases under the immediate care of the principal, who should be obliged to instruct them in every thing relating to the profession. Before entering into the profession, the persons intended for it should also be examined and approved.

In many of these regulations there is certainly propriety and justice, but there are others, which we do not think equally just or necessary. The frequency of examination is of the latter kind. It would probably be equally satisfactory, and, at least, afford an equally strong proof of talents and capacity in the pupil, to have testimonials from those under whom he had acquired the knowledge of

of his profession of his *regular* and *sufficient* attendance, and of his *capability* in the different branches of his art. p. 84.

‘But whether,’ says the author, ‘the at present separate branches of physician, surgeon, and man-midwife, shall be jointly practised, under the general name of Doctor of Health, each furnishing the remedies he prescribes, and the druggist only retailing drugs; whether the physician and surgeon only shall be allowed to prescribe, the apothecary becoming a retail chemist and druggist, and making up all prescriptions, (the druggist dealing in drugs *wholesale only*); or whether, besides the exclusive right of preparing all medicines, and retailing drugs, and both preparing and retailing chemicals, the apothecary shall continue to visit and prescribe under certain limitations, or even at home only, are matters which deserve serious consideration. One thing, however, should be insisted on, viz. that all who are by law allowed to attend on the sick, and prescribe for diseases, or to operate on the human body, should have properly qualified for the task, and given proof of having done so; and then be rewarded, when consulted, as men of education, who devote their time and talents to the public service, have a right to expect; which reward, I presume, they can only receive by taking regular fees during the illness.’

After laying down the regulations by which the *reformed medical practice* may be conducted, Mr. C. presents the faculty with *hints* for the improvement of the art itself. The plan, which he proposes for the effecting of this purpose, is that of circulating a kind of *syllabus*, or outline of medical treatment, throughout the kingdom, to be filled up by the remarks of practitioners in different places, somewhat in the method which the *Board of Agriculture* has adopted for the improvement of the science of agriculture. We do not, however, think very highly of this plan, or of the practical systems on the different departments which are proposed to be circulated with a view to the accomplishment of it. We have surely better *systems* of anatomy and chemistry than Winslow’s and Macquer’s.

ART. xv. *An Attempt to ascertain the Nature and Cause of the Pulse, in a state of Health, as far as it depends upon the Contractile Power of the Heart and Arteries, and the mechanical Effect of the Blood, by Distension.* By J. Rumball, Surgeon. &c. 8vo. 49 pages. Price 1s. 6d. Abingdon, Poole; London, Johnson. 1796.

This writer significantly informs us, that his manuscript has lain by him seven years; and that, like the celebrated historian of the Decline and Fall of the Roman Empire, he has long ceased to show it to friends, being convinced, that, if an author could divest himself of self, he would often be found to be the best judge of his own work, merely because he has studied it most. Adv. p. v.

‘Under these circumstances,’ says he, ‘I felt a want of sufficient confidence to publish, fearing that I might lose more in the opinion of the public, than I should gain in private, till at last I was determined, by a combination of circumstances, such as follow, viz.

‘First, Because most that has been said upon this subject by others, is related chiefly to the unhealthy pulse, which I think can never

be perfectly understood till we are well acquainted with the nature and cause of the same in a state of health.

‘ Secondly, Because my ideas seem to accord with those of a man (Dr. Brown) whose writings are very justly said to have “ so far influenced opinion, in one way or other, as to affect almost the whole practice of medicine in Great Britain.”

‘ And, Thirdly, Because I know that some of the happiest discoveries have been made, even by the errors of the less informed, in their researches after truth; and this should certainly stimulate even the most ignorant; because, as Dr. Beddoes observes, (vide edit. Brown’s El. Med.) “ if we can but perceive enough to suggest a new hypothesis, capable of being verified by experiment, physiology will not fail to gain something, and perhaps something considerable, even by the proof of its falshood. And this reflection should teach us to set a due value on our present knowledge, although it be imperfect; and it should also restrain those rude hands that are ever ready to pluck up the tender plants of science, merely because they do not bear fruit at a season when they can only be expected to be putting forth their bloom.”

The author’s object is ‘ therefore,’ as he tells us, ‘ to explain the nature and cause of the pulse in a state of health, as far as it depends upon the contractile power of the heart and arteries, and the mechanical effect of the blood by distension.’ This explanation, however, leaves the matter pretty much in the same state it was before; for, after stating a few circumstances, which the author supposes may influence the pulse, and making a few quotations from Haller and another writer or two, which would have been equally well applied by any tyro in the profession, he leaves the business of the pulse to itself, and undertakes the discussion of some other physiological points, which seem to us but little connected with his inquiry. And that the reader may have a proper quantity of such *valuable* matter for his money, a case or two of natural small pox which occurred during the time of pregnancy is subjoined.

ART. XVI. *A Philosophical and Practical Treatise on Horses, and on the Moral Duties of Man towards the Brute Creation.* By John Lawrence. 8vo. 391 pages. Price 7s. in boards. Longman. 1796.

THAT the brutality and cruelty with which animals are treated by their ungenerous masters should have at length attracted the attention of a writer on the subject of horses, is not in the least extraordinary, as we are fearful such treatment is still not less frequent than disgraceful, among those who have the principal care and management of them. But that our author has handled this part of his subject with that ability which it requires, and lashed the horrid practice with the severity it demands, there is some reason to doubt from the following passage in his preface. Pref. p. iii.

‘ It behoves me, not only out of that high respect which I owe the public—but also, in justice to myself, to apologize for the weak and defective, and, too probably, prolix and tedious execution of the ensuing work; which, in truth, is the offspring of

mind not the most brilliant by nature, enfeebled, and rendered confused and irritable from chronic bodily weakness, and of a memory, at intervals, scarce sufficiently retentive for the ordinary purposes of life. If it be demanded, why write, then?—My answer is, I have been impelled by two of the most powerful incentives in nature.'

A little further on in this extremely curious preface, we find him comforting himself with the idea, 'that something is to be learned, even from the most indifferent book; and that it is scarcely possible for a man tolerably acquainted with his subject, to write seven or eight hundred pages, without furnishing hints adequate to the value of fourteen shillings, to a reader interested therein.' If Mr. L., like us, were under the necessity of drudging through many a massy volume, without the acquisition of one useful idea, he would probably think us right in dissenting from his opinion:

The nature of the performance may in some degree be collected, from a part of the author's introductory chapter.

P. 3.—'It is my ambition to write a general history of the horse, both in sickness and in health; to afford information in all points concerning him, as far as my own observation and practice (which have extended to most descriptions of this animal) and a diligent review of the works of other authors, shall bear me out. An occasional adduction of the sentiments of other men, will at once enable me to do justice to their merits, confer an additional value on my own book, and contribute to the satisfaction of such of my readers as may require other authority, but do not possess sufficient leisure or inclination for the trouble of farther recourse.

'On the medical and chirurgical part of the subject (not having the honor to belong to those professions) I can pretend to no claim of originality; but the acquaintance which a natural propensity has incited me to cultivate with our best veterinary writers, and some small experience which I have had in the application of the medical art to the subject in question, will, I humbly hope, secure me from the danger of falling into errors of very considerable magnitude, either in the remedies, or the authorities which I shall recommend. My method in this department will be, to give a catalogue of all the known diseases of horses, and under each distinct head to describe the nature and symptoms of the disease, recommending (in general) either such method of cure as I have myself experienced to be successful, or the authority which I judge most intitled to respect. In difficult or doubtful cases, I shall allow the reader a proper choice of authorities.'

In examining the different writers who have improved veterinary medicine, our author has generally discriminated with tolerable accuracy and precision, between those whose observations and practice are founded on scientific principles, and those that rest on an empirical basis. Yet judging from this part of his inquiry, he would seem to be but indifferently acquainted with the state and progress of those sciences, on which their merits chiefly depend. For he observes, that Gibson has promulgated a regular
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system

system of veterinary practice, founded on the *permanent basis* of *true medical* principles; that Bracken lived at a period of time, when the *true principles* of physic had been discovered, and the *modus operandi* of medicines was well known; that since that time *no new discoveries* have been made in *fundamentals*, unless the chemical principles of Mr. Lavoisier be reckoned as such; &c.

The writings of Taplin are handled at considerable length, and with no ordinary degree of severity; but the author tells us, that it was extorted from him, by the mere sense of *justice*, and an *unhappy* constitutional attachment to truth.

We pass over Mr. L.'s remarks on the *reasoning faculties* of the horse, to a subject which will probably be much better understood, and at least as useful to our readers. It is the description of the proper external conformation of horses.

P. 110.—‘The HEAD OF A HORSE,’ says our author, ‘should be void of flesh, and for length and size, appear to hold fair proportion with the size of his body; his eye full, and somewhat prominent; eye-lids thin and dry; ears thin, narrow, erect, of middling length, and not distant from each other; forehead flat, not too large or square, and running nearly in a straight line, to the muzzle, which should be small and fine; nostrils capacious; lips thin; mouth of sufficient depth, and the tongue not too large; the jaw-bones wide at top, where they join the neck; the head not abruptly affixed to the extremity of the neck, but with a moderate curve and tapering of the latter.

‘The NECK must be of moderate, not too great length, nor too thick and gross on the upper part, nor too large and deep, but rising from the withers or forehead, and afterwards declining and tapering at the extremity, it will form somewhat of an arch; underneath, the neck should be straight from the chest, and by no means convex, or bellying out.

‘The SHOULDERS capacious, and of large extent, so as to appear the most conspicuous part of the body, but without being loaded with flesh; they should reach fairly to the top of the withers, which must be well raised; the chest should be sufficiently full, not narrow or pinched.

‘The BODY deep and substantial; back a plane of good width, but handsomely rounded; back-bone straight, or with a trifling inclination, and not too short; loins wide, and the muscles of the reins, or fillers, full, and swelling on each side the back-bone; the space sufficient between the ribs and hip-bones, the bones themselves round, and the buttocks deep and oval; the rump level with, or not too much elevated above the height of the withers; the croup must have reasonable space, and not sink too suddenly, in which case, the tail would be set on too low, which ought to be nearly on a level with the back.

‘The HINDER QUARTERS should spread to a wider extent than the fore-parts, and the hind-feet stand farther asunder than those before; the thighs should be straight, large, muscular, and of considerable length; the hock wide and clean, the shank not too long, but flat, and of sufficient substance, its sinew large and distinct, the fetlocks long; the hocks should form an angle, of such

such extent, as to place the feet immediately under the flanks. The fore-arms, like the thighs, should be large, muscular, and of good length, the elbows not turning outwards; the knees large and lean; the shank, or cannon-bone, flat, strong, and not too long; the tendon large; the fore-arm and shank, must form nearly a straight line; fetlock-joints large and clean; pasterns inclining to a certain degree, not too long, but large in proportion to their length; the coronary rings not thick, or swelled, but clean, dry, and hairy; the feet neither too high, nor too flat, and of size apparently a sufficient base for the weight they have to sustain; hoofs of colour dark and shining; without seams or wrinkles, tough and strong, not hard like oak; foot internally concave, sole hard, but not shrunk, heels wide, and of middling height; frog not too large or fleshy, but tough and sound; the feet of equal size, should stand exactly parallel, so that the front or toe incline neither inward nor outward; the fore-feet should stand perpendicular to the chest, not too much under it, and they should be less wide apart than the fore-arms; the legs should not be loaded with hair.

The AGE OF A HORSE, it is sufficiently well-known, is only determinable with precision by his teeth; and that rule fails after a certain period, and is sometimes equivocal and uncertain, even within that period. A horse has forty teeth; namely, twenty-four double teeth or grinders, four tushes, or single teeth, and twelve front teeth, or gatherers. Mares have no tushes, in general. The mark, which discovers the age, is to be found in the front teeth, next the tushes. In a few weeks, with some, the foal's twelve fore teeth begin to shoot; these are short, round, white, and easily distinguishable from the adult or horse's teeth, with which they come afterwards to be mixed. At some period between two and three years old, the colt changes his teeth: that is to say, he sheds the four middle fore teeth, two above, and two below, which are some time after replaced with Horse's teeth. After three years old, two others are changed, one on each side the former; he has then eight colt's, and four horse's teeth. After four years old, he cuts four new teeth, one on each side those last replaced, and has at that age, eight horse's and four foal's teeth. These last new teeth are slow growers, compared with the preceding; they are the corner teeth, next the tushes, are called pinners, and are those which bear the mark; this mark consists in the tooth being hollow, and in the cavity bearing a black spot, resembling the eye of a bean. At four years and a half old, these mark teeth are just visible above the gum, and the cavity is very conspicuous. At five years old, the horse sheds his remaining four colt's teeth, and his tushes appear. At six, his tushes are up, and appear white, small, and sharp, near about which, is observable a small circle of young growing flesh; the horse's mouth is now complete, and the black mark has arrived at, or very near the upper extremity of the corner teeth. At seven, the two middle teeth fill up. Between the seventh and eighth year, all the teeth are filled up, the black mark hath vanished,

vanished, and the horse is then said to be aged and his mouth full.

From that time forward, the age of the horse can only be guessed at from certain indications; but these guesses are usually made with considerable accuracy by experienced people. If his teeth shut close, and meet even, are tolerably white, not over long, and his gums appear plump, you may conclude he is not yet nine years old. At that age, and as he advances, his teeth become yellow and foul, and appear to lengthen, from the shrinking and receding of the gums. The tusks are blunt at nine; but at ten years old, the cavity or channel in the upper tusks, until that period to be felt by the finger, are intirely filled up. At eleven, the teeth will be very long, black, and foul; but will generally meet even; at twelve his upper-jaw teeth will overhang the nether; at thirteen and upwards, his tusks will be either worn to the stumps, or long, black, and foul, like those of an old boar. Besides those exhibited by the mouth, nature ever furnishes variety of signals, denoting the approach of old age and decay, throughout the bodies of all animals. After a horse has past his prime, a hollowness of his temples will be perceived, his muscles will be continually losing something of their plumpness, and his hair that gloss and burnish, which is the characteristic of youth and prime; it will look dead, faded, or entirely lose its colour, in various parts. In proportion to the excess of these appearances, will be the horse's age.

On the 'rights of beasts' the author employs a great number of pages. He thinks, that their rights arise spontaneously from the conscience, or sense of moral obligation in man, who is indispensibly bound to bestow upon animals, in return for the benefit he derives from their services, good and sufficient nourishment, comfortable shelter, and merciful treatment; 'to commit no wanton outrage upon their feelings whilst alive, and to put them to the speediest and least painful death, when it shall be necessary to deprive them of life.'

These rights Mr. L. thinks should be recognized by a law of the state, which he tells us, would sweep away all those hellish nuisances, miscalled sports; such as the baiting and torturing animals to death, throwing at cocks, hunting tame ducks, &c.

P. 138.—'Another most important step towards amending the condition of beasts, is for all people of property (such, I mean, who are of the illustrious order of benevolence) to take at least their own animals under their own especial protection, to suffer no abuse, but to punish the brutal tyranny of profligate servants in the most exemplary manner. Was such a rational conduct to become general, the morals of servants would in time be amended, and our feelings would not be so frequently harrowed up with those disgusting spectacles which are now so common. Property must always give the *ton*; it is in the power of the rich among us, whenever they shall so please to make it *la mode anglaise*, to treat beasts with kindness and consideration; in short, to make general humanity the order of the day.'

The descriptions of the abuses of horses, and of the brutal cruelty of the Smithfield drovers, are inconceivably dreadful and dis-

disgusting. It is scarcely to be credited, that such barbarous practices should be suffered to exist even for a moment, in a country which has been so distinguished for its humanity.

In the conclusion of the fourth chapter, the inexperienced horseman may find some useful though we cannot say new hints for chopping these animals, as well as a tolerable explanation of the technical phraseology of the stable.

On the paces of the horse, and the subject of riding, the author is tedious and uninteresting.

However on the management and use of 'draft cattle,' and the art of shoeing, we have a few judicious remarks. 'Every one' says the author, 'who wishes to have justice done to his horses, must insist upon the following preliminaries with his smith.'

P. 359. — 'That he never weaken the foot of the horse, by paring away the sole and frog, nor destroy the bars, under pretence of opening the heels.

'That he make use of none but the best, hard and well-wrought iron; that he set the horse upon a flat, and even surface, and never make the shoe project beyond the heel.

'That he never suffer a burning hot shoe to be fitted to the horse's foot.'

Such are the directions, reasonings, and conclusions, which are to be met with in this treatise; which, though not destitute of useful information, conveys it in such a circuitous and unpleasing way, that it sometimes becomes almost disgusting.

HUSBANDRY.

ART. XVII. *An Essay on the Use of mixed and compressed Cattle Fodder, for feeding and fattening Horses, Oxen, Cows, Sheep, Hogs or Pigs, particularly adapted for young Stock, and for Horses or Cattle on Ship-board, in Camps, or in Garrisons. Containing general Directions for preparing the Fodder, and Tables to ascertain the Expence and Weight, and the Quantity necessary for the several Kinds of Horses or other Cattle. To which are added Tables for calculating the Quantity of Hay, Corn, and Fodder, necessary to be provided for any Number of Horses or other Cattle, from one Day to any length of Time. With some general Directions and Hints for increasing the Quantity of Cattle Herbage and preserving the same throughout the Kingdom. And Directions for pressing and packing of Hay when intended for foreign Service: with an improved Method of binding Hay, when intended for distant Carriage, and particularly for the better Supply of the London Markets. Also an Abstract of the Act of Parliament for regulating the Purchase and Sale of Hay and Straw, in London, Westminster, the Borough of Southwark, and thirty Miles round, as regulated last Session of Parliament. By S. Lawson, No. 9, Tower-Dock, and No. 354, Rotherhithe-Street, London, who prepares and furnishes the Fodder in any Quantity. Samples may also be seen as above. 8vo. 88 pa. Price 2s. 6d. Richardson. 1797.*

THE feeding of cattle is become a matter of such serious importance, from the late alarming and unexampled rise in the price of those articles of food which are necessary for their support, that
it

it cannot be in the least surprizing if attempts be made to introduce new substances into the catalogues of animal diet, or that the farmer should be ready to promote and adopt them: under such circumstances they naturally become objects of examination and attention, and if brought forward with no improper view, deserve to be so.

P. 9.—‘As the price of the necessary food for human support depends very much on that of cattle-herbage, every saving or increase that can be made in that article becomes an object of public attention and care; and the general benefit, that would arise to the community at large, would soon manifest itself in every part of the kingdom, but more particularly in or near the metropolis, or other great cities, where the regular and constant supply is attended with so much difficulty and expence, from the wonderful demand and consumption, which is daily increasing.

‘The mode I shall hereafter endeavour to point out will enable every gentleman, farmer, or other person, to use up the whole of his straw, or other coarse offal, by having the same cut and mixed with the other herbage, and impregnated with the more rich and nutritive food. And this may be readily prepared, and the expence and weight of the same easily ascertained, by observing the rules laid down in the several following tables.’

The substances which this writer proposes to introduce, are the stems of potatoes, pease, and beans, the tops of field-carrots, and the young shoots of fir-trees. These are to be cut up, and with other offal to be mixed with the common articles, when bruised and cut, so as to form what Mr. L. terms compressed fodder.

Most of these substances have however been recommended for the same purpose by different writers, but not exactly in the same way. And the necessity of bruising such grain as is employed in the feeding of cattle has been strongly inculcated by a late excellent author.

The way in which these substances may be most successfully mixed, the author conceives to be this:

P. 8.—‘At the time when the second crops of clover are generally cut, I should recommend the pea and bean, halm, and other vegetable produce, to be cut and dried as much as possible by the sun; and, at the time of stacking the clover, it should be put into the stack, either in layers or mixed with the clover; to this may be added a proportion of straw, or cavings, which will be a great means of preventing the same from heating, or turning mouldy, as the straw is in general of a dry and firm nature. A quantity of common salt, where it can be readily procured, should be mixed in the stack, in any quantity, as it will have an extraordinary good effect, and act both as a preserver and rectifier. The same application may be made in the stacking of hay, especially in damp or wet seasons.’

These are certainly judicious modes of keeping these substances, but they have nothing of novelty about them.

The tables which the author has introduced show, in some degree, the advantage of the scheme, but they cannot be understood from any description that we could give of them. For this reason we omit the introduction of the rules and observations respecting the preparation of the different mixtures.

The hints contained in this performance are in many respects certainly judicious, though the degree of advantage which may attend the general adoption of such a plan, should it be found on further trial to be worthy of regard, is not by any means evident from what is advanced in the present pamphlet.

ART. XVIII. *Practical Observations on Agriculture, Drainage, &c. interspersed with Remarks on the high Price of Provisions. In two Letters, addressed to Sir John Sinclair, President of the Agricultural Society.* By Christopher Morley, of Brant Broughton, Lincolnshire, Farmer. 4to. 26 pages. Price 2s. Newark, Ridge; London, Robinsons, 1797.

Mr. Morley, having made agriculture his study for nearly forty years, thinks himself capable of furnishing some practical hints on the subject. We cannot however agree with him in this opinion, as we meet with very little of what is useful in his performance. We hardly expected to have met with any writer, at present, who placed much dependence on the *nitrous principles* of those substances which are applied for the purpose of meliorating the soil. This is however the case with our author.

On the proper cultivation of farms, he says, p. 10.—‘Farms that contain land fit for cultivation (and there are but few exceptions) ought to be divided into five equal parts. Two of the lots to be in corn, two with artificial grasses, and one to be winter and summer tilled, every year, and cultivated in the following manner: the first year to be set or sown with some sort of grain, the second year winter and summer tilled for turnips, coleseed, cabbages, potatoes, carrots, &c. the third year with corn, and the fourth and fifth years with artificial grasses, and so in rotation.

‘Farms that contain land of better quality, ought to be laid into six parts; so as to have three lots with corn, two with artificial grasses, and one winter and summer tilled, every year; by this mode of cultivation there would be one lot to plough up, and one to be laid down every year, in each description of land.’

He also thinks, p. 12, that ‘Dibbling upon the first ploughing is certainly the best method; as it not only saves half the seed, but in general, will produce the best crops of wheat, beans and peas; barley requires to be set somewhat thicker. The quantity of artificial grass seeds, which ought to be sown upon an acre, and the state of cultivation such lands are in (at the time of laying down) ought to be strictly attended to; as the produce of grass for the two years such lands are laid down, either as pasture or for mowing, will be equal, if not superior to the produce of any old grazing land whatever; and will bring all sorts of cattle to a greater perfection than by the old management.

‘If the proprietors of land would encourage this mode of cultivation, it would increase the value of their estates, fill the land with plenty, and certainly produce a large surplus of corn and other provisions; which would be much better for this country than granting large bounties upon the importation of it, which must operate as an encouragement to agriculture in other parts of the world.’

On draining, and the planting of trees in hedge-rows, Mr. M. likewise introduces a few observations, but we do not see much novelty or utility in the plans which he has suggested. A. R.

ART. XIX. *Outlines of Agriculture, addressed to Sir John Sinclair, Bart. President of the Board of Agriculture*, by A. Hunter, M. D. F. R. S. L. and E. Second Edition. 8vo. 47 pages. Price 2s. York, Spence and Mawman; London, Cadell and Davies. 1797.

Few readers, from being informed that this is the *second edition*, will suspect the first to have been published *twenty years* ago; but such is really the fact. On perusing the first page of Dr. Hunter's outlines of agriculture, we recollected the *Georgical Essays*, published by the same gentleman in the year 1777, where we found the whole of this tract almost verbatim, excepting the three or four last pages, in which a method is proposed for raising wheat on the same land for a series of years in succession. This method is by transplantation, but as the experiment is yet in its process, we dare not venture our opinion respecting it.

ART. XX. *The Orchardist: or a System of close Pruning and Medication, for establishing the Science of Orcharding, as patronised by the Society for the Encouragement of Arts, Manufactures, and Commerce*, By Thomas Skip Dyot Bucknall, Esq. Extracted from the 11th, 12th, 13th, and 14th Vols. of the Society's Transactions, with Additions. 8vo. 122 pages. Price 3s. Nicol. 1797.

It will not be expected from us to enter at large into the subject of these pages; they have already appeared before the public at various times, and our readers may find that we have noticed them in our review of the different volumes, which have been published by the society for the encouragement of arts, manufactures, and commerce. As in some parts of this kingdom, however, a great number of acres are appropriated to the cultivation of fruit trees, and some portion of ground is allotted to an orchard in most places, it will not be considered useless to lay down, in as few words as possible, the general principles on which Mr. Bucknall proceeds, in planting and in pruning. The orchard should be screened on the east, north, and west sides, by tall and strong growing trees, between each two of which, low and rambling trees may be planted, which together will form a shelter for those which they embrace: a belt of underwood, with scotch fir and other hardy trees, may be usefully planted at a distance, to break the force of the winds. Mr. B. adds, that the hawthorne has a good effect in absorbing the baneful quality of blighting air: exposure to the south prevents the stagnation of noxious vapours, and admits, with sufficient freedom, the sun and the air: he recommends a loamy soil, where it can conveniently be chosen, and that the trees should not be inserted deeply into the ground. Where the roots lie fleet, they are not totally deprived either of the enlivening influence of sun or air, and the fluids which they draw from any deep seated stratum of earth, are usually crude and indigestible; on this latter account, Mr. B. advises an occasional *root-pruning*: let the operator open the ground for three or four feet, and with a chissel, cut close every root which has a tendency to strike downwards, the horizontal fibres will then

then exert themselves more vigorously, and collect nutrition, in all probability, from richer earth. Nor is it unimportant, *as to what direction* the trees be planted; Mr. B. recommends that the rows should not stand north and south; but a point of the compass towards the east; as the sun will then shine up the rows soon after ten o'clock, which, in the spring of the year, will serve to dissipate the vapours collected in the night.* Hops, our orchardist says, or potatoes, may be raised between the trees, and in the latter case, if hogs be suffered to root them out, they will be doubly advantageous in loosening and enriching the soil.

Supposing the trees then to be spreading their branches, it is necessary to check a vigorous, but exhausting luxuriance. The proper *time* for pruning is immediately on the fall of the fruit, in order that the wounds may have time to be perfectly healed before the ensuing season; and the great secret respecting the *manner* of pruning, is to afford a free and equal admission of light, air, and sun, through every part of the tree. This is effected by extricating intermingled branches, and by lopping such as are *likely* to cross and impede the growth of others. Mr. B. recommends by no means to lop any leading branches; he does not, however, *reason* on his recommendation, which, notwithstanding, is probably founded on a just principle, namely, that a branch which is cut at its end, will throw out lateral shoots, and these, clustering together, will impede the circulation, which it is the object of pruning to obtain. Whenever a branch is cut off, care should be taken that no stump remains; the wound should be smoothly shaven with a keen knife, and the following medication applied to the surface.

P. 14.—The medicated tar above mentioned, as used in the foregoing experiments, was composed of one half of an ounce of corrosive sublimate, reduced to fine powder, by beating with a wooden hammer, and then put into a three-pint earthen pipkin, with about a glass full of gin, or other spirit, stirred well together, and the sublimate thus dissolved. The pipkin was then filled, by degrees, with vegetable or common tar, and constantly stirred, till the mixture was blended together as intimately as possible; and this quantity will, at any time, be sufficient for two hundred trees.

To prevent danger, let the corrosive sublimate be mixed with the tar as quickly as possible, after it is purchased; for, being of a very poisonous nature to all animals, it should not be suffered to lie about a house, for fear of mischief to some part of the family*.

The application of this medicated tar prevents the tree from *fretting*, and is extremely repulsive to insects, which would otherwise lay their eggs in the wound, and cause the whole tree to be cancerous and unhealthy. Another hint for the preservation of fruit trees is the removal of moss. The best method to destroy this growing obstruction to the vigour of trees, is simply to rub all the branches, both in the spring and autumn, with a hard scrubbing brush and soap-suds. Independently of the injury which trees sustain by moss, as stopping the pores of the bark, and impeding the necessary respiration, it forms a

* We find the sublimate dissolves better, when united with the same quantity of spirit of hartshorn, or spirit of sal ammoniac; perhaps the best way. Desire the apothecary to mix it with the tar.

Mr. B.'s 'best way' of dissolving sublimate is a very strange one.
receptacle

receptacle for the embryo caterpillar: the eggs of this insect are re-
 posited, during the winter, between the moss and the rind, or in ca-
 vities which are occasioned by decay of the latter, and the buds of
 the tree, bursting out about the same time with the eggs of the insect,
 the former become a certain and immediate prey to the voracity of
 the latter. These observations respecting the caterpillar are inserted
 in the Orchardist by William Hampson, esq., who adds, that young
 and healthy trees, which are continually distending the rind, and put-
 ting forth vigorous branches, are not often attacked by the cater-
 pillars; or if they be, it is when the foliage of an aged or sickly
 neighbour is exhausted, and then being urged by want of food, the
 worm throws out it's silken line, which, carried by the wind, clings
 to the branches of another tree, and, by this means, it effects a passage.
 On scraping an old tree, this gentleman observed detached pieces of
 moss, suspended from the bough by fine threads after it had been
 cleaned; 'this led me,' says he, p. 106, 'to think they belonged to
 some eggs or insects which lay concealed between the moss and the
 outer bark, or between the outer and the inner rind: but being then
 without the help of glasses, my curiosity remained unsatisfied, although
 the effects discovered in the opening season justified my strongest ap-
 prehensions; for those trees which had been thoroughly cleaned, put
 forth strong and healthy shoots, and retained their leaves, when others,
 their neighbours, were eaten up: yet what convinced me beyond the
 least doubt, was a tree which through negligence had been left in part
 cleaned: the boughs which I had cleaned were untouched by the
 caterpillar; on the contrary, the leaves of those boughs I had not
 cleaned, were soon consumed by them.'

From this slight sketch of the Orchardist, our readers will perceive
 that it contains some valuable information: if they look for any
 graces of style, or regularity of arrangement, they will be disappointed;
 but these are of inferior importance. Mr. B. seems to be perfectly
 aware of his own importance in 'creating the science' of orcharding,
 and sustaining the 'character of orchardist general.' (See pages 71,
 78, and 91.) Notwithstanding, however, this modest estimate of his
 merit, he has inserted in these pages, from the pen of different people,
 certificates of his abilities, too much after the style of a quack-doctor.

O. S.

THEOLOGY.

ART. XXI. *Observations on the Increase of Infidelity.* By Joseph
 Priestley, LL.D. F.R.S. &c. &c. The Third Edition. To which
 are added, *Animadversions on the Writings of several modern Un-
 believers, and especially of The Ruins of Mr. Volney.* 8vo. 180 pa.
 Price 3s. 6d. Philadelphia, Dobson; London, Johnson. 1797.

OF this piece, as it was first presented to the public, our readers
 will find an account in our Rev. Vol. xxiii, p. 401. It now appears
 with considerable additions, occasioned by the author's perusal of The
 Correspondence of Voltaire with D'Alembert, in the last edition of
 his works, and Volney's Ruins. From the former many passages are
 cited, in which the writer expresses vehement zeal against christianity,
 treats important subjects with levity, and discovers artifice and disen-
 genuity.

gentivity. The general conclusion which the doctor draws from these citations is, that 'the minds and characters of those persons, who are destitute of faith in revelation, whatever other objects they may have, and whatever success they may have in the pursuit of them, may be justly denominated *low* and *mean*, the reverse of what is *great*, *dignified*, and *noble*, in the character of rational beings. Under this general censure, surely too hastily drawn from one or two examples, though no limitation is expressed, the author does not, we suppose, mean to comprehend the whole pagan world ancient and modern, but merely infidels in christian countries. From Volney's *Ruins* extracts are made, of the author's 'romantic account of the history and religion of the hebrews,' and of his conjectural explanation of the origin of christianity, without admitting that such a person as Jesus Christ ever existed; upon which the doctor remarks, that 'a romance more improbable than this, in all its parts, was surely never conceived in the mind of man.' To such a play of the imagination, he thinks it needless to oppose any other weapon than ridicule. Certainly, so paradoxical a notion, contradicted as it is by abundant historical testimony, must be much better supported than it is by Mr. Volney, before it will obtain much credit. Dr. P. mentions Dupuis's voluminous and elaborate work in support of this notion, but not having seen it, he only expresses an expectation, that it will afford him as much amusement as Mr. Volney's *Ruins*, and gives a general opinion, that such productions as these do not mark the age of reason. As a specimen of the arbitrary and ill-founded assertions contained in Mr. Volney's work is cited his account of priests, of whom he speaks as *every where* living in celibacy, and under the cloak of poverty receiving greater revenues than those of princes. This the doctor effectually and feelingly refutes by appealing to well known facts, and by mentioning his own experience.

P. 124.—'The established clergy in England, as a body, are but slenderly provided for, those in Scotland still worse, and they do not profess celibacy. To the dissenting ministers in that country, to say nothing of the persecutions they have suffered, it applies still less. Of this I am some judge, having been one of them more than forty years, and I can say without fear of being contradicted, that in the most favourable situations the profession never yielded me half a maintenance, and yet in this respect my success greatly exceeded my original expectations. And what does it do for me here, except perhaps expose me to the contempt of such men as Mr. Volney, which, however, I feel myself pretty well able to bear.'

ART. XXII. *Volney's Answer to Dr. Priestley, on his Pamphlet entitled, "Observations upon the Increase of Infidelity, &c."* 8vo. 16 pages. Printed at Philadelphia, by Dobson. 1797.

DR. PRIESTLEY having, on several occasions, taken the freedom to accuse Mr. Volney of ignorance, error, and misrepresentation, and treated him with a considerable portion of contempt and ridicule, particularly in saying, that it was as much in vain to argue with such a person as this, as with a chinese, or even a hottentot; Mr. V. addresses the doctor in a peevish letter, which contains no argument, but a plentiful retaliation of ridicule and contempt. He stoops so low,

as to mention the doctor's large hat, strait hair, and mortified countenance; and even to retail a paltry coffee-house anecdote, to depreciate the doctor's talents and knowledge both as a divine and a chemist. The only passage which has the slightest appearance of argument is the following:

P. 11.—‘ If you admit, with Locke, and with us infidels, that every one has the right of rejecting whatever is contrary to his natural reason; and that all our ideas and all our knowledge is [are] acquired only by the inlets of our external senses; what becomes of the system of revelation, and of that order of things in times past, which is so contradictory to that of the time present? unless we consider it as a dream of the human brain during the state of superstitious ignorance.—With these two single phrases, I could overturn the whole edifice of your faith. Dread not however, sir, in me such overflowing zeal: for the same reason that I have not the frenzy of martyrdom, I have not that of making proselytes: It becomes those ardent or rather acrimonious tempers, who mistake the violence of their sentiments, for the enthusiasm of truth; the ambition of noise and rumour, for the love of glory; and for the love of their neighbour, the detestation of his opinions, and the secret desire of dominion.’

Mr. V. prefers the spirit of scepticism to the spirit of dogmatism; conceiving the former to be friendly to all ideas of liberty, truth, and genius, and the latter to be connected with the ideas of tyranny, servility, and ignorance: and he chooses to decline Dr. P.'s theological challenge, because to religious quarrels there is no end, because no one has a right to ask of him an account of his religious opinions, and for *six* other *very substantial* reasons. Very good: but then, why did Mr. V. engage in theological controversy? why does he so dogmatically inform the public, that he could, with two single phrases, overturn the whole edifice of faith? or, why does he, so unphilosophically, disturb his own repose by acrimonious personalities against a man, who, with all his apparent rudeness, if he were not a christian, Mr. V. would certainly be proud to call a fellow-citizen, and a brother-philosopher?

ART. XXIII. *Letters to Mr. Volney, occasioned by a Work of his entitled, Ruins, and by his Letter to the Author.* By Joseph Priestley, LL.D. F.R.S. &c. 28 pages. Philadelphia, Dobson; London, Johnson. 1797.

To such a pamphlet as the last, this may be called a good-humoured reply. The author disclaims all intention of personal disrespect, and denies having charged Mr. Volney with any bad design, incapacity, or general ignorance, but only of the subjects which he undertook to discuss, which he ascribes to inattention alone. He, however, construes Mr. V.'s determined silence on the subject in dispute, as denoting a consciousness of his inability to defend what he had advanced, joined with the shame of acknowledging himself in an error. Considering Mr. V.'s book as a fire-brand, which it is necessary to quench, Dr. P. takes this occasion of addressing the public, on the tendency of infidelity to brutalize the species, and deprive men of the consolations of religion; on the argument for the being of God; and on the evidences of revelation. The doctor adds a series of queries, repeating

peating Mr. V.'s assertions with respect to the jewish and christian religion, and calling upon him to prove them. A little detestable pleasantries; an insulting prediction of the fatal consequences of Mr. V.'s falling Ruins, should the doctor point a few more of his guns from the *double battery* which Mr. Gibbon gave him; and a civic wish of *health and fraternity*, close the Letters; and if this be the final termination of the controversy, we cannot say, that we think the public will have much occasion of regret.

ART. XXIV. *The Bishop of Landaff's "Apology for the Bible" Examined. In a Series of Letters, addressed to that excellent Man.* By A. Macleod. 12mo. 288 pages. Price 3s. 6d. sewed. Crosby. 1796.

ALTHOUGH Mr. ERSKINE's late eloquent speech AGAINST THE FREEDOM OF THE PRESS has not convinced us of the necessity of surrounding the sanctuary of religion with a battery of penal laws, to be discharged at pleasure against infidels and heretics; we are perfectly convinced of the propriety of discussing so important a subject as that of divine revelation with gravity and decorum, and we readily admit, that every one, who treats the question with indecent levity, merits, though not the infliction of legal penalties, yet the serious censure of the friends of order, and the lovers of truth. We cannot therefore hesitate to express, in the most explicit terms, our disapprobation of the coarse, rude, and ludicrous manner, in which the author of these Letters has replied to a work, to which no one will deny the praise of urbanity. Had Mr. M. contented himself with stating his objections to the history of the Bible in terms as inoffensive and respectful as possible, though he might have said little more than had been frequently objected in former deistical writings, he would have been entitled to a candid hearing: but when he condescends to cast illiberal reflections, and call foul names, he abandons the characters of the philosopher and the gentleman. The sneer of the title page, 'that excellent man,' is unhandisomely carried through the work. The persons who make the most distinguished figure in the scripture history are loaded with opprobrious names. The israelites are called 'a gang of mountebanks;' the writer of the book of Genesis 'a sacred quack,' and 'a tried liar;' and Jeremiah an 'infatuated necromancer,' who 'told not one, but twenty lies.' The notion that the jews were appointed by God to preserve, and disseminate, the knowledge of the true God, and, on this account, were 'a leaven to leaven the whole lump,' is thus rantingly ridiculed:

P. 97.—'They have leavened the lump in Europe, in parts of Asia, in America, and throughout portions of the african domains: a leaven which has proved amphibiously pungent, a leaven which has crumbled humanity into the powder of subtilty, and raised combustious fires from the silence of error: a leaven, which has made usury the standard medium of wealth and of power.'

The term *mankind* is, to say the least, wretchedly played upon, in the remark, that, as the poor fishermen who followed Christ were not of the *fish*, but the *mankind*, Christ, in saving them, might be called the Saviour of mankind. After the flood, it having been declared that, while the earth remained, 'day and night should not cease,' it

is absurdly argued, that this declaration is contradicted by the account in Matthew of the darkness which overspread the land from the sixth to the ninth hour in the morning. The words, "I was from the beginning of all things," not to be found in the New Testament, are given as the words of Christ. By a very unaccountable blunder, Mr. M. argues against the authenticity of a prophecy of Jeremiah, and of the book of Ezra, thus:

P. 182.—'The prophecy itself had not been promulgated by Jeremiah till the year 629 before Christ; whereas Ezra is made to mention it in the year 536 also before Christ. Between these periods a lapse of 93 years had occurred; it may, therefore, be difficult for your lordship, or any other writer, to shew wherein the authenticity of the book of Ezra consists. No one will argue that a prophecy, which had been promulgated at least ninety-three years after the event, the type of which it is pretended to be, is, as relating to such an event, an authentic prophecy. Had Jeremiah prophesied in the year 536, and Ezra written a testimony of the fulfilment of such a prophecy in the year 629, the authenticity of this, and the other transactions recorded or spoken of by Ezra, would certainly not be so questionable: but, as the matter now stands, it might as well be said, that a man, whom (for argument's sake) we shall place in the year 1882, would be esteemed a prophet, because he might be absurd or unfaithful enough to write or speak prophetically of the revolution of France, which happened in the year 1789.'

All this strangely supposes the year 629 before Christ, to be *after* the year 536.

The style of these letters is inelegant, and often inaccurate: the words *laterally*, as it seems for *lately*—*innateity*—*conceive*, are, we believe, coined in the author's own mint.

The topics on which Mr. M. chiefly insists are, the inconsistency of the Jewish history with the moral perfections of God; the absurdity of supposing the Deity to hold colloquial intercourse with men; the impossibility of explaining consistently the narrative of the flood; the objections which lie against many of the laws of Moses; the improbability of the history of the miraculous conception; the difficulties attending the narrative of Lazarus's resurrection; and the want of publicity in the appearances of Christ after he rose from the dead.

The author expresses himself strongly, but offers nothing which is sufficiently new to require an extract. The great controversy concerning revelation is left by Mr. M. in the same state in which he found it.

ART. XXV. *A Vindication of the Lord Bishop of Landaff's Apology for the Bible, in a Series of Letters to Mr. A. Macleod.* By John Jones, Author of "A Defence of the Mosaic Creation." 12mo. 58 pages. Price 1s. Griffiths. 1797.

If the bishop of Landaff's Apology required a vindication, we must lament, that his lordship has not met with a more judicious apologist. Mr. Macleod has, it is true, laid himself sufficiently open to ridicule and censure; but it would have been better, to have suffered his rude attack to pass unnoticed, than to oppose it by irrelevant discourse, and by an unfair statement of authorities. The

former charge we rest upon a general reference to the publication: the latter we substantiate by two proofs. In order to give weight to Juvenal's testimony to Moses as a divine lawgiver, Mr. J. quotes from the 14th satire the following lines concerning the jews:

Romanas autem soliti contemnere leges
Judaicum ediscunt, et servant, et metuunt *jas*,
 Tradidit *arcano* quodcunque volumine Moses:

which he thus translates: 'The jews, accustomed to despise the roman laws, study the jewish *rites*, and scrupulously observe and venerate *justice*, and whatever Moses had delivered in his *divine* volume.' The passage is more accurately and fairly rendered by Mr. Owen:

—With stubborn pride the roman laws defy,
 And learn by rote, and keep with awful dread,
 The *laws* in Moses *mystic* volumes read.

Another instance of unfairness is the following passage: 'That Jesus had something in his doctrine and miracles more than human *is insisted by Josephus*;' accompanied with an incomplete citation *in latin*, of the paragraph, without any intimation of it's want of authenticity; though every scholar knows, and Mr. J., who has made so many learned quotations, cannot be ignorant, that it is generally believed to be an interpolation. Warburton calls it "a rank forgery, and a very stupid one too.*;" and Lardner has fully proved it to be such in a long Dissertation †. We dismiss this publication, as doing no credit to the important cause, which it undertakes to vindicate.

ART. XXV. *Socinianism indefensible, on the Ground of it's moral Tendency: containing a Reply to two late Publications: the one by Dr. Toulmin, entitled "The practical Efficacy of the Unitarian Doctrine considered;" the other by Mr. Kentish, entitled "The Moral Tendency of the genuine Christian Doctrine."* By Andrew Fuller. 8vo. 122 pages. Price 1s. 6d. Button. 1797.

In this pamphlet Mr. Fuller confidently assumes the tone of victory. If his representation might be credited, both his principal opponents, and their coadjutors, are completely routed, and he has nothing left to do, but to sing, *Io triumphe!* Before the ceremony of binding the laurel upon his brow is performed, however, it may not be amiss to make a short pause, just to inquire whether the spectators be disposed to admit his pretensions, and give him their plaudit. The dispute, upon the ground on which Mr. F. has put it, is invidious, illiberal, and unsatisfactory. Divested, however, of the customary appendages of theological controversy, unnecessary amplification, irrelevant excursion, and personal invective, it lies within a narrow compass, and may perhaps be brought to an issue in a few words.

* Div. Legation. B. II, sect. 6.
 Ch. IV. sect. 2.

† Jewish Testimonies.

The point which Mr. F. has to establish is, that socinianism has an immoral tendency, and therefore is false. If the premises be proved, the conclusion will be admitted: for no principles which tend to render men vicious can be true. To prove the immoral tendency of socinianism, it must be shown, either that its tenets are in their nature adapted to operate as motives to vicious conduct; or that, in point of fact, they make those who profess them bad men. Mr. F., not finding much prospect of making good his argument in the former method, has chosen to have recourse to the latter. In order to bring out a legitimate conclusion upon this ground, he must prove two things; first, that upon an accurate survey of the state of morals among the calvinistic and socinian sects, a greater proportion of vicious characters is to be found in the latter than in the former; and next, that this difference is to be ascribed to the influence of their peculiar religious tenets. The extreme difficulty of making a just and full comparison of the characters of two numerous bodies of men, dispersed through various countries, must render any conclusion, from the partial and cursory survey of any individual, very uncertain: unless, indeed, the sect were so notorious for its knavery, licentiousness, or impiety, as to lie under an universal stigma of infamy; which we have never heard to be the case with respect to the socinians. But even supposing it to be satisfactorily made out, in fact, that vice is more prevalent among the socinians than the calvinists, it would not necessarily follow, that this was the effect of their theological opinions, unless it could be proved, that these opinions have necessarily in themselves a vicious tendency, and no other causes could have operated to produce this difference of character. An argument, which is liable to so much uncertainty in its premises, can be of little weight with dispassionate and accurate reasoners: and it may, without hesitation, be asserted, that Mr. F.'s method of settling the dispute between the calvinists and socinians is not satisfactory, and that if it ever be settled at all, of which we are inclined to doubt, it must be by continuing the controversy in its direct form.

It will be to no purpose to object to the preceding statement, that it overlooks the comparison between the religious character of the socinian and the calvinist: for, if the principles of the former are efficacious to preserve him from immorality, no argument can lie against them from their moral tendency: and, as to any supposed advantage which calvinism affords, with respect to religious feelings, the reality of the advantage must depend upon the truth of the principle. If, for example, the socinian's tenet, concerning the person of Christ, be the true one, those sentiments towards him which rise out of other tenets must be visionary, and therefore no part of religion. This remark applies to every other tenet, which gives birth to the *peculiar* religious feelings of the calvinists. Consequently, the tenets must be proved true, before any conclusions can be drawn from their tendency to the disadvantage of socinianism.

The preceding observations, without entering at all into the general merits of the controversy between the socinians and calvinists, appear to us entirely to invalidate Mr. F.'s argument, and to supersede

fede the necessity of examining the particulars of this reply to Dr. Toulmin and Mr. Kentish. We cannot, however, dismiss the article, without remarking Mr. F.'s unfairness, in inferring, from Dr. T.'s having cautiously avoided entering into a vindication of the writings of some authors on whom Mr. F. had animadverted, a consciousness that they were indefensible, when he himself had put the matter to issue upon different grounds; and in insinuating, that Dr. T. had appealed to the characters of the apostles, because he could find no examples of any considerable moral influence of the unitarian doctrine in late ages.

We are so perfectly convinced of the illiberality, as well as of the futility of Mr. F.'s argument, that we should have contented ourselves with a much briefer notice of this publication, had not the author done us the honour to pay us particular attention in several parts of the pamphlet.

ART. XXVII. *A Word of gentle Admonition to Mr. Gilbert Wakefield, occasioned by his Letter to William Wilberforce, Esq. on the Subject of his late Publication.* By J. Watkins, LL.D. 8vo. 50 pages. Price 1s. Cawthorne. 1797.

'GENTLE admonition!'—'in the spirit of meekness!'—without a word of 'railing for railing!' Such, kind reader, are the promises of this spiritual monitor: you shall see how he keeps his word. Mr. Wakefield has 'the savage ferocity of the tyger in his tail.'—'a wild and ungovernable spirit is his great misfortune;'—he writes 'wretched ribaldry,' which is a proof of his 'complete ignorance of his own heart:' he is deluded by 'visionary scenes, which are created by his 'republican imagination,' and into which he passes 'through dirty defiles;' and lastly, he is a man who is 'busied in the work of contention, and panting for revolutionary scenes, with all their horrors.' Beside such proofs of *meekness* and *gentleness* as these, we find nothing in this pamphlet, but the stale repetition of the doctrines of calvinism, in the language which has long been familiar to one class of the methodists; contempt of human reason, and rational christians; and expressions of that tame submission to political oppression, which dares not 'censure public men, or public measures,' or 'meddle with the civil power.' Mr. Wilberforce and his cause are under little obligation to this honest, but feeble advocate.

ART. XXVIII. *An Illustration of the present great and important Occurrences, by the prophetic Word of God; and a Display of the Events which will shortly come to pass, and succeed the present important Era. In Four Treatises. Translated from the German in which it was published in 1794.* By a Prelate of the Lutheran Church. 8vo. 136 pages. Price 2s. 6d. Matthews. 1797.

THE work, here translated, was written by the rev. Magnus Frederic Roos, counsellor to his serene highness the duke of Wirtemberg, and prelate of Anhausen on the Brentz, a follower of Bengelius. The author finds, as other protestants have done before him, in the *great whore of Babylon*, the popedom, as it has

existed from the time of Gregory the seventh, and in the *best*, the civil powers of the world. The obscure language of the book of Revelation this interpreter ingeniously applies to his purpose; but we shall not attempt to follow him through a series of conjectures, which would, perhaps, after all, afford our readers little satisfaction. The religious and political systems previously adopted by a commentator have, in such obscure researches, a wonderful effect in guiding the judgment.

The editor purposes to publish by subscription a translation of Bengelius's 'Exposition of the Revelation:' subscriptions are received by the publishers of this work.

ART. XXIX. *An Attempt to recover the original Reading of 1 Sam. chap. xiii, verse 1. To which is added, An Enquiry into the Duration of Solomon's Reign; interspersed with Notes on various Passages of Scripture.* By John Moore, L.L.B. Minor Canon of St. Paul's Cathedral, London, &c. 8vo. 84 pages. Price 2s. Rivingtons. 1797.

THIS is an ingenious piece of conjectural criticism on a passage of the Old Testament, which has unquestionably been corrupted. The verse, which our translators, in order to avoid a palpable absurdity have rendered, 'Saul reigned one year; and when he had reigned two years over Israel,' translated literally, runs thus: 'Saul was one year old when he began to reign, and reigned two years over Israel.' Translators and commentators have given various interpretations of the passage, none of which are satisfactory. Mr. Moore, observing the manner in which the beginnings and endings of reigns are mentioned in other parts of the hebrew scriptures, and having learned, from Dr. Kennicot, that numbers in Hebrew were formerly expressed by the letters of the alphabet, conjectures that two letters have been omitted by some careless or ignorant transcriber, which together express the number 27, and that with this correction, the true rendering will be, 'Saul was seven and twenty years old when he began to reign.' On the authority of St. Paul, who (Acts xiii, 21.) says, that Saul reigned forty years, our emendator, in the latter end of the verse, changes *two* into *forty*: and this duration of Solomon's reign he finds confirmed by Josephus, and consonant to the scripture history. The dissertation discovers critical *acumen*, and will be acceptable to those who employ themselves in biblical studies.

ART. XXX. *An Essay, tending to shew the Advantages which result to Revelation, from its being conveyed to us in the Form of History.* By John Spencer Cobbold, A.M. Fellow of Gonville and Caius College. Published in Pursuance of the Will of the late Mr. Norris, as having gained the Annual Prize instituted by him in the University of Cambridge. 8vo. 44 pages. Price 1s. Coventry, Rollason; London, Rivingtons. 1797.

How far the public is likely to be benefited by norrisian prize exercises, may be learned from the declaration of the author of this essay, that, since he turned his thoughts to the consideration of the

the subject, he has purposely avoided all kinds of reading, which might be even collaterally connected with it. This might be necessary as a fair trial of the writer's powers in an academical performance; but it was, certainly, not the best method of enabling him to write for the public. The arguments of this essay are too obvious to require that we should detail them to our readers; and we are not enticed, by any peculiar excellence in the style, to make any extract of particular passages. Had it not been inconsistent with the author's undertaking, as a candidate for an university prize, his essay might have been improved by a previous perusal of Mr. Simpson's "Essay to show that Christianity is best conveyed in the Historic Form;" printed in 12mo, in 1782.

ART. XXXI. *A Disputation in Logic, arguing the Moral and Religious Uses of a Devil. Book the First.* By George Hammer Leycester, A. M. of Merton College, Oxford. 8vo. 46 pages. Price 1s. 6d. Egerton. 1797.

Debitum fit Diabolo, Give the Devil his due, is the motto of this whimsical pamphlet; and certainly the author has undertaken a very benevolent office, in becoming the apologist for one, of whom all the world speaks ill. Some wags, who dearly love a joke against parsons, have said, If there were no such thing as a devil, what use should we have for divines? The argument, couched under this sarcastic question, is laid open in this disputation, which, though said to be in logic, is carried on without syllogistic formality. The loose reasoning of this academic, when duly condensed by the art dialectic, will take the form of a syllogism in *darri*.

All tempters are useful;

The devil is a tempter;

Therefore the devil is useful.

The antagonist in this dispute might plant his battery against the *major*, and deny that tempters, who plague and ruin men, are useful; or against the *minor*, and assert, that there is *no* devil, and that nothing can do nothing; and thus strings of syllogisms on both sides might be generated, as long as a chancery-suit. Our oxonian declines coming to such close combat. He prefers a little light skirmishing. Of his manner of fighting the following is a specimen. P. 18.

'It appears that man without a devil, as matters are, would not be in any state of probation: it is proved, because where there is no temptation to do evil, no trial exists of man's fidelity and constancy to what is right. To know if a man be good or naught, it is necessary he be put to some trial, but without something to try him, I should suppose I may be allowed to say, no trial could exist, the devil therefore is of use, because he tries a man if he be good or naught. Now if the devil be the means by which a man is known if he be a bad man or a good man, it is, I think, evident, that the devil is of use in this trial of the goodness of a man's heart. Assuredly no logician will affirm, that because a thing is a bad thing, that therefore it is good for nothing! The question is not whether the devil is a good thing or a bad thing, but whether the

devil is good for any thing? It doth not follow that because the devil would destroy religion and man together, that therefore the devil is of no use either to man or religion: as it is no reason why fire is of no use to man or the world, because it would destroy man and the world. If it had not been better that we should have some devil, rather than that we should have had no devil, we should not have had any devil; because I am taught that "nothing is created in vain." The manifest uses of opposition are not readily to be counted out in the natural world, no body whatever can exist without opposition of particles at everlasting war with one another:—as it is in the natural, so is it in its counterpart, the moral world, and it is wonderful to see how men will defend and fight for any thing in which they are opposed. The battles for religion's sake are too numerous to be reckoned up in this place, but they all arose from one principle, in the devil's tempting bad men to make the good defend it. Our religion seemed to grow out of opposition;

"Duxit opes animumque ferro. HORAT."

The rest of the pamphlet is in the same strain; sometimes approaching to humour; but oftener so dull, that, we believe few readers will be very impatient to peruse the *second book* of this dissertation.

ART, XXXII. *The True Knowledge of God and Man; of the great Sabbath on Earth; and of the Restoration of all Things; with some essential Remarks on the Duty we owe to our Creator.* 8vo. 182 p. London; published at No. 2, Walbrook; and may also be had of any Bookseller in the World. 1797.

WE would advise no one, who has not a very strong head, to meddle with this book. Our unfortunate colleague, to whose lot it fell to be the first peruser, was seized, before he had gotten half through the volume, with such a violent *vertigo*, that it is very much feared he will never recover the right use of his head. None of our corps has since dared to undertake this dangerous task; so that we are under the absolute necessity of keeping our readers as ignorant as ourselves of the 'great secrets, such as the world was never favoured with before,' said to be contained in this wonderful volume. Having with trembling fingers turned over the leaves, from the mystical triangular title to the sixtieth page, we meet with an engraved plate, containing three concentric circles, of which we will venture to transcribe the explanation. p. 60.

The annexed plan requires only the following short remarks. The upper circle (next to the stars) is the garden, which God made for us, and which, for its glorious and pleasant sight, is called *Eden*. In the midst of this circle is the sun, (80 times larger than this earth) which is, in the Bible, called *East*, on purpose to keep this garden unknown till now. The sun is a type of Christ, and consequently *Good*: it is constantly full and complete, and remains on the circle of this universe. But the moon, as a type of Satan, is *Evil*: it is allowed to be, in general, only on the outer part of the garden; nor is it complete but once in twenty eight days; during this time it is obliged to hide itself *behind* the circle of this universe

universe—as every person knows, or may know. Hence we see likewise the foundation of the tree of good and evil, of which Adam was then formed.’

‘The merciful permission,’ saith the author, ‘for publishing this book was received on the 14th day of march, 1797, at noon, twelve o’clock; for which mercy the Lord be praised for ever.’ If, as we charitably hope, this is the work of a madman, it is a pity his friends suffer him to disturb the public with his reveries: if, as we are loth to believe, it is a trap for public curiosity, it is one of the most contemptible that ever appeared.

ART. XXXIII. *A Course of Lectures on the Holy Festivals; with practical Remarks on each, and Exhortations to a more devout and solemn Observance of them.* By Samuel Glasse, D.D. F.R.S. Rector of Wanstead, Essex, and Chaplain in Ordinary to his Majesty. 8vo. 530 pages. Price 7s. 6d. in boards. Rivingtons. 1797.

THE festivals of the church of England are by many considered as a remnant of popish superstition, and one proof, among several others, that the work of reformation begun in this country under Henry VIII has been left unfinished. What good reason, it is asked, can be given, why annual days are set apart for the commemoration of events, which every Sunday is supposed to bring to the Christian’s recollection, or why men’s attention to their secular occupations, and even the business of public offices, should be interrupted, in order to pay a kind of religious respect to the memory of men, concerning whose characters, in most instances, very little is known, and whose examples, from dissimilarity of situation, cannot be very fruitful of instruction? To many it appears an evidence rather of the increasing knowledge and wisdom of the age, than of its depravity, that saints-days are fallen into neglect.

The ingenious and learned author of the Course of Lectures now before us is of a different opinion. Observing, that the daily service of the church of England is almost universally neglected, and that even attendance upon the evening service of the Sunday is by many thought unnecessary, he apprehends it too probable, that the festivals, when they happen on week-days, will soon meet with little attention. Desirous to check what he considers as a lamentable proof of the decay of religious zeal, Dr. G. has delivered and published Lectures on the Saints-days, the intention of which, to borrow his own words, is, ‘to lay before the reader, in a very comprehensive view, the lives, the characters, the writings, and the sufferings of the most eminent servants of God, whose praise is in the Gospel.’

Dr. G. acknowledges himself indebted for the outline of his plan to his predecessor in this path, Mr. Nelson, whose book on the Fasts and Festivals is well-known: but no one, who is acquainted with Dr. G.’s eminent learning, abilities, and taste, will doubt, that he has very much improved upon his original. As far as the records of the New Testament, aided by the meagre and uncertain reports of subsequent ecclesiastical history, could enable him, he has presented his readers with memoirs of the several subjects of his panegyric; and he has very pertinently and happily deduced, from the character and circumstances of each, practical reflections, well adapted to produce a beneficial

cial effect. But, in perusing these lectures, we have had frequent occasion to remark, that he reports too confidently the doubtful traditions, which have been handed down concerning the evangelists, apostles, and apostolic men, after the termination of the scripture history. The accounts of St. Andrew's heaven directed mission, crucifixion, and last address; of St. Thomas's appointment to Parthia; his visit to Arabia and India, and his martyrdom among the indians; of St. John's miraculous escape from the caldron of boiling oil, to which the emperor Domitian had condemned him; of a church planted in Britain in the time of the apostles, probably by St. Paul; of St. Matthias's crucifixion, or stoning to death, by pagans, or jews; of St. Philip's martyrdom at Hierapolis, in Phrygia, where, during the execution, the earth shook, and the elements were convulsed; of St. James, bishop of the metropolitan church of Jerusalem, who was thrown from the pinnacle of the temple, and, not being killed upon the spot, was afterwards stoned to death; of St. Barnabas's martyrdom, by stoning, at Salamis; of St. Peter's crucifixion, with his head downwards, at Rome; of St. Bartholomew's crucifixion, or excoriation, in Armenia; of St. Matthew's journey into Egypt, and thence into Ethiopia, where he probably suffered martyrdom; and of St. Jude's martyrdom in a province of Persia: these accounts, the authenticity of which is, to say the least, not established to the general satisfaction of the learned, ought to have been substantiated by some further evidence, than a simple—*it is said—we are told—the historian tells us*. The account of St. Mark is given on the authority of St. Jerome; the uncertainty of the time and manner of St. Luke's death is acknowledged; and the visit of St. Simon to Britain is rested on authorities, for which the reader is referred to bishop Taylor's *Antiquitates Christianae*, and on a passage from the greek Menologies. Dr. G. could have had no difficulty in making similar references, to support the stories which he has introduced into his discourses. People do not now, quite so readily as formerly, take things upon trust. It would also have increased the value of these Lectures, if the doctor had added to his general accounts of the writings of the evangelists some particulars concerning their dates. Through the whole of these discourses, the author takes more pains to declare his orthodox belief, than to show the grounds on which it rests: in a sermon on Trinity Sunday, he thus strongly expresses the horror, with which he contemplates the crime of denying the divinity of Christ.

P. 449.—'Need I observe to you how nearly those persons approach to the guilt of them that crucified our Saviour as a blasphemer, for declaring himself equal with God, who impiously misrepresent him as a mere fallible man, like ourselves, and deny him every attribute belonging to his nature, as very and eternal Jehovah. O my soul, pity their blindness, but abhor their unbelief! unto the assembly of such misguided persons, mine honour, be not thou united; for in the presumption of their hearts, they dishonour the Son of God, reviling the doctrine of his divinity; and in their arrogance and self-will they sap the very foundation of our religion, and rob us of its most essential comforts.'

We shall do this respectable writer the justice to add a passage, which will leave upon the minds of our readers a more favourable impression concerning this work, and afford them a very pleasing specimen of

Dr. G.'s

Dr. G.'s correct and elegant style : it is taken from the conclusion of the discourse on St. Barnabas.

p. 256.—‘ The readiness of this apostle to pass over the weakness of an offending brother, whose zeal had not risen to the same height with his own, and that of his most eminent colleague St. Paul, affords us a very useful lesson, and teaches us to compassionate the infirmities of others ; and not altogether to reject from our favour and regard those, who perhaps are equally sincere with ourselves, without equal fortitude and powers of exertion. If we view the munificence of St. Barnabas, in selling his lands for the relief of the poor, in its true light, we shall be animated by his example to a general performance of the great duty of charity ; without feeling ourselves called upon, according to the strict letter of primitive christianity, to imitate that conduct, which the urgency of the moment rendered a necessary act of pious benevolence ; namely, to sell all that we have, and distribute it among the poor. To *this* severe test the rich man's faith in the Gospel was purposely called by our Lord ; but the case was special. The searcher of hearts well knew his fond attachment to his riches ; and therefore resolved, not merely to convince him of his evil propensity, but also to exhibit to his disciples a striking example of the truth of his own doctrine, that we cannot serve God and Mammon ; that two masters, issuing contradictory commands, never can be obeyed ; and that when riches and earthly possessions are considered as our treasure, to these will our hearts and affections be exclusively attached. In the mean time, it is without dispute our bounden duty, at all times and upon all occasions, readily to contribute to the relief of our suffering fellow-christians ; and when their necessities are urgent, rather to deny ourselves, and to disregard our own indulgence, and even our convenience, than suffer others to sigh under those burthens, which we might thus have it in our power to alleviate. Our liberality to the poor then partakes of the nature of a *sacrifice* ; and we are assured, that it is an offering of a sweet savour, a sacrifice acceptable and well-pleasing unto God.

‘ There is no reason to conclude, that the difference of opinion between the apostle of this day and his colleague St. Paul, led either of them to uncharitable censures of each other ; nor to any animosity disgraceful to the christian character : and I have already observed to you, that eventually it was productive of more extensive benefit to the cause of religion. We must not, however, take occasion from hence to vindicate a spirit of contention, of discord, or of angry strife, unjustifiable on any occasion, and more particularly so when we speak of the Gospel of peace. Evil must not be encouraged that good may come ; on the contrary, we must avoid as much as possible all controversy and causeless disputation, and, as much as in us lies, must live peaceably with all men. We must engage in no matter of litigation with rancorous bitterness, nor pursue it from motives of revenge ; but rather abate something of our legal demands and just rights, than prosecute them to their utmost extent, at the hazard of peace, and in violation of christian charity. Above all, if religious differences arise, we must abstain from intemperate zeal in the maintenance of our opinions, even although we may be persuaded that they are founded in truth, and strictly conformable to the word of God. We are taught to pity those who err and are deceived, and to pray, that it would please

please God to bring them into the way of truth. But we are no where authorized to treat them with scorn and contempt, to use injurious language, or to detract from that merit which really belongs to them. In a word, we are never to suffer our zeal to transgress the bounds of charity; never to "let our good," through any indiscretion or intemperance on our part, "be evil spoken of;" but by gentleness and meekness, humility and charity, we are directed to adorn the doctrine of God our Saviour in all things, and whatsoever we do, to do all to the glory of God.'

The festivals which furnish the subjects of these discourses are, St. Andrew the Apostle—St. Thomas the Apostle—The Nativity of Christ—St. Stephen—St. John the Apostle and Evangelist—The Holy Innocents—The Circumcision of Christ—The Epiphany—The Conversion of St. Paul—The Purification—St. Matthias the Apostle—The Annunciation—St. Mark the Evangelist—St. Philip and St. James, Apostles—St. Barnabas the Apostle—The Nativity of St. John the Baptist—St. Peter the Apostle—St. James the Apostle—St. Bartholomew the Apostle—St. Matthew the Apostle and Evangelist—St. Michael and All Angels—St. Luke the Evangelist—St. Simon and St. Jude, Apostles—All Saints Day.—Trinity Sunday—Easter Day—Ascension Day—Whitsunday.

ART. XXXIV. *A Sermon, preached in the Church of St. John Baptist, Wakefield: by the Rev. Richard Munkhouse, D.D. previous to the Introduction of the Rev. James Merrick's Version of the Psalms, with Music, provided by the Rev. W. D. Tatterfall.* 4to. 30 pages. Price 1s. Rivingtons. 1797.

AT a time when a cautious and timid spirit so generally prevails in this country among the patrons of old institutions, it will be pleasing to the friends of improvement to learn, that a clergyman of the church of England has made so bold a step in the path of innovation, as to dismiss the wretched rhymes of Sternhold and Hopkins, and even the tame metres of Tate and Brady, from his church, and to substitute in their stead select portions of Merrick's judicious and poetical version of the Psalms, formed into stanzas proper for singing, by Mr. Tatterfall. The sermon before us was a very suitable introduction, and is a full justification, of this alteration. It is an ingenious, sensible, and well written discourse. The learned author expresses a hope of a general reformation and improvement in psalmody. We are inclined to extend our hope—or at least our wish—still farther, and to expect, that it will not much longer be thought necessary, even in established churches, to confine public psalmody to *any version* of the psalms of a Jewish king, or to retain other remnants of Judaism in Christian worship. M. D.

POETRY. THE DRAMA.

ART. XXXV. *Elegiac Sonnets, and other Poems,* by Charlotte Smith. Vol. II. 12mo. 117 pages, and 5 plates. Price 6s. in boards. Cadell and Davies. 1797.

'I AM well aware,' says the very unfortunate author of these sonnets, in her preface, 'that the present is not a time, when the complaints

plaints of individuals against private wrong are likely to be listened to.' We flattered ourselves, that a tale of sorrow would excite the attention of our fellow-countrymen at all times, and we hope, that this indignant observation rather sprung from some momentary disappointment, than proceeded from the calm and settled conviction of the heart.

Pref. p. iii.—' Of four sons, all seeking in other climates the competence denied them in this, two were (for that reason) driven from their prospects in the church to the army, where one of them was maimed during the first campaign he served in, and is now a lieutenant of invalids. The loveliest, the most beloved of my daughters, the darling of all her family, was torn from us for ever. The rest, deprived of every advantage to which they are entitled; and the means of proper education for my youngest son denied me! while the money that their inhuman trustees have suffered yearly to be wasted, and what they keep possession of on false and frivolous pretences, would, if paid to those it belongs to, have saved me and them from all these now irremediable misfortunes.'

Mrs. Smith has felt it necessary, in consequence of the mean, dishonourable suspicion, which some few of her subscribers harboured, that she intended to impose on their—generosity! to make excuses as defaulter in punctuality of time.

P. vii.—' Nor should I to any of these have found it necessary to state the causes that have rendered me miserable as an *individual*, though *now* I am compelled to complain of those who have crushed the poor abilities of the *author*, and by the most unheard-of acts of injustice (*for twice seven years*) have added the painful sensations of *indignation* to the inconveniencies and deprivations of indigence; and aggravating by future dread, the present suffering, have frequently doubled the toil necessary for to-morrow, by palsying the hand and distracting the head that were struggling against the evils of to-day!

' It is passed!—The injuries I have so long suffered under are not mitigated; the aggressors are not removed: but however soon they may be disarmed of their power, any retribution in this world is impossible—they can neither give back to the maimed the possession of health, or restore the dead. The time they have occasioned me to pass in anxiety, in sorrow, in anguish, they cannot recall to me—To my children they can make no amends, but they would not if they could; nor have I the poor consolation of knowing that I leave in the callous hearts of these persons, *thorns* to

“ goad and sting them,”

for they have conquered or outlived all sensibility of shame; they are alive neither to honesty, honour, or humanity; and at this moment, far from feeling compunction for the ruin they have occasioned, the dreadful misfortunes they have been the authors of, one shrinks from the very attempt to make such redress as he might yet give, and wraps himself up in the callous insolence of his imagined consequence; while the other uses such professional subterfuges as are the disgrace of his profession, to baffle me yet a little longer in my attempts to procure that restitution, that justice, which they dare

dare not deny I am entitled to; and to insult me by a continuation of tormenting chicaneries, perpetuating to the utmost of their power the distresses they have occasioned, and which their perseverance in iniquity has already put it out of the power of heaven itself to remedy!’

We have chosen to extract these passages from the preface of our author, for the purpose of contributing, so far as lies in our power, to the notoriety of her injuries, and of exciting the public attention to the peculiar circumstances of aggravation which attend them. As to her oppressors, however they may be dead to honesty and humanity, we can scarcely believe it possible that they should have outlived *all* sensibility to shame: no man is not gratified with the smiles of the world, or is any one so completely hardened, that he would not feel mortified at one universal frown of contempt and indignation. It is necessary, however, to remember the old motto, “Audi alteram partem.”

Several of the poems, which this little volume contains, have already appeared in the various novels, which have been produced by the same pen. Most of our readers have long since been acquainted with the general style of Mrs. S.’s poetry: if the note of melancholy have already prevailed, it is not likely that she should now strike the harp with a livelier hand. Many of these sonnets are exceedingly beautiful: we transcribe the following ‘to the insect of the Gossamer,’ which, in point of delicacy, is inferior to none. p. 18.

‘ Small, viewless aeronaut, that by the line
Of Gossamer suspended, in mid air
Float’st on a sun beam—living atom, where
Ends thy breeze-guided voyage;—with what design
In æther dost thou launch thy form minute,
Mocking the eye?—Alas! before the veil
Of denser clouds shall hide thee, the pursuit
Of the keen swift may end thy fairy sail!—
Thus on the golden thread that fancy weaves
Buoyant, as hope’s illusive flattery breathes,
The young and visionary poet leaves
Life’s dull realities, while sevenfold wreaths
Of rainbow-light around his head revolve.
Ah! soon at sorrow’s touch the radiant dreams dissolve!’

‘ The Forest Boy’ is written after the manner of Mr. Lewis’s ‘Alonzo the brave and fair Imogene:’ it is the mournful history—and many such this desolating war has afforded!—of a poor lad who is trepanned by a serjeant, deserts his old helpless mother, falls a sacrifice to the pestilence of a foreign climate, and leaves his love, in

“ ———Moody madness, laughing wild
Amid severest woe!”

Several plates are interspersed in this elegant volume, and a very beautiful one, from the pencil of the right hon. the countess of Bedford, accompanies the following affecting lines on a

FEMALE

FEMALE EXILE, written at Brighthelmstonc, in nov. 1792.

P. 29.

- November's chill blast on the rough beach is howling,
The surge breaks afar, and then foams to the shore,
Dark clouds o'er the sea gather heavy and scowling,
And the white cliffs re-echo the wild wintry roar.
- Beneath that chalk rock, a fair stranger reclining,
Has found on damp sea-weed a cold lonely seat;
Her eyes fill'd with tears, and her heart with repining,
She starts at the billows that burst at her feet.
- There, day after day, with an anxious heart heaving,
She watches the waves where they mingle with air;
For the sail which, alas! all her fond hopes deceiving,
May bring only tidings to add to her care.
- Loose stream to wild winds those fair flowing tresses,
Once woven with garlands of gay summer flowers;
Her dress unregarded, bespeaks her distresses,
And beauty is blighted by grief's heavy hours.
- Her innocent children, unconscious of sorrow,
To seek the gloss'd shell, or the crimson weed stray;
Amused with the present, they heed not to-morrow,
Nor think of the storm that is gathering to-day.
- The gilt, fairy ship, with its ribbon-sail spreading,
They launch on the salt pool the tide left behind;
Ah! victims—for whom *their* sad mother is dreading
The multiplied miseries that wait on mankind!
- To fair fortune born, she beholds them with anguish,
Now wanderers with her on a once hostile soil,
Perhaps doom'd for life in chill penury to languish,
Or abject dependence, or soul-crushing toil.
- But the sea-boat, her hopes and her terrors renewing,
O'er the dim grey horizon now faintly appears;
She flies to the quay, dreading tidings of ruin,
All breathless with haste, half expiring with fears.
- Poor mourner!—I would that my fortune had left me
The means to alleviate the woes I deplore;
But like thine, my hard fate has of affluence bereft me,
I can warm the cold heart of the wretched no more *!

We cannot take leave of Mrs. S. without an expression of sorrow for her overwhelming afflictions, and of solicitude for the tranquillity and comfort of her future years.

* This little poem, of which a sketch first appeared in blank verse in a poem called "The Emigrants," was suggested by the sight of the group it attempts to describe—a french lady and her children. The drawing from which the print is taken I owe to the taste and talents of a lady, whose pencil has bestowed the highest honor this little book can boast.

ART.

ART. XXXVI. *Pædotrophia; or the Art of Nursing and Rearing Children. A Poem, in Three Books. Translated from the Latin of Scevole de St. Marthe. With medical and historical Notes; with the Life of the Author, from the French of Michel and Nicéron; his Epitaph; his Dedication of this Poem to Henry III. of France; and the Epigram written on the Visit he had the Honour to receive from Charles I. of England, when Prince of Wales.* By H. W. Tytler, M.D. Translator of Callimachus, and Fellow of the Society for the Encouragement of Arts, Manufactures, and Commerce. 8vo. 221 pages. Price 7s. in boards. Debrett. 1797.

It is natural, perhaps it is necessary, for a translator to be enamoured of his original; but when Dr. T. says, that 'for elegance of expression the *Pædotrophia* yields *only* to the *Georgics* of Virgil,' and that during the whole course of his poem, Scevole de St. Marthe 'comes very little short of the majesty' of that much celebrated poet, his enthusiasm, in our estimation, bears him far beyond the bounds of judgment and taste, at least if we may form any estimate of the original from the translation before us. The subject of the poem is indeed very highly important, and many a female will now receive instruction on the art of nursing and rearing infants, who probably would never have troubled herself with the perusal of any dull prosaic treatise for the purpose. The *first* book treats of the management of women, during the season of pregnancy, and gives copious directions as to the diet and regimen necessary for the enjoyment of good health and easy delivery. The *second* treats of the management of healthy children, of suckling, weaning, and the choice of a nurse, where the mother is unable to perform the office herself. The *third* and last book is confined to the various diseases, to which sucking children are peculiarly incident. The minute descriptions in this portion of the poem are many of them rather disgusting to our fastidious palates, and appear more fit for a volume of medical tracts, than a didactic poem; where our author calls a muse down from Helicon to exhibit a clyster or open a pustule, in our humble opinion, some sober old woman from an hospital would have answered the purpose better.

Dr. T., in his preface, speaks very contemptuously of an old english translation of the *Pædotrophia*, and, from the specimens which he has given, not without reason: his own translation, however, is not sufficiently elegant to authorise very supercilious language. The doctor particularly objects against his predecessor, the 'childish method of clipping words, which he adopts,' and yet himself frequently clips off a letter before an infinitive:

'*T*' explore the causes, and point out the cure.

B. III. l. 3.

Assist thy son *t*' explore great Nature's ways.

B. III. l. 31.

Incite the blinded populace *t*' engage.'

B. III. l. 51.

We could swell this list very considerably if it were necessary. Dr. T. uses '*twixt*' for *betwixt*; and many of his rhymes, if rhymes they may be called, are extremely inharmonious: '*feel*' and '*ill*,' '*harm*' and '*warm*,' '*mourn*' and '*turn*,' are the conclusion of couplets. But our readers shall have a short specimen, which may be thought less invidious than picking out occasional faults. P. 87.

' Yet

Yet let him not, too much, the fountains drain;
 Sometimes indulge the feast, sometimes restrain;
 Just at his mouth the nipple take away,
 And raise his hunger by a short delay:
 So rhodian huntsmen, as in song we meet,
 Or those, on the white shores of lofty Crete,
 Train'd, for the rapid chace, in days of old,
 On hills and dales, the falcon swift and bold:
 They shew'd him food, then what they shew'd deny'd,
 Gave by degrees, and thus to nurse him try'd;
 Left the voracious bird the meal should waste,
 And swallow down, ere he could know the taste.

Think well, besides, what his young frame may bear;
 For strong, and weak, must different methods rear:
 If healthy, copious nourishment is good;
 If sick, or feeble, spare the grateful food;
 Nor will your babe, in the first moon, desire
 So much, as those succeeding still require;
 When firmer joints, and limbs more vig'rous, tell
 The growing stomach craves a plenteous meal.
 And I, for suckling, no fix'd hour prescribe;
 This Nature teaches best the nursing tribe:
 Let her your mistress be; and when, with cries
 The hungry child demands his due supplies,
 Forbear not you the wish'd relief to bring,
 But, for his use, unlock the sacred spring;
 Nor then be loth your snowy breast to bare,
 That he may suck, and streaming fragrance share.

But, in short time, the growing babe will need
 Not on th' ambrosial juice alone to feed.
 When twice four times the moon has fill'd her orb,
 And shooting teeth the swelling gums disturb,
 Restrain the flowing feast; let solid food
 And milk alternate give supplies of blood:
 But use not heavy or digestless meat;
 Be light, and easy, still whate'er he eat,
 Lest, from the stomach, his yet slender veins
 Imbibe disease, impurities, and pains;
 Or lest his vessels, overcharg'd with blood,
 Detain the spirits in the viscous flood;
 Whence languor, o'er his body, might come on,
 And you be forc'd to give him milk alone.'

We have forbore to extract from the third book, for the reason before given: it contains, however, much useful observation, and it certainly would be very unfair to impute as a fault to St. Marthe and Dr. T. that neither of them can do poetical justice to the harmony of the gripes, or the rosy eruption of the small-pox.

ART. XXXVII. *Lorenzino di Medici, and other Poems.* 12mo. 104 pp.
 Price 3s. Cadell and Davis. 1797.

THE foundation of this drama may be seen in Dr. Robertson's history of Charles the fifth, and Mr. Roscoe's life of Lorenzo di Medici:
 VOL. XXVI. M Medici

Medici: the scene is laid in Florence, and exhibits the assassination of Alexander di Medici, whom the emperor Charles had restored to his dominions, by his kinsman Lorenzino. Of this performance we cannot speak in terms of very high commendation: the characters are not distinguished by any striking outline, the language is not very poetical, and the sentiments are not sufficiently elevated for the personages. Laurentilla meets her brother Lorenzino, reeking with the blood of her husband Alexander, whom he had just assassinated. P. 67.

‘ LAURENTILLA.

‘ Ah me, what groan is there!

Away, Sir, let me go. I’ll not be held.

Away—— [breaks from him.

‘ LORENZINO.

‘ Her husband! True, I heard it well. Her husband!
Now is the measure of my guilt most full,
And shame, and misery is my future lot.
Whither shall I betake me? how shut out
The cry of murder from the ears of men?

‘ LAURENTILLA *returning*.

‘ Come hither, Lorenzino. Come you hither.
He is not dead, my brother. Still he lives,
And prays you to accept his dying pardon.

‘ LORENZINO.

‘ Points he at me, then, as his murderer?

‘ LAURENTILLA.

‘ And are you not? My brother, I have pledg’d
My solemn promise to conceal your crime;
And, though my heart burst, I will keep my word.
From me, Sir, you are safe. Now follow me.

‘ LORENZINO.

‘ What, visit him again! see him again!
O never, never.

‘ LAURENTILLA.

‘ ‘Tis his last request:

He has done much for you. And fear you, Sir,
To see him living? What will be your fear
To meet him in a life to come?

[DUKE groans. LAURENTILLA *retires*.]

The soliloquy of Lorenzino, just before he enters the apartment of the duke, is equally cool and unimpassioned. Eight sonnets are added to this drama, of which the fourth is by far the most poetical; ‘the *roseate hue* of healthful red,’ however, which blushes in the tenth line, is rather too glaring.

From the dedication to Mr. Roscoe we learn, that this elegantly printed little volume is the production of Mr. William Rough.

ART. XXXVIII. *Poems* by T. F. Dibdin. 8vo. 117 pa. Oxford; Blifs; London, Booker. 1797.

THE author need scarcely have told us how few are the years he has numbered: such lines as the following bear too evident marks of juvenility to be mistaken:

‘ Hark!

‘ Hark! she resumes her song—he kist’ning, said—
But Corydon sprung out from where he *laid*.’

Again :

‘ The time demands—fresh butter and brown bread,
With milk and cream, in nicest *order’s laid* :
For these, my Phillis are esteem’d by me,
Superior far to all the slops of tea!’

These extracts are taken from ‘ The Pastorals,’ which the author wrote, it seems, just as he had attained his sixteenth year : it is but justice to say, that his pen was considerably improved before he wrote the ‘ Twickenham Meadows.’ The following lines to a ‘ Lily of the Valley,’ which are delicate and simple, will show, that Mr. D. enjoys a capability for improvement. P. 73.

‘ Fair flow’r! that bloom’st amidst an humbler shade,
Still breathing sweetness to the moss-crown’d side;
How shall each reptile plant decline the head,
Or gaudier raise their stems thro’ pomp and pride!

‘ Go, gentle flow’ret, and in Emma’s breast
There add a modest grace, a blooming charm;
Secure reposing in that warmest nest,
What frost shall nip thee, and what wind shall harm!

‘ And while thou rear’st thy little snowy face,
To catch each fragrance that her lips distill,
Say, shall not Emma own how sweet the grace,
How rich the transports that her bosom fill?

‘ So, gentle flow’ret, may’st thou live thy day,
Claiming the tribute of her generous breast;
Time, soon must wear the fairest form away,
Thy Emma too must fade—and sink to peace and rest.’

ART. XXXIX. *Les Poésies de Mr. Thomas Gray, traduites en François par Mr. D. B.—The Poetical Works of Mr. Thomas Gray, translated into French by Mr. D. B. Small 8vo. 159 pages. Le Bouffonnier. 1797.*

It appears from the préface, that the work before us was principally undertaken for the private instruction of the translator : he wished to familiarize himself with the strong energetic expression, and the bold romantic imagery, which distinguish the poetry of Gray. Perhaps we have not, among the english poets, a writer more difficult of translation, whose allusions are more obscure, and whose phraseology is more intricate : to succeed, in any tolerable degree, therefore, in the attempt to infuse into a foreign language his wildness and originality, his ‘ thoughts that breathe, and words that burn,’ is a task of no mean merit. The present translator was aware of the difficulties which attended his undertaking, and although, from a diffidence of poetical talents, his version is in *prose*, he seems inclined to the opinion of Mr. l’abbé de l’Isle, in opposition to l’abbé Desfontaines, and Mr. Le Bartheux, that *poetry* is better adapted to convey the spirit and dignity of a poet ; at the same time, he does not deprecate criticism, from the *impossibility* of doing justice to his original in the language

guage of prose, and instances the richness and harmony which Fénélon, Montesquieu, and Buffon, have infused into their writings, as decisive of the grandeur and elevation of which prose is susceptible. We have perused the translations before us with considerable pleasure: they are executed with fidelity and taste; and although a foreigner will form from them but a very inadequate idea how Gray's
rich stream of music winds along,

Deep, majestic, smooth, and strong,
yet will he hear some faint but harmonious echoes of the tide, and possibly be prompted to seek the source, and trace, through their 'mazy progress,' the 'thousand rills' which flow.

It is impossible to omit mentioning with considerable censure the numberless and gross inaccuracies of the press, which are observable both in the french and english text: should the volume arrive at a second edition, we trust this hint will be carefully remembered.

ART. XL. *Britain's Genius; a Song, to the Tune of 'Come and listen to my Ditty,' occasioned by the late Mutiny on board his Majesty's Ships at the Nile.* By C. A. Esq. 8vo. 15 pages. Price 1s. Bath, Hazard; London, Cadell and Davies. 1797.

THE mutiny is at length subsided, and the guardian genius of Britain may now retire to her native ocean with tranquillity and satisfaction. This song, which commemorates the termination of the disturbance at the Nile, contains some good stanzas, and on the whole is neatly written.

ART. XLI. *An English Prologue and Epilogue to the Latin Comedy of Ignoramus; Written by George Ruggle, formerly Fellow of Clare Hall, Cambridge: and performed by Members of the University, before King James in 1614 and 1615, and, at different Times, by the Scholars of Westminster-School. With a Preface and Notes, relative to modern Times and Manners.* By George Dyer. 8vo. 44 pages. Price 1s. 6d. Robinsons. 1797.

MR. DYER extracts from Hawkins's edition of Ignoramus an interesting account of the origin of that curious production, the intention of which is, to 'ridicule the common law forms, and the cant and barbarous phraseology of lawyers,' even in their common conversation. As the play is a satire, Mr. D. conceived, that a prologue and an epilogue might fairly be employed to the same purpose. The prologue is a playful satire on *precursors* school-boys; one, like another Mars, armed cap-a-pie, displays his prowess among the ladies in a theatre; while another, some book learn'd pedagogue, knits his brows, and gravely discusses the merits of Beddoes's pneumatic laboratory, or calls, like Franklin, the electric fire from Heaven. The epilogue, among other grave and reverend personages, attacks the most holy bench of bishops, judges, statesmen, and nobility; the latter, certainly too grossly.

The abundant notes, some of which are very good ones, distract the attention too much from the poems, which, though keen in parts, we do not think equal to some others, that we have perused, from the pen of the same estimable author.

We copy, for the amusement of our *classical* readers, the concluding passage of the prologue. p. 18.

• When

When youths of Westminster play comic parts,
They win the critics ears, and ladies hearts;
They urge, at least, a modest claim to these,
And reckon on your praise as sure to please:
Should some grave doctor shake his heavy skull,
(For e'en professors may be wondrous dull,
Like little arguments from leaden brains,
And for false latin toil with Kipling's * pains;
With glaring blunders mar a splendid page †.
Then turn promoters ‡ to divert their rage;
Should such a doctor sneer, or damn the play,
Schoolboys would scout him in the face of day;

* Dr. Kipling, deputy professor of divinity in the university of Cambridge.

† A celebrated greek N. S., consisting of the Four Gospels, and Acts of the Apostles, was presented to the university of Cambridge, by the famous reformer Theodore Beza. The university long kept it from the public eye, but, at length, in 1791, agreed that it should be published in a *fac simile*. Dr. K. was appointed the editor, and received a large premium for his labour, (if I do not use an improper pronoun). New types were formed, a fine paper wove, and the most magnificent *fac simile* ever published, made its appearance under the sanction of the university! E prelo Academico, Impensis Academia! Behold, at length, the Prolegomena, or Preface, consisting of but 28 pages! The only part of the work, that is the proper subject of criticism. One of the literary journals, that treated this preface with great candour, was compelled to speak of it in the following manner.

"The literati of Cambridge have taken the liberty of amusing themselves with Dr. Kipling's latinity; and we must confess, that his style is far from elegant, sometimes not even correct; it favours too much of the english idiom to please those whose ears have been accustomed to pure latin writers. We sometimes meet with the subjunctive mood for the indicative; and very often the indicative for the subjunctive; sometimes one word occurs for another; the substantive is found in the wrong case, and the participle in a different gender from its antecedent, &c."

Instead of producing examples of bad latinity agreeably to a hint in The Poet's Fate, (for two pages of notes may be better employed), I content myself with presenting the reader with the following admirable epigram on the subject extracted from the Morning Chronicle.

"*Paginibus nostris dicitis mihi menda quod insunt;*"

At non in recto vos puto ego esse viri.

Nam primum, jurat, (cetera ut testimonia *omitto*),

Milnetus, quod sum doctus ego et sapiens.

Classicus haud es, aiunt. Quid si non sum? In sacrosancta

Non *ullo* tergum verito Theologia."

* These ingenious lines are descriptive of Kipling's blunders: it is impossible to translate them: the *principal* blunders are marked with italics.

† Dr. Kipling was promoter or principal accuser at the celebrated trial of William Frend, tutor and fellow of Jesus College, for an account of which see THE POET'S FATE."

Would turn the doctor's censure to their praise;
 Give him the fool's cap, and demand the bays;
 Then gently drop in the professor's ear,
 "Pray know, good sir, you're not professor here;
 Here take your grammar, sir, and con your rules,
 Then off to Cambridge, and divert * the schools.
 Prologum tu? Atque Latinum etiam?—Tu? †
 We by our prologue meant to laugh at you;
 We 'midst our friends act Ignoramus here,
 You, doctor, on the world's wide theatre."

ART. XLII. *Tributes of Affection: with the Slave; and other Poems.*
 By a Lady; and her Brother. Small 8vo. 143 pages. Price 2s. 6d.
 in boards. Longman. 1797.

ALTHOUGH the poetry of this little volume is not to be classed among those productions, which are distinguished by glowing genius and elevated sentiment, yet is it highly interesting as a testimonial of domestic harmony, and a tribute, reciprocally offered, of the warmest affection between a brother and a sister. The volume contains several birth-day pieces, of one of which each made an annual offering to the other; among these, the 'Interlude' is to be particularly noticed for its simplicity and elegance: a circle of children, the eldest not twelve years of age, performed it before their parents, brother, and relations, on the birth day eve of one of them. Several memorials for departed friends succeed, from which we select the following lines, by the lady, on the death of the favourite infant daughter of a celebrated painter.

P. 45.—Ah! what avails the master's art,
 Which strews fresh laurels o'er the brave?
 Can genius blunt affliction's dart,
 Or snatch one blossom from the grave?
 • Could dews the blasted flow'r restore,
 Or sorrow's voice the past recall;
 The feeling heart should bleed no more,
 No more the drops of anguish fall!
 • Could pity's sympathising groan
 Re-animate the beauteous clay;
 Restore the rose for ever flown,
 Or stop the spirit on its way;
 • Then Science for her favour'd son
 Would wrap in weeds her mourning head,
 And pomp and gaudy triumph shun,
 To bid the grave give up her dead.

* Dr. Kipling has long *diverted* both old and young by the manner in which he conducts himself as *moderator* in the divinity schools at Cambridge.

† "You write a prologue! And in latin too?" The latin line in the text is borrowed from the First Prologue to Ignoramus; and applies properly, I conceive, to the author of *Prolegomena* to the Fac Simile of Beza's Manuscript.

To

- To life, perhaps to future woe,
Which rests in her untimely urn,
To all the pangs which laid her low,
The smiling cherub should return!
- Now rob'd in innocence divine,
She soars to gain her native home;
And there shall pure and spotless shine,
And there with sister-seraphs roam:
- There now in amaranthine bow'rs,
She tunes to joy her little song:
And holy rapture marks the hours,
All radiant as they glide along:
- Or, watching o'er maternal woe,
Imparts soft comfort to the breast;
Or forms to deck her parent's brow,
The destin'd chaplet of the blest.
- Perhaps, to hail their future doom,
The spirit may expectant stray
Beyond the terrors of the tomb,
To guide their everlasting way.
- Yet sacred to the feeling soul,
Are now the tender tears that flow;
Tears which no reason can controul,
The sad resource of human woe.
- Still, tho' remote, to future peace,
Let hope direct the weeping eye;
And point to joys that never cease,
And world where never heaves a sigh."

The *Slave* is a poem founded on a fact, related in Mr. Ramsay's *Treatise on the Treatment of Negroes*: it is an instance of fidelity and heroism on the part of the slave, contrasted with the cowardice and cruelty of an insolent and imperious master. 'Connal' is a very beautiful ballad, which we would gladly offer to our readers, but it is divided into three parts; to extract one of which, would be injustice to the others, and to extract the whole, would exceed the proper limits of our review. On the whole, we are pleased with this miscellaneous volume, but could wish to cancel the complimentary lines, addressed to the house of commons, on their vote for the abolition of the slave trade on the second of april, 1792. Surely the author forgot that this same parliament, this 'parliament of mercy,' abandoned their own vote on the 26th of february 1795! but the lines will serve for a satire, and the 'parliament of mercy' for a nick-name.

ART. XLIII. *Suicide Rejected: an Elegy, founded upon Principles of Christian Confidence against worldly Despondency.* By Charles James, Author of "Poems, dedicated, with Permission, to His Royal Highness the Prince of Wales, and of several political Tracts." To which is prefixed, *A moral Discourse against Suicide* (never before published) by the late Dr. J. Fordyce, Author of *Sermons to Young Women, &c.* The whole addressed to Lady James, with
M 4 a poetical

a poetical Introduction, and embellished by an elegant Engraving, which was originally suggested by the melancholy Fate of an English Gentleman, who shot himself at Paris in 1786, whilst the Author resided in the Hotel d'York. 4to. 48 pages. Price 5s. Hookham and Carpenter.

It may serve to recommend this publication to the attention of the liberal and humane, to be informed, that it is published for the benefit of Mrs. Clark, the daughter of the late unfortunate colonel Frederick, and her children. The respectable name of the late Dr. Fordyce will enforce this recommendation: for, though it does not appear that the Letter against Suicide was intended by the author for publication, whatever fell from the pen of this pious and eloquent writer, especially on so momentous a subject, must be worth reading. In fact, the piece is written with that seriousness and energy, which were to be expected, on such an occasion, from Dr. F.; and is well suited to impress upon the mind of the reader a strong conviction, that suicide is a heinous violation of the laws of religion and christianity, as well as a cowardly desertion of our station in society. The verses, if not raised above mediocrity, may be read with interest: they represent the reasonings and the feelings of the suicide; and they refute the former, and subdue the latter, by considerations drawn from religion. The type is neat, and the frontispiece elegant.

ART. XLIV. *Ode to General Kosciuszko* by H. F. Carry, A. M. Author of an Ode to General Elliot, Somers, &c, 4to. 12 pages. Price 1s. Cadell and Davies. 1797.

MR. CARRY must excuse us, if we think him not perfectly qualified to celebrate, in appropriate numbers, the patriotism and achievements of Kosciuszko; they demand the 'lyre of Jubal,' and 'the tuneful voice' of Myriam. But the attempt is laudable, if somewhat unsuccessful, and we listen with pleasure to the faintest accents of applause, bestowed on the courage and magnanimity of so exalted a character.

ART. XLV. *The Trap, a Poem*, by a Lady. 4to. 28 pa. Pr. 2s 6d. Richardson.

THIS trap is so very poorly baited, that, in all probability, but few readers will be caught by it.

ART. XLVI. *An Appendix to Observations on Hamlet; being an Attempt to prove that Shakespeare designed that Tragedy as an indirect Censure on Mary Queen of Scots. Containing, I, Some Observations on Dramas, which professedly allude to the Occurrences and Characters of the Times in which they were written, and an Answer to Objections brought against the Hypothesis. II, Some further Arguments in Support of it; and, III, An Answer to the Objections brought against Dr. Warburton's Hypothesis, respecting an Allusion to Mary Queen of Scots, in the celebrated Passage in the Midsummer Night's Dream. By James Plumptre, M. A. 8vo. 85 pages, Price 2s. 6d. Robinson. 1797.*

In our Review for April, 1796, [see Vol. xviii, page 391], we acknowledged the ingenuity of Mr. Plumptre's conjecture, respecting the intention of Shakespeare to insinuate the criminality of Mary

Mary, and calumniate her character, under the name of Gertrude. This conjecture, which he then supported by an accumulation of circumstances, varying no doubt in degrees of probability, but all tending in some measure to the establishment of his hypothesis, he has now corroborated, by adding to his former "*Observations on Hamlet*," an Appendix, which he has divided into three parts: in the *first*, Mr. P. has replied to some objections against the hypothesis: among others, that the similarity of circumstances and character, between Gertrude and Mary, is not sufficiently precise and accurate to warrant the identity; and that, had Shakspeare intended an allusion to Mary, he would more closely have assimilated the characters of Claudius and old Hamlet, to those of Bothwell and lord Darnley; than he has done. Our author observes on this objection, that a resemblance of the striking and prominent features is amply sufficient to constitute a general likeness; and he refers to several dramatic performances, expressly relating to occurrences and characters of the times, in which authors have preferred some distant, indirect allusion, to a more palpable and pointed reference. It may be observed, moreover, that an audience, contemporary with the characters personified, will catch a variety of minute circumstances, and discover many marks of resemblance, which escape observation in the succeeding century. It has been objected to Mr. P., that the perfect composure of the queen at the representation of the play, which so evidently agitated Claudius, is decisive that Shakspeare did not intend to insinuate the criminality of Gertrude, as an accomplice in the murder of her husband: our author considers this very circumstance of her composure at a representation, of which she perfectly knew the meaning, as presumptive, not of her innocence, but of her preeminence in obduracy and guilt; and that the severity of Hamlet's conversation to her in the closet,

"Peace, sit you down,
And let me wring your heart: for so I shall
If it be made of penetrable stuff;
If damned custom have not braz'd it so,
That it be proof and bulwark against sense,"

refers to her hardness and effrontery. This, however, seems questionable: for when the ghost excites Hamlet to revenge his murder, he says,

"But howsoever thou pursu'st this act,
Nor let thy mind, nor let thy soul contrive
Against thy mother aught:"

it should seem, therefore, that the ghost does not accuse her of his murder; and the next sentence,

"leave her to Heaven,
And to those thorns that in her bosom lodge,
To prick and sting;"

though it certainly insinuates her guilt, probably refers, not to the murder, but to the guilt of her hasty and incestuous marriage, as he expressly says,

"That

“ Thus, was I sleeping, by a brother's hand,
Of life, of crown, of *queen*, at once dispatch'd :”

but the ghost would hardly have placed among the catalogue of evils, which he imputes to Claudius, the loss of his queen, if she herself had murdered him. Be this as it may, Mr. P.'s hypothesis is but little affected by it, though perhaps the very introduction of the play-scene may add somewhat to its plausibility. This circumstance either escaped Mr. P.'s observation, or he thought it of too little importance for attention : Hamlet says to the players, “ You could for a need, study a speech of some dozen or sixteen lines, which I would set down and insert in't? could you not?” they answer, “ Ay, my lord;” after their departure, Hamlet exclaims,

“ Humph ! I have heard
That guilty creatures, fitting at a play,
Have by the very cunning of the scene
Been struck so to the soul, that presently
They have proclaim'd their malefactions :
For murder, though it have no tongue, will speak
With most miraculous organ. I'll have these players
Play something like the murder of my father,
Before mine uncle : I'll observe his looks,” &c.

Is it not possible, that Shakspeare, by introducing this scene, might intend to give his audience the hint, that his own play, as Hamlet sagaciously remarks to Claudius, “ is the image of a murder done in Vienna ?” Is it not possible, by exhibiting the king as spectator of the theatrical representation of an occurrence in real life, that Shakspeare meant to intimate to his audience, that they were in the same situation ?

In the *second* part of his appendix, Mr. P. has accumulated various coincidences, in support of his hypothesis, which occurred to him in a ‘ re-perusal of Hamlet, Dr. Robertson's history, and Mr. Tytler's enquiry, and in making occasional references to other authors :’ It will not be expected of us to recapitulate his numerous and unequal arguments; we must observe, however, that the parallel between the characters of Hamlet and James does not appear to us by any means satisfactory : the pusillanimity of James would never have suffered him to have made such a speech to the apparition of his father, as that which Hamlet uttered ; or is it paying James any compliment, to suppose, that he would have treated a mistress, who loved him, with the insolence and cruelty, which Ophelia bore from Hamlet. ‘ The conduct of James towards his mother,’ says Mr. P. : ‘ is very similar to that of Hamlet. He never appears to have been deficient in personal duty and affection,’ &c. p. 40. A little inconsistently, however, in p. 13, our author says, ‘ he had certainly neglected to revenge the murder of his mother, and had not always, during her life, treated her with the respect and filial duty which every son owes to his mother.’ This is bending to an hypothesis with a vengeance.

In the *third* part Mr. P. vindicates Dr. Warburton's beautiful explanation of Oberon's speech in the *Midsummer Night's Dream* :

“ Thou

"Thou remember'st

Since once I sat upon a promontory," &c. Act 11, Sc. 11.

We confess ourselves to have been fully satisfied with the doctor's own elucidation: Mr. P.'s additional observations on the passage, if they should be thought supererogatory, are at least ingenious. On the whole, we have perused this appendix with much pleasure, and consider our author to have succeeded in the establishment of his hypothesis, so far as a speculation of the kind is capable of decision.

The style of Mr. P. is easy, and interspersed with frequent and very happy quotations from his favourite author: we observe, however, in two places, that Mr. P. has governed his verb by an oblique case, instead of the nominative: p. 4, 'In these we find, that wherever the nature and similarity of the story *admits* of it,' &c. Again, p. 52, 'I have my doubts whether lord Darnley's illness and aversion to Mary, previous to his murder, *was* not,' &c. These are inaccuracies, however, to which the most careful are liable, and it is very possible, that Mr. P. may find something to object against in this article, more strikingly erroneous, than the inaccuracies which we have discovered in his own production. D. M.

PHILOLOGY. MISCELLANEOUS.

ART. XLVII. *Prolepsis Philologiae Anglicanae; or, Plan of a Philological and Synonymical Dictionary of the English Language*. By Benjamin Dawson, LL.D. Rector of Burgh in Suffolk. 4to. 44 pa. Price 2s. 6d. Ipswich, Jermyn; London, Rivingtons. 1797.

THE want of precision in the use of terms being one of the principal causes of confusion of ideas, and of diversity of opinions, the correction of this fault is an object highly deserving the attention of philologists. The ingenious author of this *Prolepsis* apprehends, that the proper remedy would be a dictionary, in which, instead of the present method of explaining one word by another, or by a periphrasis, in the same language, the idea which each term expresses should be correctly defined. The explanation of a word, he conceives, should be so comprehensive, as to include the idea it conveys in *common* with any other word of the same part of speech, and that by which it is *distinguished* from all other words; and so definite as to exclude any other ideas which are not essential to it; that is, it should give the *general* and the *special* import. As in the explanation of terms in botany, or geometry, the object is distinguished from all others by describing it generally and specially, and thus giving what the logicians call a definition of the thing; Dr. D. is of opinion, that the same mode of explanation may with equal propriety be adopted by the philologist, and he very happily illustrates his meaning by an example, from a class of words, which it may be thought difficult to define: the illustration is as follows.

P. 36.—'Let us take for instance the first word in our dictionaries — *A*, or *An*. To explain this word, we mention in the first place its *general* implication, or the idea which it conveys in *common* with any

any other word to which it bears some affinity—that is—we refer it to one of those known and established *classes* or *divisions* of words, called *parts of speech*, to which it belongs, and say that it is an *article*. This term distinguishes it at once from all the words which are arranged under any other division, as, *nouns*, *verbs*, *prepositions*, &c. but includes the idea which the word conveys in *common* with all words of the same part of speech, which in this case happen to be no more than two, *viz.* *the* and *to*. To distinguish it therefore further, we add to the general idea suggested by the term *article*, that it announceth a *substantive*. This distinguishes it from the latter of these articles, which serves to announce a *verb*. We have still to give its *specific* character, or that by which it is distinguished from the remaining article, *the*, and consequently from every other word whatsoever in the english language; and this is done by adding to the foregoing, the terms *singularly* and *indefinitely*. This compleats the explanation, which now exhibits a *full* and *accurate* idea of the word under consideration, *viz.* “*A is an article serving to announce a substantive singularly and indefinitely.*”

Thus it appears, that the objects of other sciences than those we call *abstract*, are capable of being distinguished and illustrated in the way we proposed, *viz.* by reducing them to their respective *genera* and *species*, or exhibiting their *general* and *special* implications.

In pursuit of this idea, Dr. D. purposes to present the public with a Philological and Synonymical Dictionary of the English Language, in which the literal or proper signification of each term will be given generically and specifically. His plan will be confined to such words as respect the common intercourses of society, exclusively of proper names of persons, places, &c., and terms appropriated to arts and sciences. His explanations will be supported by authorities, and accompanied with notes and critical remarks. The present preliminary paper unfolds the author's ideas concerning synonymous terms and ambiguous language, and illustrates them by pertinent examples, chiefly taken from the translation of the Scriptures. The doctor is of opinion, that in the same language there are, strictly speaking, no synonymous terms, and he supports the opinion by ingenious observations on the structure and use of language. By synonymous terms he understands words *akin* only in signification, and these are, he observes, useful, as they afford an opportunity of expressing a greater number of ideas, and with greater precision. ‘Synonymous words are introduced into a language, to answer the increase and refinement of ideas, and to obviate that ambiguity, which would otherwise arise from one and the same term standing for several different, or differently modified ideas.’ This ambiguity is well illustrated by several examples from the Old Testament. Other examples are added of improprieties, into which the english translators of the Bible have fallen, through an injudicious choice and promiscuous use of words. p. 16.

Thus, the pronouns *him*, *me*, *thee*, are in several places improperly used for *himself*, *myself*, *thyself*; as, “And David made *him* houses in the city of David”——“That faith, I will build *me* a

wide house and large chambers, and cutteth *him* out windows^b, &c."—"And he turned *him* unto his disciples, and said^c."—"Thou shalt not take *thee* a wife^d."—"Write *thee* all the words that I have spoken unto thee in a book^e."—"Thou shalt not make unto *thee* any graven image^f."

Shall is often used where *will* would have been more proper; as, "But if ye *shall* still do wickedly, ye shall be consumed, both ye and your king^g."—"Verily, verily, I say unto you, that one of you *shall* betray me^h."—"All men will believe on him, and the romans *shall* come, and take away both our place and nationⁱ."—"How shall it be known what is spoken? for ye *shall* speak into the air^k," and in many other places.

May is sometimes very improperly used for *must*; as, "Give an account of thy stewardship; for thou *mayest* be no longer steward^l." At other times for *ought* or *can*; as, "But if there be none of those things whereof ye accuse me, no man *may* deliver me unto them^m."

The preposition *by* is somewhat improperly used for *in*; as, "And he began to speak unto them *by* parablesⁿ;"—for *during*, *for*, or *about*; as, "And God gave unto them Saul, the son of Cis, *by* the space of forty years^o."

The conjunction *because* is often used where *that* should seem to connect the clauses in the sentence more pertinently; as, "I thank thee, O Father, Lord of heaven and earth, *because* thou hast hid these things from the wise and prudent^p."—"But rather rejoice, *because* your names are written in heaven^q."—"Moses gave unto you circumcision, (not *because* it is of Moses, but of the fathers)^r."—"I think myself happy, king Agrippa, *because* I shall answer for myself this day before thee^s."

Dr. D. adds the use of *his* for *it's*, and *which* for *wha*, but subjoins a remark, which might have superseded the whole criticism, that the distinction between these terms was not ascertained, and the word *it's* hardly in use, when the translation was written. The necessity of a careful attention to precision is well illustrated by remarks on the use of the synonymous terms *design*, *intend*, *purpose*.

The remarks which the doctor has made upon the much controverted passage at the beginning of John, in which he understands by the *Logos* the *Gospel*, will perhaps be commonly thought forced and unsatisfactory; and, indeed, whatever may be the true sense of that obscure portion of Scripture, we cannot but think it injudicious, to incorporate questions of polemic theology with general philological discussions. This will, we hope, be avoided in the dictionary, which Dr. D. announces, and concerning which we are disposed, from this sensible and ingenious prelude, to entertain favourable expectations.

^b Jer. xxii, 14. ^c Luke x, 23. ^d Jer. xvi, 2. ^e Jer. xxx, 2.
^f Exod. xx, 4. ^g 1 Sam. xii, 25. ^h John xiii, 21. ⁱ John xi, 48.
^k 1 Cor. xiv, 9. ^l Luke xvi, 2. ^m Acts xxv, 11. ⁿ Mark xii, 1.
^o Acts xiii, 21. ^p Matt. xi, 25. The parallel passage in Luke has it *that*. ^q Luke x, 20. ^r John vii, 22. ^s Acts xxvi, 2.

ART. XLVIII. *Dissertations on the English Language: With Notes historical and critical. To which is added, by Way of Appendix, an Essay on a reformed Mode of Spelling, with Dr. Franklin's Arguments on that Subject.* By Noah Webster, Jun., Esq. 8vo. 410 pages. Price 8s. Boston, in America, Thomas and Co; London, Dilly. 1789.

THE volumes, which form the subject of this and the two succeeding articles, are the production of a gentleman both of legal and philological eminence in America; although published some years ago, they are new in this country, and afford us an additional proof, that literature and science will accompany commerce, agriculture, and manufactories, in their progress over the western continent.

Mr. W., in the work before us, is considerably indebted to the very ingenious author of the 'Diversions of Purley,' who has simplified the analysis of language, and shown it to consist in verbs only, and in nouns; articles, pronouns, adverbs, conjunctions, &c, being either abbreviations, derivatives, or combinations, rather expedient for facilitating the communication of thoughts, than necessary to the communication itself; and 'who has unfolded,' says Dr. Darwin, 'by a single flash of light, the whole theory of language, which had so long lain buried beneath the learned lumber of the schools.'

Mr. W., however, is by no means to be considered a servile copier of Mr. Horne Tooke; he has frequently advanced new opinions of his own, and disputed the propriety of several rules, laid down by our most celebrated grammarians. In the *introductory* dissertation is given a concise history of the english language; to which is added a variety of remarks, displaying much critical and etymological acumen, with many copious and valuable notes. In the *second* dissertation, our author has laid down several rules for accent and pronunciation, and examined many controverted points on the subject. A curious remark occurs here, respecting the influence of property on the manner of speaking: in New England, where there are few slaves and servants, and few family distinctions, colloquial intercourse is extremely modest and ingratiating; the people are accustomed, instead of *commanding*, to *advise*; instead of saying, with an imperious tone, *you must*, they ask with an air of unaffected indecision, *is it not best?* or *you had better, I believe*. In the *third* dissertation, our author treats of the modern corruptions in the english pronunciation; many of which, although sanctioned by the usage of some learned characters, possibly from affectation of singularity, he shows to be decidedly erroneous, and repugnant to the genius of the language. The *fourth* dissertation contains some remarks on the formation of language, and a sketch of Mr. Horne Tooke's ingenious theory of the particles. The *fifth* is on the subject of english verse, its construction, pauses, and expression. For the matter in this last dissertation, Mr. W. is indebted to the celebrated author of M'Fingal, Mr. Trumbull. [See our rev. of M'Fingal, vol. xiii, p. 519.]

To these dissertations is annexed an appendix, stating the advantages which would result from rendering the orthography of words correspondent to the pronunciation. Several attempts have already been made in England to alter the mode of spelling our language. Mr. Elphinstone has published an elaborate treatise, certainly more complex than the present of Mr. W., but on the same principle, namely, the correspondence of pronunciation with orthography; yet these two gentlemen would write the same sentence very differently, which renders the fact decisive, that an uniformity of spelling would be impracticable, where the mode is directed by the ear. One of the advantages which Mr. W. states, as likely to result from the introduction of a new orthography in America, is, that it would make a difference between the orthography of that country and of England. p. 397.

'This,' says he, 'will startle those who have not attended to the subject; but I am confident that such an event is an object of vast political consequence. For,

'The alteration, however small, would encourage the publication of books in our own country. It would render it, in some measure, necessary that all books should be printed in America. The English would never copy our orthography for their own use; and consequently the same impressions of books would not answer for both countries. The inhabitants of the present generation would read the English impressions; but posterity, being taught a different spelling, would prefer the American orthography.'

Our author proceeds to answer the various objections, which may be urged against his plan, and particularly that, respecting the obscurity in which it would involve etymology. It is certainly no mean recommendation of some reform in orthography, that Dr. Franklin was a strenuous advocate for it, that he answered the principal objections against it, and actually compiled a dictionary on his own scheme, for the printing of which he procured types to be cast on a peculiar model.

We should gladly have entered more largely into this valuable work, did we not consider ourselves under a stronger obligation, to devote our pages to the literary productions of the day.

ART. XLIX. *A Collection of Essays and Fugitive Writings, on moral, historical, political, and literary Subjects.* By Noah Webster, Jun. Attorney at Law. 8vo. 414 pages. Price 8s. Boston, in America, Thomas and Andrews; London, Dilly. 1790.

THE same reason, which induced us to dismiss the preceding volume with a less copious account than it might reasonably have claimed, must also be alleged for conciseness in the present article: one portion of this volume is dedicated to the subject of education, but the greater part to the principles of government and commerce, more particularly in their relation to the united States of America. A considerable portion is also employed in sketching the rise, progress, and consequence of the American revolution; a long dissertation is moreover incorporated in this volume on the origin of the words *domesday*, *parish*, *parliament*, *peer*, and *baron*.
If

If the preceding work discovered the author to be a philologist and critic, the present displays him to be a man of original thinking, of extensive and varied information.

We shall conclude this article with a paragraph from the preface, as an example of the author's orthography, and as a justification of it.

' In the essays, ritten within the last yeer, a considerable change of spelling iz introduced by way of experiment. This liberty waz taken by the writers [why not *riters*?] before the age of queen Elizabeth, and to this we are indeted for the preference of modern spelling over that of Gower and Chaucer. The man who admits that the change of *houſebonde*, *mynde*, *ygone*, *moneth*, into *husband*, *mind*, *gone*, *month*, iz an improovment, must acknowlege [what occasion for the letter *c*?] also the riting of *belth*, *breth*, *rong*, *tung*, *muntb*, to be an improovment. There iz no alternativ. Every possible reezon that could ever be offered for altering the spelling of wurdz stil exists in full force; and if a gradual reform should not be made in our language, it wil prove that we are less under the influence of reezon than our ancestors.'

- ART. I. *Effects of Slavery on Morals and Industry.* By Noah Webster, Jun. Esq. Counsellor at Law, and Member of the Connecticut Society for the Promotion of Freedom. 8vo. 56 pages. Price 1s. 6d. Hartford, in Connecticut, Hudson and Co.; London, Dilly. 1793.

To the very honourable society of which Mr. W. is a member these pages are dedicated. In may 1793, the author was appointed to deliver the annual oration at Hartford; he took that opportunity of collecting and arranging the thoughts, which occurred to him on the subject of slavery, and they are here moulded into the form of a small treatise. Mr. W. acknowledges, that the views he has exhibized of the degradation, which slavery induces on the nature of man, are probably not novel; yet we fully agree with him, that they are extremely important, and merit unremitted contemplation. Our author has glanced with a rapid eye over almost every country in Europe, as well as in Africa and America: he has contrasted the sly and treacherous character of the peasantry in those climates, where slavery has deadened or debased the faculties of the mind, with the noble and generous disposition of those, who breathe the keen and bracing air of freedom. Reflecting, moreover, that the only permanent and uniform spring of action among men is *interest*, he has judiciously enlarged on the *impolicy*, as well as guilt, of detaining the person of a human being in bondage. Alas! that it should be necessary to keep the *iniquity* of owning slaves in the back-ground, and entice an american to relinquish his impious authority by the allurements of *interest*! But let not britons boast—after a solemn and insulting promise, that the traffic in human blood should be abolished at the commencement of the ensuing year, the ministry of this country, on thursday the twenty-sixth of february, one thousand seven hundred and ninety-five,

had

had the impiety and inhumanity—in merited contempt of its own prostituted honour—to declare, “**THAT THE SLAVE-TRADE SHOULD BE CONTINUED!**”

L. M. S.

LAW.

ART. LI. *The Speeches at length of the Hon. T. Erskine and S. Kyd, Esq. at the Court of King's Bench, on Saturday June 24, 1797, on the Trial of T. Williams for publishing Paine's Age of Reason; with Lord Kenyon's Charge to the Jury.* 8vo. 30 pages. Price 6d. Debrett. Jordan.

We had concluded, that the fruit of a long experience, and of a laborious investigation of the subject, had been the settled conviction of all men's minds, whose opinions are entitled to the least regard, that no man ought to be punished for the expression of his notions on religion. We thought it had been proved, and acknowledged, that of the heart God alone can judge; that the persecution of men on account of religion had uniformly increased the number of those who embraced their opinions; that punishment in such case can neither reform the erroneous, nor preserve those not yet infected from contagion. With this conviction we heard with astonishment of the prosecution of Mr. Williams, for the sale of Mr. Paine's *Age of Reason*, and that Mr. Erskine was engaged to conduct the prosecution; and with this conviction we opened with some curiosity this pamphlet, which purports to give the speeches of Erskine and Kyd, *at large*, on this singular occasion.

The speeches, however, are, we presume, most imperfectly given. Mr. Erskine appears, as they are here printed, in the character of a wordy declaimer, bewildered in the confusion of his own thoughts, on a subject of which he seems utterly ignorant; and in the farrago of jarring positions, he loses all connection, and all point, and attempts to establish no conclusion, but to court a verdict by appeals to the passions and prejudices of the jury.

Mr. Kyd attempts nothing but sober argument and rational quotation, from books written by those, who have most served the cause of christianity.

Mr. Kyd undertakes not to defend the positions of Mr. Paine; but he maintains firmly and conclusively, that no restraint should be put upon the press, but that discussion should be free, that truth may triumph. His speech, we think, very imperfectly given, yet it contains much argument, much sensible observation, and is wholly free from offensive and frothy declamation.

Mr. Erskine, whose impulsive volubility enables him to humble juries before confident assertion, seems, if he indeed have any thing like a basis to his declamation on this occasion, to consider the denial of revealed religion, as a denial of the authority of the court, and would thence infer, that the court ought to punish such denial. If this be an argument, to what will it not apply? To the oppugners of all the absurd systems of idolatry that ever existed; for in the name of what God have not the

officers of justice in different countries been sworn? Had such observations been admitted, error in every country, and the most fatal error, that concerning religion, must have been eternal.

Human sacrifices, and the most gross idolatry, must have at this moment been parts of the religion of englishmen.

Hold, fierce druid! has not yet enough of human blood streamed on the altar of priestly despotism; has not *your* God been sufficiently honoured, if his honour consist in the misery inflicted upon man, that you must offer him yet another sacrifice?

Polluted lips! the God and Father of Jesus disdains your zeal; he sent his messenger, not to destroy men's lives, but to save them; he says, 'vengeance is mine,' and who is the man who attempts to share authority with him?

We were struck with the pompous reference of Mr. Erskine to judge Hale, whose faith in christianity, he says, 'is an exalted commentary upon it's truth and reason.' We hold the truth and importance of christianity; but we dislike arguments from *authority*, and the authority of judge Hale is somewhat objectionable, unless Mr. Erskine, should he be hereafter employed to accuse some one of witchcraft, is prepared to say, as he perhaps would say, sir Matthew Hale above a century ago presided in this court, whose belief of witchcraft is an exalted commentary upon it's truth and reason!

Since this article was written, we have seen a small edition without a bookseller's name, in which Mr. Kyd's very able defence is given much more at length, and with apparent accuracy.

POLITICS. POLITICAL ECONOMY.

ART. LII. *An impartial and comprehensive View of the present State of Great Britain. Containing I. the Advantages we enjoy, and which arise from natural, moral, or political Causes; and have occasioned, or tend to promote our Strength, Wealth, Health and Virtue, and Liberty, as a Nation. II. The Disadvantages we labour under, and which affect our Wealth, Health and Virtue, or Liberty. III. Methods of improving our Advantages, or turning them to the best Account. IV. Methods of removing or mitigating our Disadvantages, particularly for repairing our Finances. With an Appendix, on the present Scarcity of Gold and Silver. By the Rev. G. S. Keith, M. A. Author of 'Tracts on the Corn Laws, Weights, Measures, and Coins, &c.' 8vo. 90 pages. Price rs. 6d. Robinsons. 1797.*

THE principal advantages, pointed out by the author of this shrewd pamphlet, consist

1. In the situation of our island;
2. 'In a rational, pure and humane religion, and good civil laws;' our disadvantages are stated to be, 1. Impressment of seamen, enlisting of soldiers for life, and the game laws; 2. Tithes and the poor laws in England; perpetual entails and civil [he might have added *criminal*] proceedings in Scotland;

3. Corruption, prodigality, effemincy, imprisonment for debt, 'which renders a man vicious who before was only thoughtless;' penal laws 'which are both too severe and impolitic, punishing only instead of reclaiming;' the unequal representation of the people in parliament; oppressive excise laws, &c.

And, 4. Continental wars.

We shall present our readers with a short extract relative to a subject perhaps not sufficiently attended to.

'To the class of disadvantages, which affect our liberty, I shall only add one article, viz. retrospective laws. The passing of which is not merely dishonest, but even tyrannical. I am afraid, however, that the act declaratory of the power of the board of controul, by which the East India company were obliged to pay above 60,000 l. to government, and the wine tax of last year, where the act obliged wine-merchants and others to pay the tax, before the bill passed the house of commons, and some weeks before it got the royal assent, will by many be included among retrospective laws. The objections to all such are unsurmountable; for they go to destroy the first principles of the social union, which are, that men are to be taxed or judged according to laws which are known and established, not according to laws which are to be made at a future period. The maxim that the king can do no wrong, has been variously interpreted, although it clearly means that the person of the king is sacred, and that all his actions must be ascribed to his ministers. But the parliament can, and actually do wrong, when they pass a retrospective law. Nay, they exceed their powers as british legislators; and if we had another chief justice. Holt, at the head of the law of England, the parliament might find that they had exceeded their powers. It would only be necessary that a man who possessed a little animation of character, and who was charged for a duty by a retrospective law, should bring the officer who demanded it before such a judge, and a proper jury named by him. I have no doubt of the event, for the people of England have never delegated the judiciary power: they exercise it themselves.'

ART. LIII. Memoirs of the Administration of the Right Hon. William Pitt, or an Enquiry into the Causes and Consequences of his Conduct, in Respect to different Departments, Bodies, and public Individuals of the State. In a Letter to the Right Hon. the Earl of Suffolk, in Consequence of his Lordship's Motion in Parliament, and Conferences with his Majesty, for the Removal of Ministers. By David Gam, Esq. 8vo. 92 pages. Reed. 1797.

Mr. G. undertakes to trace the lust of power and prodigality throughout all the departments, bodies, and branches of the state. He is particularly irritated against the premier, in whom might have been discovered, at the very outset of his political life, 'the lurking gravity of ambition.'

'The minister,' adds he, p. 26, 'has stript his majesty of even the shadow of patronage. And for what purposes? Is learning encouraged by him, arts promoted, science protected, genius rewarded, merit distinguished, or enlightened virtue succoured in

indigence? No, No! his majesty's patronage is abused by this usurper, to attach, by the links of corruption, support and power to his own person. For is it not corruption, where, instead of the claims of conspicuous merit, or professional service, there appears but a glaring incapacity or venal misconduct? By such acts has the minister put down royalty, and exalted himself. Nay, Pitt is now become a god! he wields an omnipotence of corruption, he possesses a political ubiquity, he rules throughout all the departments of the state, he presides over all our ambassadors abroad, playing them as puppets in chains over the face of the globe: he is with our fleets, and with our armies; he is in the castle of Dublin, and he is in the cockpit at Whitehall; he is cracking a bottle and a jest with Mr. Dundas at Wimbledon. Is not Mr. Pitt then answerable for events, being possessed of such ministerial omnipotence and ubiquity; or having wrested all power and patronage out of the hands of majesty, has he heard without misgivings, that the favours of government and dignities of state, are bought and sold to raise sums for corruption? This charge has been proclaimed in the parliament of Great Britain, and has been urged and reurged with offers to substantiate it by proof, in the parliament of Ireland. And shall the first minister of his majesty patronize such crimes and misdemeanors? Shall Mr. Pitt, learned in the law, suffer so base a violation of the constitution with impunity? Let him feel, if not for the state, at least for himself—these crimes now become his own.'

ART. LIV. *Who were the Aggressors? Addressed to J. Gifford, Esq. in Consequence of his Letter to the Hon. T. Erskine.* By Christopher Saunders, L.L.D. 8vo. 31 pages. Price 1s. Symonds. 1797.

THIS pamphlet is worthy of notice. Its design is to prove, that Great Britain and the combined powers provoked intentionally the war with France. In order to effect his purpose, the writer opposes, to the dogmatical assertions of Mr. Gifford, the evidence of *state papers*. This work may be safely recommended to those, who are engaged in examining the question at issue.

ART. LV. *A few Words of plain Truth on the Subject of the present Negotiation for Peace.* By a Member of the University of Cambridge. 8vo. 38 pages. Price 1s. Cambridge, Flower; London, Robinsons. 1797.

THE author of this small pamphlet is of opinion, that the minister is yet indisposed to peace, and insincere in the conduct of the pending negotiation. Many remarks occur in the work, that are worthy of notice, both on the conduct of Mr. Pitt, and on the present situation of this country, and the necessity of an immediate peace.

When we know the conditions offered on each side, we shall be better able to estimate the sincerity of Mr. Pitt; we think, however, the country, whatever be the inclination of ministers, is sincerely disposed to peace.

ART. LVI. *Remarks preparatory to the Issue of the renewed Negotiation for Peace.* 8vo. 32 pages. Price 6d. Becket. 1797.

THIS pamphlet, written with some ability, advises, should a peace be concluded between England and France,

1. That the citizens of France be subjected to regulations, in their intercourse with this country, not hitherto found expedient between nations at peace with each other.
2. That an accession of vigour be given to the law, to enable the civil magistrate to suppress sedition.
3. That the loyal volunteers still keep arms in their hands, and cultivate military discipline.
4. That religion and loyalty be infused into the infant mind of the rising generation.

Such is the advice of this zealous pamphleteer. If the political atmosphere threaten a storm, we believe the last advice is most likely to be effectual to the prevention of the ruin it may produce; it may act like the *points* of Franklin, and conduct the fire, where it may spend it's force without injury.

ART. LVII. *National Danger and the Means of Safety.* By the Editor of Annals of Agriculture. 8vo. 73 pa. Pr. 1s. 6d. Richardson. 1797.

THIS is a collection of addresses from Arthur Young to the yeomanry of Suffolk in particular, and the yeomanry of England in general, exhorting them to take up arms, and stand prepared to meet an invading army, or a republican mob. The addresses have been published at different times, and abound with aggravated accounts of french cruelty, and pompous declaration on the dangers of Great Britain. This writer is anxious only to arm the men of property, and it seems to be his aim to arm them against men of no property. Mr. Y. is an animated writer, and, as he knows he is not *spending his strength for nought*, he is not wanting in zeal.

We are advocates for a general arming, on condition, that on becoming soldiers we do not cease to be citizens, on condition we are not put under the *mutiny act*. An armed nation conveys no idea hostile to real liberty, but is highly favourable to it. It is the mode of defence recommended by major Cartwright.

ART. LVIII. *The Correspondence of the Rev. C. Wyvill with the Right Hon. William Pitt. Part II.* Published by Mr. Wyvill. 8vo. 23 pages. Price 6d. Johnson. 1797.

THE first part of this correspondence was published some time ago [see our Review, Vol. xxiii, p. 552]: the present consists of the heads of a bill or bills drawn up by Mr. Pitt, and by him communicated to Mr. Wyvill, about march 1785, with a letter from Mr. Pitt, accompanying them, to Mr. W., with a sketch of the preamble of the bill by Mr. Pitt, and three papers, containing correcting clauses, by Mr. W. These papers are introduced by

a well written advertisement to the reader, in which Mr. W. defends his right to publish the papers, and infers *his duty* from the right. We fully admit the one, and allow the obligation of the other. Mr. W. is one of the most able politicians in England, of distinguished talents, and of virtue as distinguished, who in all times has been firm and steady, true to his country and to himself, and if we be ever to be blessed with a reformed representation, without confusion and without blood, the nation will be more obliged to Mr W. than to any of it's citizens.

The corrected clauses communicated by Mr. W. appear to us the most judicious of the papers, and may be fairly offered as proofs, but proofs are not wanting, of an exact judgment, and comprehensive mind. Unable, which we lament, to lay the whole of these papers before our readers, we cannot resist the temptation to transgress our usual limits, by introducing to their notice the first paper, consisting of heads of an intended bill, drawn up by Mr. Pitt, whose subsequent conduct is too well known to need any comment from us.—P. 1.

• Probably somewhat above 1,000,000l..

• These clauses relative to the application of the money, ought, perhaps, to be in a separate bill, as they may be considered as making the whole a money bill.

• (400)

• The sum of out of the supplies granted to his majesty this session of parliament to be vested in certain persons to be named in the bill, to be applied, together with the interest which may accumulate thereon, to the purposes, and in the manner specified in the bill.

• If any electors of any borough not containing above houses, shall petition the house of commons, stating their willingness to surrender the right of electing representatives in any future parliament on receiving a compensation for the extinction of such franchise: The said petition to be referred within a time to be named to a committee of persons to be chosen in the same manner as the committee under Mr. Grenville's bill, who shall proceed to consider the matter of the said petition, and shall hear evidence touching the right of all persons claiming to vote for the election of members for such place, and their willingness or unwillingness to surrender such rights for the future, and shall report to the house of commons what proportion of such electors are consenting to such petition, and willing to

• The notes in the first column of this paper were written by Mr. Pitt.

accept

'The bill must specify the rule by which the distribution shall be made in each species of borough.

accept the compensation to be fixed in the manner hereafter directed.

'If two-thirds of the electors are willing to surrender their rights, the committee to proceed to fix the proportion and manner in which the whole sum to be allowed by way of compensation shall be applied and distributed among the persons interested in such franchise.

'If the committee shall report that two-thirds of the persons who, in their judgement, have the right of chusing representatives for such place, are consenting to such petition, and willing to accept the compensation, such place to be *ipso facto* disabled from sending members to parliament from and after the end of the present parliament, (if such report shall be made during the present parliament) or from and after the time of such report being received, if the same shall be in the next or any subsequent parliament, and in the latter case, the members sitting for the same shall *ipso facto* vacate their seats.

'A sum equal to the principal and interest which shall have occurred thereupon of part of the whole sum directed to be vested as aforesaid, to be paid and distributed to such person or persons as shall be named in the report of the committee, and to be applied and distributed to such person or persons as shall be named in the report of the committee, and to be applied and distributed in such proportions as shall be therein recommended.

'Addition to be made of members in the proportion, order, and manner directed to the following counties.

'On the extinction of any borough, the addition to be made in the order fixed in the schedule annexed to the county or district therein specified, and the name of such place, as it becomes intitled thereto, to be certified by the speaker of the house of commons to the clerk of the crown during the continuance of the present parliament, in order that on^{*} the calling of the next and every subsequent parliament a writ should be issued to such county or district, instead of the precept to the borough on the extinction of which it becomes so intitled, or if during the next or any subsequent parliament, then the speaker to issue his warrant to the clerk of the crown for forthwith

* The word (on) is here inserted by the editor.'

making out a writ for an additional member to be chosen for such county or district in the manner herein directed.

‘ Q. Whether counties in general or only the larger? Whether to take place while the addition is going on, or after it is completed?’

‘ Counties to be subdivided where necessary, into smaller districts.

‘ Copyholders of 40s. per annum to be admitted to vote in county elections—Leaseholders where a certain term of the lease is unexpired.

‘ A plan for registering votes which will simplify the proceeding in taking the poll, is supposed to be sufficiently provided for by another act already moved for.

‘ Different places of polling to be appointed in convenient parts of each county or district.

‘ Q. Neighbourhood of London.

‘ * After the number of boroughs before specified has been extinguished, and their rights transferred to counties, any remaining boroughs to be in like manner disfranchised on petition, in case a sum of † shall have been set apart by parliament for that purpose, and in case there shall then remain any town unrepresented of above houses, and the right of election to be transferred to the town which shall appear to have the greatest number of houses according to the return from the tax office.

‘ Q. Cricklade and Shoreham.

‘ If the majority of electors in any borough are proved guilty of corrupt practices at any election, the said borough to be disfranchised, and the right of electing members to be transferred to such county or counties as stand next in order, while there remain any to which the

‘ * Thirty-six was the number of boroughs intended to be disfranchised, in order to augment the representation of the counties and the metropolis, and it was specified by Mr. Pitt in his speech to parliament on the 18th of April 1785.—Note by the editor.’

‘ † Provision was intended to be made for the disfranchisement of four boroughs, in order to transfer their right of election to Birmingham, Manchester, Sheffield, and Leeds.—Note by the editor.’
addition

addition has not been made, and in case such addition to every county shall have been completed, to such unrepresented town as shall be next intitled according to the provisions of this act.

‘ *Q.* Paying taxes.’

‘ Right of election in new boroughs to be in house-holders assessed at a certain sum.’

ART. LIX. *Mr. Grattan's Address to his Constituents, the Citizens of Dublin, on his Determination to retire from the Parliament of Ireland.* 8vo. 32 pages. 6d. Jordan.

THAT was a memorable hour, in which the most distinguished members of the irish house of commons withdrew from parliament. The consequences of that singular event are not yet known. In this pamphlet the first of the irish orators assigns the reasons of that measure to his constituents, the citizens of Dublin. The address is striking and spirited, and contains a view of ministerial measures, and a statement of abuses and oppressions, full of impression and pregnant with effect. It is pleasing to see the leading orator in another kingdom begin to write, as the first in our own has sunk into the grave. Mr. Grattan's distinguishing characteristics as an orator are rapidity and fire. Without the pregnant fancy of Burke, he possesses a stream of eloquence, less copious indeed, but not less rapid. The thread of his argument is not broken by those repeated digressions, with which the orations of Mr. Burke abounded. Incorrect as was Mr. Burke, in this respect Mr. G. is still more remarkable. Although Mr. G.'s eloquence has a charm, by which we are captivated, scarcely a sentence occurs in this address, which will bear a critical analysis: yet it is full of beauty and point. But our readers will demand specimens, on which to form their own opinion. The publication is important, the man is of distinguished name, and the occasion is singular; we shall, therefore, freely gratify their curiosity, and, we trust, justify our remarks.

There is great force in the following passage; p. 10.

‘ Like the government, we wish to provide against the storm; like the government, we wish to disarm the people; as the best means of safety, we wished to disarm the people, but it was by the only method by which a free people can be disarmed; we wished to disarm the people of their grievances, and then their other arms, their less dangerous arms, the bayonet, and even the pike, would be retained for no other use but the use of the government. A naked man oppressed by the state is an armed post. A few decent bishops sent to the tower against law produced the revolution. Mr. Hampden, and the four other innocent persons arraigned by Charles I. for high treason, produced the civil war; that grey-coated man, or that green-coated man sent on board a tender, or detained in prison without a trial, he, too, will have his political consequence. Sensible acts of violence have an epidemic force; they operate by sympathy; they possess the air as it were by certain tender influences, and spread the kindred passion through the whole

whole of the community. No wonder the difficulties have increased on the government! Sad experiment! to blood the magistracy with the poor man's liberty, and employ the rich like a pack of government blood-hounds to hunt down the poor! Acts of violence like these put an end to all law as well as liberty, or the affectation and appearance of either.'

The abuses of irish government here receive an animated and pointed enumeration. P. 21.

'But as far as that boast goes to political measures, we cannot so well express our detestation of them as by recital; the propositions, the new taxes without the trade, the new debt, notwithstanding the new taxes, the sale of the peerage, the surrender of the East India trade for the re-export trade, the refusal of the re-export trade without such barter, the inequality of the channel trade, and the present provincial tariff suffered still to obtain between two countries; 8,000,000*l.* of a loan voted on account of the war, without commercial compensation, liberality, or equality; the encrease of offices, for the professed purposes of procuring a majority; 'another increase of offices since the place-bill; the bar-bill, the convention-bill, the gunpowder-bill, the indemnity-bill, the second indemnity-bill, the insurrection bill, the suspension of the habeas corpus, general Lake's proclamation by order of government, the approbation afforded to that proclamation, the subsequent proclamation of government, more military and decisive; the order to the military to act without waiting for the civil power, the imprisonment of the middle order without law, the detaining them in prison without bringing them to trial, the transporting them without law, burning their houses, burning their villages—crimes, many of which are public, and many committed, which are concealed by the suppression of a free press, by military force; the preventing the legal meetings of counties to petition his majesty, by orders acknowledged to be given to the military to disperse them; subverting the subject's right to petition; and finally, the introduction of practices not only unknown to law, but unknown to civilized and christian countries.'

The following examines the cause of grievances. P. 24.

'It is well known that the price of boroughs is from 14 to 16,000*l.* and has in the course of not many years increased one third; a proof at once of the extravagance and audacity of this abuse, which thus looks to immortality, and proceeds unawed by the times and uninstructed by example; and in moments which are held alarming, entertains no fears, conceives no panic, and feels no remorse which prevents the chapman and dealer to go on any risk with his villainous little barter in the very rockings and frownings of the elements, and makes him tremble indeed at liberty, but not crimes. "Suspend the habeas corpus act, take away the poor man—send the reformer to Newgate—imprison the North; but for the trade of Parliament—for the borough-broker of that trade, don't affect him; give him a gunpowder act, give him a convention bill, give him an insurrection bill, give him an indemnity bill; and having saturated him with the liberty of his country, give him all the plunder of the state." Such is the practical language

guage of that great noun of the multitude—the borough-monger demurring on the troubles of the times, which he himself has principally caused, and lying at the door of a secretary full of fores and exactions. This sum I speak of—this 14 or 16,000l. must ultimately be paid by you: it is this increase of the price of boroughs which has produced the increase of the expence of your establishments, and this increase of the expence of your establishment which has produced this increase for the price of your boroughs; they operate alternately like cause and effect, and have within themselves the double principle of rapid ruin; so that the people pay their members as formerly, but pay them more, and pay them for representing others, not themselves, and give the public purse full and open to the minister, and rendering it back empty to the people. Oh unthrifty people! who ever surrendered that invaluable right of paying your own representatives. Rely on it, the people must be the prey if they are not the paymasters."

ART. LX. *A Letter to the Seceders.* 8vo. 23 pages. Price 6d. Oxford, Fletcher and Co.; London, Rivingtons. 1797.

It is here asserted, that the opposition have acted wrong in seceding from parliament. The force of the author's argument seems to be summed up in the following remark: 'we are now so circumstanced, that on the one hand, if a weak prince were on the throne, a few artful demagogues might introduce french liberty and french misery into this once envied country; and on the other, if our king aspired to an arbitrary power, an able minister might so take advantage of political incidents, as to arm the monarch with the iron sceptre of despotism, and lead his people into slavery.'

ART. LXI. *Observations on the National Debt, and an Enquiry into its real Connection with the general Prosperity.* 8vo. 22 pa. Pr. 6d. Norwich, March; London, Jordan. 1797.

THIS is a neat little essay on the subject of the national debt, designed chiefly to show the importance of the money which foreigners have in our funds, to the preservation of the credit and commerce of this country. We are not sorry to see the pamphlets which are now making their appearance on subjects connected with the national debt. We consider them as precursors of some grand plans, and salutary expedients, for which the country is sighing. They are 'voices crying in the wilderness,' and, we hope, preparing the way, for the approach of some happy discovery for the 'healing of the nation.'

ART. LXII. *Hints for a speedy Reduction of the National Debt, and a gradual Decrease of Taxes.* 8vo. 23 pages. Price 6d. Westley. 1797.

THIS gentleman recommends the national creditor to sacrifice part of his stock, for the security of the remainder, and he wishes the nation to contribute ten millions, to go to the liquidation of the debt, for the good of the country. We think some such plan necessary and advisable, but alas for our country! for our patriotism is but a name, and until destruction overtake us, we shall never think danger so near, as to sacrifice any money, to prevent it's approach.
Not

Not this author, however, but the country is to be blamed, if his good advice be slighted. Certainly, if we at all attended to the signs of the times, we should perceive, that some important step is now necessary, to preserve the *credit* of the country, on the approach of peace.

ART. LXIII. *Observations on the Credit and Finances of Great Britain; in Reply to the Thoughts of the Earl of Lauderdale, and the Appeal of Mr. Morgan.* By Daniel Wakefield, Esq. 8vo. 70 pa. Pr. 1s. 6d. Rivingtons. 1797.

THIS Mr. Wakefield accuses lord Lauderdale and Mr. Morgan of exaggerating the public burdens: how far he himself may be charged with lulling the people into a false security by diminishing the amount of them, will be best seen from the table in p. 36.

By this it would appear, that 'the amount of the debt contracted from january 1793 to january 1797, and now existing,' is only 128,566,608, capital—4,851,638. interest. 'Mr. Morgan,' adds he, 'makes it amount to 167,442,266—8,228,639, which exceeds mine by 38,875,658—3,377,001.'

ART. LXIV. *A Letter to Sir William Pultney, Bart. M. P., &c. on the Establishment of another public Bank in London.* By William Playfair. 8vo. 26 pages. Price 1s. Crosby. 1797.

MR. PLAYFAIR thinks a new bank, the funds of which shall be only gold and silver, established in opposition to the bank of England, will not be likely to answer, because the *gold and silver* cannot be obtained for it's circulation. He thinks a bank, the securities of which shall be only in land, will not answer the desired end, because it's value is neither easily nor rapidly convertible into cash; but he thinks a bank, which should embrace the advantages of both land and money as a capital, and also should receive manufactured commodities and government securities, is the most worthy the patronage of the legislature. As Mr. P. is a partner in the *original security bank* in Cornhill, which he would have the public believe possesses all these different kinds of security, he modestly thinks, should government interfere in banking affairs, it had best lend it's aid to the original security bank! Whatever be our opinion of the bank of England, and the wisdom and integrity of it's directors, we certainly do not think Mr. P.'s bank in Cornhill is it's rival in consequence. We seriously question the propriety of any bank, similar to those in existence, for the assistance of commerce. There is no rational idea which attaches to the establishment of a bank but that of a loan office, or pawn broker's shop, where a man carries his pledges, and receives money. Still it should be *money*, if he borrow any thing, not *notes*, which never, in strictness, represent any thing, but the *unknown* wealth of certain individuals or bodies of men. The whole scheme of commerce may be expressed in one word. Commodities are bought by one man and sold by another. They are sometimes delivered *before* money is ready for payment, that, in the interval, no person may be unsupplied by the absence of the commodity. Hence *Credit*. No man ought to be encouraged to buy goods on a specific credit, but when it is *probable* he can pay at the *stipulated time*. But accidents may happen, the buyer may be disappointed, and he may be obliged to apply for a loan. Hence banks. But why banks? Persons retired from trade have

have money to lend upon securities: why not apply to them, pledge such securities, and recover the *cash*? But I know not who has money to lend. Let a place of meeting, like the stock exchange, in London, be fixed upon for this purpose in each trading town, where the lender and borrower meet and do business. Here nothing but a *true medium* would circulate, each note or bond would represent real riches. No baseless banks, expedients for robbery, would then exist, and the *circulating medium* would be really *measured* by our commerce; and luxury and plunder be discouraged. We recommend those, who do not like this scheme, to Mr. P.'s original security bank, and we hope they will there meet with fair-play.

ART. LXV. *Dispersion of the gloomy Apprehensions of late repeatedly suggested from the Decline of our Corn Trade, and Conclusions of a directly opposite Tendency established upon well authenticated Facts. To which are added, Observations upon the first Report of the Committee on Waste Lands.* By the Rev. John Howlett. 8vo. 52 pages. Price 1s. 6d. Richardson. 1797.

THIS publication is in reply to the observations of Alexander Dirom, esq., on the subject of the corn laws, and corn trade of this kingdom. Mr. Dirom informed the public, that our exports of corn had declined extremely from the year 1750, to the year 1784, at which time, our imports of grain greatly exceeded our exports, and he ascribes this reverse to the corn laws about the commencement of this period introduced. Mr. H. admits the *fact* of the decrease of the exports, but denies that the laws referred to ought to be considered as it's cause, or have even had any influence at all in producing the change.

Mr. Dirom had concluded from this *fact*, that our agriculture had been declining the last forty years, which Mr. H. attempts to refute, with all the zeal of a partisan. He affirms, and he does little more than affirm, that our agriculture has been constantly improving, but the home consumption has been increased, by the *increase of our population*, and the increase of the number of our horses and other domestic animals. We are not disposed to follow Mr. Dirom in all his conclusions, or Mr. H. in all his strong assertions. We know, in the period in question, many enclosures have taken place of extensive wastes; but we also know, that much land, which used to be tilled, has been converted into pasture.

We question the *fact* which Mr. H. asserts, that we have, in the last 40 years, raised more *corn* than in the 40 years preceding that period. Mr. H. has advanced nothing, in our judgement, conclusive on the subject. If we have raised more corn in the latter, than in the former period under consideration, the increased consumption of it at home may be accounted for from two facts; little liable, we think, to dispute. The additional number of horses now in the country; and the increased poverty of the labourers, occasioning a greater consumption of corn, to the exclusion of butcher's meat from their tables. We extremely lament the number of horses kept in this country merely for pleasure; they constitute a luxury, the least beneficial to mankind, and the most injurious to the poor; and as Mr. Pitt has become the great enemy of luxury, and the friend

friend of the poor, we should not be sorry to see the pleasure horse tax increased, until it shall lessen the number of these animals kept in the country. This, and the dog tax, appear to us, what we can scarcely affirm of any other of his taxes, *benefits to the country*. In one opinion we agree with Mr. H., that, whatever have been the operation of the corn laws, 'trade in corn, as well as every thing else, may be safely left to the natural course of things, and a free unrestrained trade would be attended with no permanent evil.' On all the subjects connected with this inquiry, *we expect* information from the board of agriculture, if it's members would be exempted from the disgrace of fattening upon a country, they are disposed to insult, rather than improve. We differ from Mr. H. on the subject of a general enclosure bill; one formed upon equitable principles is become indispensable.

ART. LXVI. *Observations on the high Price of Provisions in general; the apparent Causes, and Mode of Redress.* 8vo. 24 pages. Pr. 1s. Bury, Gedge; London, Robinsons. 1797.

THIS pamphlet contains two plain observations of a plain man, and, we think, they are entitled to some attention. The author ascribes the scarcity in 1794-5 to the exportation of grain which was permitted in 1794, and to the consumption of the distillers permitted to favour schemes of revenue. He affirms, we believe justly, that the millers, so far from being the cause of the scarcity, actually lost money by their business during it's continuance. He thinks less encouragement should be given to the growth of corn, that the bounty should be taken off, and the exports stopped at prices lower than those now fixed for that purpose; and above all, that land should be divided into smaller farms, and placed in the hands of *real farmers*.

Taxation, he affirms, is the real cause of the *permanent* increase in the price of provision. Might not *luxury* be added? Here he describes the commencement and progress in business of a *gentleman farmer*, with a mixture of truth and comic humour. The pamphlet closes with five projects of reform. The first assigns a reason for the abolition of the corn laws. The second suggests the propriety of taxing every occupier of a farm, who is not at the same time a resident. The third advises government to allow a premium to such farmers as should stack their wheat on frames to keep the vermin from it, there to remain a certain time after harvest. This providence he thinks would well provide against scarcity, as there are but seldom two abundant wheat crops in succession. The fourth advises the *advance of rents and tithes*, until all but the industrious resident farmer, must, if he occupied a farm, necessarily suffer loss. This is designed as the quietus of gentlemen farmers. And the last, but not the least, either in importance or practicability, advises the regulation of labourers wages, to be made according to the price of wheat, to be settled every quarter sessions, and thus to be always accommodated to the *wants* of the labourers.

ART. LXVII. *The first Report of the Society for bettering the Condition, and increasing the Comforts of the Poor.* 8vo. 75 pages. Price 1s. Becket. 1797.

THE society, of which this is the first report, held it's first meeting the 21st of december, 1796, when a committee was appointed to prepare the arrangement and regulations of the society. The king, being informed of the plan of the society, did himself honour by becoming it's patron.

The pamphlet opens with an address to the public, written by Mr. Bernard, an active member of the society, which breathes the true spirit of an enlightened benevolence. The friend of man has discovered, that of which we hope few will be long ignorant, that the prosperity and comfort of the poor will ever be *advantageous to the rich*, and that *the virtue of society will be increased, as their happiness is promoted by the supply of their wants*.

It is the object of the society to collect *information* concerning the circumstances of the poor, and the success of experiments, which have been attempted for their relief, and to diffuse this benevolent philosophy, so collected, among all their countrymen. We hail the formation of this *royal society*! May it exist and flourish, till it's influence is felt in every hamlet, and all it's valuable plans be realized in a grateful country! The contents of the report are truly interesting. The particulars are, 1st, An account of a friendly society at Castle Eden; 2d. a village shop at Mirgewell; 3d. a house of industry in Norfolk; 4th. a spinning school at Oakham; 5th. the jail and house of correction at Dorchester; 6th. the provision of an enclosure for the supply of fuel to the poor; 7th. new mode of parochial relief in the hundred of Stoke.

The whole pamphlet abounds with sentiments of the most refined and delicate benevolence, and we are glad to observe it every where insisted upon, that whatever is done for the benefit of the poor must be done agreeably to plans which shall lay no restraints upon their wills; they must be influenced, it is proved, by the perception of benefit, not by the pressure of compulsive force.

Let no friend of freedom and of mankind think, that this institution comes in a questionable shape, because it embraces names 'not unknown to fame' in the circle of politics; we see in it nothing but good, and we hope for extensive benefit from it's influence; nor shall we dissemble the truth, that we should be sensible of mortification, if one of our readers were indifferent to it's success, or inattentive to the perusal of this precious report.

S. A.

ART. LXVIII. *Plans for the Defence of Great Britain and Ireland.*
By Lieut. Col. Dirom. 8vo. 146 p. Price 2s. 6d. Cadell and Davies. 1797.

THE author, who is deputy quarter-master general in North Britain, remarks, that an invading army must be greatly deficient in two very essential requisites for attack; namely *cavalry and artillery*; 'because the first cannot be transported in great numbers without a vast navy, and only a very small proportion of the last, and these only the lightest field pieces, can be moved without a considerable number of horses and cattle.' His plan is judicious. It is to harass rather than to fight; to engage in perpetual skirmishes, but to avoid all decisive actions. He is eager for the establishment of a general militia.

LITERARY

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. *Stockholm*. In the third and fourth parts of the 16th vol. of the transactions of the swedish academy, we find a continuation of Mr. Achard's treatise on lichens, a systematic examination of swedish mosses by Ol. Swartz, extracts from some late astronomical observations, by Mr. Schroter, and various essays on natural history. One by Mr. Modeer on the genus *furia* is valuable as a compilation, but Mr. M. has never seen either of the species, of which he reckons two, the *furia infernalis*, *subrigida*, *semipollicaris*, and the *f. vena medinensis*, *pallida*, *flexilis*, *pedalis* & *ultra*, or the guinea worm. The character of the genus he gives thus: *corpus teres, lineare, æquale; utrinque ciliatum aculeis reflexis, corpori adpressis*. - Mr. Swederus describes fifteen species of a new genus of insects belonging to the order of hymenoptera, which he names *pteromalus*, and characterises: *antennæ fractæ; intimo articulo longiori filiformi, exterioribus submoniliformibus; alæ planissimæ, vena unica marginis exterioris, absque stigmate, postice orbiculatæ*. They feed on caterpillars like the ichneumon fly. Mr. Lidbeck gives an account of a new island, that has arisen within these five and twenty years on the Falsterboer Ref, is above 1330 yards in circumference, and increases annually; and describes the *triticum junceum* growing on it. This differs from the *triticum repens* of Linné in size, being larger, and in having *glumas calycinas et corallinas, & folia inualvula*. Its colour is a yellow green.

Jen. Allg. Lit. Zeit.

THEOLOGY.

ART. II. *Leipfic*. *Ausführliche Geschichte der Dogmen, &c.* History of the Dogmas, or Articles of Faith, of the Christian Church. Extracted from the Fathers. By S. Theoph. Lange, Prof. at Jena. Vol. I. 8vo. 328 p. 1796.

Prof. L. is unquestionably a man of talents, and his examination into the writings attributed to the fathers, and the doctrines contained in those that appear to him genuine, evinces his critical abilities and erudition: the performance, however, will be read with very different degrees of approbation, and with the least we apprehend by the trinitarian and high orthodox divine. A sketch of christianity as delivered by Christ and the apostles, and a comparison of it with judaism, are prefixed to the work, which the author hopes to bring down to the time of Augustin, in four or five moderate volumes.

Jen. Allg. Lit. Zeit.

MEDICINE.

ART. III. *Leipfic*. *Nachrichten über das Französische Kriegsspitalkranken, &c.* Accounts of the French Military Hospitals. By G. Wedekind.

G. Wedekind, Physician to the Army of the Rhine. Vol. I. 8vo. 378 p. 1 Plate. 1797.

It appears, here, from authentic documents, that the health of the sick and wounded soldiers is more regarded under the republic, than it was under the monarchy. No pains or expense are spared for their recovery. *Jen. Allg. Lit. Zeit.*

ART. IV. Hanover. *Ueber die Wirkung mineralischer Wasser, &c.* On the Effect of Mineral Waters, particularly of that of Wildungen. By J. E. Wichmann, Physician in Ordinary to the King of Great Britain. 8vo. 64 pages. 1797.

Among the many tracts that have been published on mineral waters, there are few of real value, from which the physician can derive much information respecting a class of medicines, which he is often led to prescribe as a last resource. This little work of an able and experienced practitioner we would recommend as a pattern to others. The Wildunger water, which resembles that of Seltzer, but contains only a small portion of natron, appears to have very considerable efficacy in nephritic complaints, and in a kind of nervous melancholy, attended with great indolence and debility, which Dr. W. describes with much precision. *Jen. Allg. Lit. Zeit.*

GEOGRAPHY.

ART. V. Halle. *Auswahl der besten ausländischen geographischen und statistischen Nachrichten, &c.* A Collection of the best foreign geographical and statistical Accounts for the Improvement of Geography. By M. C. Sprengel. Vol. VII. 8vo. 325 pages. 1797.

We notice this volume, as it contains, beside an abridged translation of Hearne's Journey, an original essay, by John Heckewelder, a moravian missionary, who accompanied general Putnam, in 1792, to post St. Vincent on the Wabash, where a peace was concluded with the native americans. The account of the conduct and manners of the savages, as they are frequently called, we are informed is interesting. One of these observed of the american eagle, that the choice of a bird of prey for their standard was no indication of a peaceful disposition on the part of the whites.

ART. VI. Weimar. *Adam Christian Gaspari, &c., vollständiges Handbuch der neuesten Erdbeschreibung.* A complete Manual of modern Geography. By A. C. Gaspari, Prof. &c. Vol. I. 8vo. 1100 pages. 1797.

This is an excellent performance, sufficiently full to satisfy every reader, except the geographer by profession, yet not so bulky as to be out of the reach of all but the wealthy collector of books. The present volume contains a history of geography, as much of astronomy as concerns our globe, and the natural history of the earth, with the particular descriptions of Austria, Bavaria, Swabia, and

and Franconia. The remainder of Germany will occupy the second volume. The maps are very far from good, and defective in names.
Jen. Allg. Lit. Zeit.

ART OF WAR.

ART. VII. Leipzig. *Versuch eines Handbuchs der Pontonnier-Wissenschaften, &c.* Sketch of a Manual of the Sciences pertaining to a Pontonier, with a View to their Application to Military Purposes. By J. G. Hoyer, first Lieut. of the electoral Saxon Pontonier Corps, &c. 3 Vols. 8vo. 1044 pages. 19 Plates. 1793-4.

Every thing necessary to be known by those, who have the charge of conveying troops across a river, is here given in a full and clear manner, and a copious index facilitates the use of the book.

Jen. Allg. Lit. Zeit.

ART. VIII. No imprint. *Betrachtungen über die Kriegskunst, &c.* Considerations on the Art of War, its Progress, Incongruities, and Adequacy. Intelligible to every Reader acquainted with History. Part I. 8vo. 292 pages. 1797.

This work is equally interesting to the soldier, the philosopher, and the historian: the writer displays the most perfect knowledge of his subject, and the maturest judgment, and has gone deeper into the essence of the art of war, than any of his predecessors. Beginning with the greeks and romans, the author pursues the progress of the art down to the seven years war, in the present part, which concludes with the characters of the principal heroes engaged in this war. A masterly parallel between marshal Saxe and the king of Prussia is introduced, and the examination of the character of Frederick II, as a general and a hero, is, perhaps, the most profound, acute, and bold, that has ever appeared.

Jen. Allg. Lit. Zeit.

HISTORY.

ART. IX. Lyons? *Mémoire justificatif de l'Auteur des Mémoires, &c.* Memoir in Justification of the Author of historical and political Memoirs of the Republic of Venice, [see our Rev. Vol. XXIII, p. 109, and Vol. XXV, p. 140], written by Himself in 1792. 8vo. 191 pages. 1796.

This history of the case of Leopold Curti, for such we find is the author's name, is not uninteresting. The council of ten and state inquisitors banished him, without a hearing, and under the severest conditions, from the territories of Venice for ever. Happily a short for ever of an arbitrary power: for these monsters, who for centuries have braved, with invincible pride, the warning voice *discite justitiam, moniti!* are now no more: and this, soon or late will be the inevitable destiny of all unlimited, arbitrary, abused authority.

A german translation of this ex-nobleman's Memoirs of Venice is published at Hamburgh, done under the author's inspection,

Dr. I.

Dr. H. Wuertzer, which contains many explanatory remarks and additions, and is therefore preferable to the original.

Jen. Allg. Lit. Zeit.

ART. x. Leipzig. F. C. Laukhards, &c., *Begebenheiten, &c.* Laukhard's Adventures and Observations during the Campaign against France. Vol. I. From the Commencement of the Campaign to the Blockade of Landau. 8vo. 544 pages. 1796.

Also under the title of

Laukhard's Leben und Schicksale, &c. The Life and Adventures of F. C. Laukhard, Phil. Mag. and Teacher of Ancient and Modern Languages in the University of Halle. 3 Vols.

The anecdotes of the history of the campaign here given are not of the common stamp, and are sufficient to indemnify the reader for the author's account of his own life. Mr. L., who served as a common soldier, appears to have had a good education, a clear head, and much curiosity. The prejudice inculcated into the soldiery, that they were not going to fight a regular enemy, but a band of thieves and malefactors, accounts for the terrible excesses committed by an army once famed for the strictness of its discipline: the pernicious consequences of the notion, that the french would not venture to make head against the german forces, are illustrated by various examples: and the miserable state of the army on its retreat is painted in dismal colours: but the description of the military hospital is still more horrible, and we would fain have persuaded ourselves, that the writer was prone to exaggeration, were not his veracity confirmed by the concurrent testimony of numbers in this respect.

Jen. Allg. Lit. Zeit.

ART. xi. No Imprint. *Vom Entstehen und dem Untergange der Polnischen Constitution, &c.* On the Origin and End of the Polish Constitution of the 3d. of May. 2 Vols, 8vo. 660 pages. 1791-3.

This account, translated from the polish, is one of the best that has been given of an event, the termination of which is much to be lamented, and with the particulars of which the author appears to have been well acquainted.

Jen. Allg. Lit. Zeit.

MISCELLANIES.

ART. xii. Carlshöhe. J. L. Böckmann's, Prof. zu C., *Versuch über Telegraphie, &c.* An Essay on Telegraphy and Telegraphs, with a Description and Simplification of the French Telegraph, and an Account of some new Methods. By J. L. Böckmann. 8vo. 120 pages. 3 plates. 1794.

Among a number of tracts on a subject that has lately excited much attention, this may be considered as one of the best.

Jen. Allg. Lit. Zeit.

FOR THE
ANALYTICAL REVIEW,
FOR AUGUST, 1797.

A
RETROSPECT OF THE ACTIVE WORLD:
OR,
**A GENERAL REVIEW OF DISCOVERIES, INVENTIONS,
AND PRACTICAL CONTROVERSIES, AND CONTESTS.**

THAT the revenue, or wealth of nations, consists in industry and labour, has been clearly shown by the celebrated Dr. Adam Smith. With regard to the ways in which that industry may be employed to the best advantage, to individuals as well as the state, he is, in some instances, under an error. The clear revenue, the capital of a state, consists almost wholly in an accumulation of physical productions*. This doctrine, maintained by the economists, but impugned by Dr. Smith, has recently been revived, and supported in a manner the most satisfactory and convincing. It is of great importance, and, in proportion as it shall gain ground, cannot fail to influence the councils of political economists. Our excellent countryman, dean Tucker, quieted our alarms, by showing us, that a nation might be prosperous and great without colonies, and merely by domestic industry employed on agriculture and manufactures. The economists, with their advocates, show, with equal conviction, that, while the soil remains either waste, or not cultivated to the full extent of its improvability, the most productive kind of labour is agriculture. Happy will that nation be, which shall be the first to know, that the simplest theory of commerce is also the most profound; and to make such use of the soil as shall be most beneficial, at once, to the proprietor of the soil, and the actual cultivator: and to this use it will, in fact, be applied, in proportion as ways are opened for the labourer to independent cultivation, and all restraints are removed, beside the rules that are the result of experience, invention, and self-interest. It is to agriculture, taken in its most comprehensive sense, that we are indebted for food, clothing, the most necessary accommodations, and the materials of all the arts and luxuries of life. We shall resume this important subject, on which we entered

* See, on this subject, our last Retrospect, and 'Essential Principles of the Wealth of Nations.'

in our last retrospect, but wanted room for the insertion of what follows.

It is not any part of our present design to trace the history of agriculture, and show the honours that were justly paid to this parent art, among all civilized nations of antiquity. Or is it possible, in this brief sketch, to advert to the state of agriculture, at present, in all the different states, kingdoms, and empires of the world. Yet we cannot pass, unnoticed, the extreme and well directed industry of the Flemish, whom they now call the Belgian nation, who turn every angle of ground, and brow of a ditch to account, and subdue with the spade, places impervious to the plough. This people, restrained from the occupancy of farms exceeding fifty acres, but every one of the family bearing a hand in cultivating, or in preparing for various uses the productions of the soil, prove the benefits of an equal distribution of the land, and how little suffices, in the hand of industry, for subsistence and for comfort.

Taking a wider range, and viewing the agriculture of every quarter of this globe, we are particularly struck with it's flourishing state in China and Japan in the east, and America in the west. The religious annual ceremony of the emperor of China ploughing the ground, offering a sacrifice with his own hands, and invoking the blessing of Heaven on all agricultural toils and cares, throughout his dominions; is universally known. The fashionable study of the nobility and men of talents in China is agriculture. The cultivation of their fields they regard as infinitely more deserving of time and attention, than any other pursuit in natural philosophy, and all the other avocations of life. But, the glory of agriculture is still more eminently displayed in Japan, where husbandry is carried to the highest perfection, although the country is mountainous, and the soil naturally barren, and extremely unproductive. The industry of the inhabitants, being chiefly directed to this salutary employment, not only gives them a full supply of all the necessaries of life, but a surplus of food for the use of neighbouring countries. The strictest and most unwearied attention is paid to the soil; no portion of which is left uncultivated. The labouring man never wants work, or his family the means of subsistence. Emigration is prevented—the people live in comfort. Their villages are fully inhabited. Their cities and towns, though extremely populous, present not any signs of indigence. They have neither civil commotions nor foreign wars, nor do they entertain an ambitious idea of adding a single acre to their well cultivated island.—It is on the eminence of agriculture that America stands so high in the scale of nations. Agriculture is the general occupation: and population and power are increased with the means of subsistence. The inquisitive, yet patient, and sound genius of the Americans begins to direct the course of experiment by theories. The discovery of new manures, as the earth known by the name of gypsum, and various advantageous modes of treating the soil, have added to the stores of agricultural knowledge.

The instances of the Netherlands, China, Japan, and America, prove the advantages of agriculture, over those of any other pursuit. The greatest curses, next to despotism or anarchy, that any country can know, are entails, and the excessive monopolization of land, which drive

drive the dispossessed cottagers and small farmers into manufacturing towns and cities, and debase them by sedentary or unvaried employment, confined air, and the contagion of vicious example—Restore them to rural labour, and the invigorating breath of heaven; scatter them in villages and hamlets; raise them in their own esteem, and quicken their industry by making them their own masters; chasten their minds by a conversancy with nature, and solitude, so friendly to sentiments of nature and religion: do all this, and with the diseases of individuals you heal those of the state. As the giant Antæus sprung up with fresh vigour after he had been thrown on the ground; so the pallid inhabitant of the crowded city, when he is restored to his parent earth, recovers his spirits, his health, and his virtue.

We have taken different opportunities of mentioning, with due praise, the great industry of the Board of Agriculture, in amassing facts and circumstances, that may, by means of a judicious index, be subservient in the hands of genius to the advancement of agriculture. It might be worth while for the Board also to use all possible means for discovering new principles or results of repeated experiments, or ascertaining the truth of such principles or results as are alleged to have been discovered.—For principles alone, not isolated facts and circumstances, tend directly to the promotion of agriculture, or any other science.

In the present philosophical age, men begin to extend their reasoning to the *principles* of vegetation: a matter of infinite complexity; but a matter, also, of infinite curiosity and importance; and, with regard to which, the sure, though slow fruits of perseverance, in all subjects, and the rapid discoveries that have of late been made, in some, forbid us absolutely to despair. If chemistry be ‘a knowledge of the properties of bodies, and of the effects resulting from their different combinations,’ it may, without much impropriety, be extended to agriculture: since it is by chemistry alone, that we can analyze the substance of vegetables, or form any reasonable conclusions respecting their aliment. Accordingly, chemists have begun to inquire what substances actually contain, in themselves, the nutriment of plants; and what act merely as a stimulus to the soil; and by which, although for a short time vegetation may be rapidly promoted, yet the ground becomes exhausted, and is left an inert and dead mass.

It is evident, to every observer, that the roots of vegetables have their hold, by which the plants are kept in their vertical position, in the earth. That the growth of crops of all kinds is promoted by moderate warmth and rain; that the exclusion of air from vegetables occasions their partial or complete decay; and that crops of all kinds are greatly improved by the judicious application of different substances, particularly the dung of cattle. Hence the obvious conclusion, that in order to promote luxuriant vegetation, earth, water, sun, air, and manures, are all necessary. But still the chemist is urged to inquire, in what form, by what process, and in what combinations, these different elements enter into different vegetable systems. To know this form, this process, and these combinations, gives the advantage of principles. It is, in natural philosophy, what a middle term is

in logic. Having discovered what is the sole, or the chief food of plants, we have only to inquire, by what manures, and by what modes of culture, that food is most abundantly provided, and effectually conveyed.

In the first efforts to illustrate the oeconomy of nature in the vegetable world, by means of chemistry, an opinion prevailed, that manures in general, and particularly the dung of cattle, owe their fertilizing quality to oils. This opinion is now almost universally exploded. There is not any solid reason for supposing that oils, in the state of oils, enter at all into the vegetable system. But, it has been proved by Dr. Hall and Mr. Kirwan, that the greater part of the aliment of plants, and almost the whole, consists in water and different gasses.—Yet still it is to the purpose of the agricultural chemist, to inquire by what manures those gasses, into which the watery parts of vegetables may be decomposed, are most easily and abundantly produced.

In the year 1756, Dr. Francis Home, of Edinburgh, showed the agency of salts in vegetation, in his tracts on saline bodies, under the articles of Epsom salts, and vitriolated tartar. At a later period, Dr. Ingenhousz showed the benefit of applying to the ground sulphuric salts; namely, Epsom salts, vitriolated tartar, and Glauber's salt. It did not occur to Dr. Home, to make trial of Glauber's salt: the beneficial effects of this, however, as just observed, have been shown by Dr. Ingenhousz; and on a larger scale, and more fully ascertained, by the earl of Dundonald; who has also discovered a method of making Glauber's and alkaline salts in such quantities, and at so moderate an expense, as to convince his lordship, and others who have witnessed his experiments, that saline substances may be applied to the purposes of agriculture, as well as of the arts, with great advantage. Lord Dundonald has not only confirmed and illustrated the discoveries of Dr. Home and Dr. Ingenhousz, respecting the powers of salts in vegetation, but has shown the manner in which they produce their effects, viz. by dissolving the remains of organic bodies, and rendering them soluble in water. In his treatise on the connexion between chemistry and agriculture, he endeavours to ascertain and explain the effects of saline substances, in the various combinations into which they enter in different soils, according to the rules and principles of chemistry. His lordship certainly unites the skill and practice of a chemist with the experience and observation of a farmer; but whether his conclusions be drawn from due experiments, and as certain as they would be important, is a matter, concerning which the bulk of practical farmers, generally averse, to a degree of unreasonable obstinacy, to all innovation, will no doubt be sceptical. For this, among other reasons, it seems to be the duty of the board of agriculture, and of the society for promoting agriculture and the arts, to prove such experiments, and, if just, to bear them up, in opposition to the resistance and depression of bigotted ignorance. It has been said, that this work is too scientific for common farmers. To learn the signification of new terms necessary for the acquirement of new ideas, is among the difficulties unavoidably to be encountered by

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by every student of truth and nature. The salts recommended to farmers were unknown, for the most part, but to chemists and apothecaries. They had appropriated names according to the new, as well as the old nomenclature. Lord Dundonald not only points them out by both, but also gives the names of the substances of which they are composed. As it is at least possible, and highly probable, that the progress of chemistry may be rendered beneficial to agriculture, it is proper to repel arguments that are unjust in their nature, and pernicious in their effects. The terms and the tenets of chemists, but little known at present, will one day become familiar to the best part of farmers, as is the case in all the sciences: a truth which opens the most delightful prospects of the condition of mankind in future ages. The discoveries, which in one age were confined to a few, become, in the next, the creed of the learned; and, in the third, form a part of the elementary principles of education*. On the present application of chemistry to manufactures and the arts we shall have an opportunity of making some observations in the circular course of our retrospect, in our next number.

NATIONAL AFFAIRS.

THE affairs of Europe, from the Orkneys to the Strait of Gibraltar, and the Rhine to the Atlantic ocean, move in an ellipse, of which the two focusses are Lisle and Udine. Nothing of any consequence has yet transpired at

LISLE.

BUT this unusual secrecy does not appear to us to be inauspicious to peace. It proves, that neither of the parties is disposed to appeal to its nation, on the unreasonableness of its opponents. If the two nations, in their respective representative councils, were to decide on the question of peace, or of war, all diplomatic obstacles would be at an end. But the art of negotiation has hitherto consisted in ability; first, in displaying a zeal for peace; secondly, in exhibiting the conduct of the opponent in an opposite light; and, finally, in working up national prejudice, to persevere in unadjusted contention. The *sine qua non*s of acquisitions or concessions are, in general, but covers for the secret views of the contending governments. Into these we pretend not to penetrate. That the British government is sincere, and even ardent in a wish for peace, appears probable, when we consider the exigencies of the public service. Judging, however, from the past, and weighing, maturely, the appearances of the day, we are apprehensive that Lord Malmesbury,

* This truth is beautifully illustrated by Mr. Condorcet, 'sur l'Instruction publique:' and by Mr. Stewart in his 'Elements of the Philosophy of the Human Mind.'

though he may have made some progress towards peace, will not conclude it, definitively, but in a third mission—Yet we do not think it probable, that the negotiation will be very long interrupted.—There is not, and this is a very important fact, in the history of Europe for two hundred years back, an instance, in which a negotiation for peace did not soften the rigour of war during it's continuance, and finally terminate in it's conclusion.

The tardiness of the negotiation gives us time for resuming the lecture, on which we entered, in our last number, respecting the political importance of

JUSTICE, PRIVATE PROPERTY, PUBLIC CREDIT, and the RIGHTS OF NATIONS. It is not indeed certain, that our reasoning will have any great effect, in the present pacification: but such reasoning, if it should be lost on present, may, through the medium of public opinion, in some measure influence future councils. The extraordinary events, which have lately convulsed civilization, have illustrated the bonds of society. These have been analysed by men of temper, of judgment, and patriotism, in various parts of Europe. The result has been favourable to humanity; and promises, if not an immediate check, a more favourable bias to the progress of national wars, as well as the rage of revolutionary insurrection. They, who would discover nostrums for the establishment of universal and perpetual peace, are not more deceived than those, who slight or deride the influence of political philosophy, in repressing or assuaging the evils of war. The progressive stages of civilization have been well described by the characters of the wars that have marked them: And, if the present war be indeed a war concerning the *Rights of Man*, the probability is, that it will tend, in it's progress, to establish the rights of nations. These, notwithstanding the passions, the jealousies, and contentions of different states, are drawn daily into a more intelligible reciprocity of interest. The antipathies of nations, and their religious quarrels, have ceased: the ties which unite them have been strengthened. By letters, commerce, and modern finance, kingdoms are happily led into a species of provincial intercourse. But, on the contrary, while this external intercourse is closer than ever in times of peace, and not wholly interrupted even in war, the bonds of internal union are every where slackened: and this is the characteristic of the political position, at the present moment, of the states of Europe; that, even while they are at war against each other, they are in fermentation within themselves. The political system, the principles of which we endeavoured to explain in our last number, and which, we understand, is embraced by increasing parties in different countries, imposes equal restraints on external and internal convulsion: and may come, in time, to form a barrier against the progress of anarchical revolution. A coalition of parties, supported only by the purity of patriotic principle, might be treated as the vision of speculative theorists: but the parties, to which we refer, have united their system with the interests of powerful auxiliaries; of those who possess, and those who are ambitious of acquiring property.

Montesquieu has shown, that the spirit of laws, under all the varieties of government, is one and the same: the effort of human reason, which, under

under every calamity and revolution, has hitherto preserved to the human race their civil and political existence.—Had Montesquieu lived in these times, he would have discovered the spirit of a new law, corroborative of his own: a new security for the order of civilization. That security is the spirit of the law of PUBLIC CREDIT: a principle which has found, in the very medium by which the intercourse of mankind is carried on, a power, which, united with the spirit of justice resulting from legal institutions, seems to sustain the political order of the world.—The revolution, and independence of America, the intercourse of Asia with Europe, and above all, the efforts of England in the last war, and of France in this, would have displayed, to his penetrating mind, that great principle in the liveliest colours: a principle, by means of which England and France, without allies, alternately defeated the greatest hostile combinations. But public credit, which lent to the english ministers, in the american war, the sum of one hundred and twenty millions, and to France, in the present, millions of millions, beyond calculation, must have drawn those resources from some quarter in which they actually existed. Our great luminary of civilization, therefore, in prosecuting his investigation, would have discovered the secret: which is, that public credit is but one power, which embraces, as far as commerce and finance are concerned, the whole circulation of property. This truth is as remote from vulgar apprehension, as it would be impossible for a country dealer to conceive, how the security of his village transactions should be connected with the credit of the state upon the Royal Exchange. But national misfortune is a convincing reasoner. Events have taught the proprietors of Europe, that, though the pressure of the sums spent in war be immediately local, this pressure, by re-action, is ultimately sensible in every quarter. The same pressure falls, in the end, on the manufacturer and labourer; who, in proportion as they become more and more enlightened, will be sensible how much they suffer by the devastations of war, and, in their reluctance to labour for waste, impose restraints on those rulers, who would, on light and frivolous pretences, interrupt the course of peace. In this manner, as knowledge advances, the connection of self-interest with the inviolability of property and public credit may be expected to unite and harmonize the nations.

In the mean time, it must be owned, that it would be very unsafe for one nation to throw aside it's arms, and trust merely to the mantle of justice, while all it's neighbours should still wear the coat of mail and helmet.—There must be a general consent of wills: the general consent may be founded, and expressed by all by degrees: and that nation will show the greatest magnanimity, as well as wisdom, that shall make the first advance. It had been fortunate, perhaps, if the british parliament had, on the motion of Mr. Pollen, on the 11th of april, adopted the spirit of his proposition. It might have given additional force to the councils of France, to command peace from their own executive government; and the directory, or the republican party, might, on seeing the basis on which peace was proposed, have dropped their anxiety, if not resentment, for the supposed support given by the british government to the loyalists.—In fact, the speeches of several members of the council on sundry occasions, and particularly on that of the felonious expedition against Wales, show, that kindred minds are not wanting in the national councils of our neighbours.

From

From these sparks of generosity, each tending to kindle each into a flame, it is not unreasonable to form good hopes.—There are truths, as well as actions, which, in order to produce their effect, require only to be known.

FRANCE.

THE contest between the directory and the councils is continued. The former hold the reins of government: but the latter the frowns of war. The successive convulsions of faction, from the fall of the king, to the establishment of the present constitution of 1795, were, in reality, but assassinations, committed for the purpose of getting hold of the public funds. But the stamp-plate of the assignats is broken, and the solid revenue is now paid by the voluntary and constitutional contributions of the people. Though new Robespierres, therefore, were to arise in the directory, and though a majority in the legislative councils were to be constituted by the sword; while France has but one exchequer, there can be no civil war. Before such an event can happen, there must be a division of her territory; and a different government recognized in each. We do not, we confess, expect any such speedy crisis, as is announced by political writers in both France and England. Though the leaders of the armies threaten the councils, they threaten them, according to their judgment, on constitutional ground. They suppose them to have formed a conspiracy for the restoration of royalty. In their very threats they do homage to the constitution—The french nation will not rashly appeal to the sword. Time will be protracted, until the retreat of the last conventional and the election of a new third. And it is to this that we look, as the great crisis of France and of Europe.

SPAIN AND PORTUGAL.

THE port of Cadiz, though no longer bombarded, is still held in blockade, as well as those of Brest and Amsterdam.—An expedition is on foot against the spanish island of Teneriffe.—The separate peace between France and Portugal, like other defalcations of the coalition, is probably more-alarming at the moment, than it will be found in it's eventual consequences.

ITALY.

THE state of the negotiation between the emperor and France, or, more properly, Buonaparte, involves a more momentous issue—the fate of Italy. Whether that country be to remain a scene of ambitious contest between France and the house of Austria; or to give origin and independence to a new power, from a position that once governed the world; forms a grand feature in the french revolution.—The army of Buonaparte, as that of a great political general, has been a school for talents; and will probably display them independently of the fate of the leader. No general, no politician of the present day, appears to be more profoundly skilled than that leader, in the management of the two great springs that move the whole machinery of public affairs: the passions, and finance. By the first he has inspired and impelled, and by the second supported his army. His conquests have taken
2 property

property and cultivation under their protection. He has practised the *arcana* of public credit; and, in directing the new governments to be responsible for the debts of the old, he has touched upon a deep system of policy and revolution. The governments that have fallen before him seem to have fallen of themselves, without convulsion. This circumstance, which has fixed our attention, and which, though from humble ground, we recommend to higher consideration, explains the approach of Buonaparte, with so little difficulty, to the seat of the german empire. It throws light on the emperor's determination to leave his capital, though the justly renowned archduke Charles, adored by his troops, and their most fortunate leader, was in the field, and, after the loss of a battle, might have defended the works of Vienna. The system of Buonaparte is well explained by his proclamation in Styria. We trust, that the established governments will, severally, pay due regard to the new turn, which the conquering law-giver of Italy is now giving to the revolutionary war. Had the coalition, on entering France, issued a proclamation in favour of the debts of the government *de facto*, the road to Paris would have been found more practicable.—Should the CISALPINE REPUBLIC take it's stand on the basis of public credit, and the security of former obligations of debt, it may prove an acquisition to the balance and future repose of the continent. Allied with the other states of Italy, of which the tuscan dominion forms a model of virtuous and happy administration, the new republic may embrace both sides of the Mediterranean. It will be secured by the Alps, at the same time that it's extensive lakes open it to the commerce of the north.

No position could be more favourable for a firm and commercial republic; and it would naturally attract the guarantee of the empire, of Spain, of France, and of England. The Morea, and the greek islands, would soon catch the flame of independance; and Russia would find a more direct opening for the navigation and commerce of the Euxine, than Catharine the great could have forced by war. It is not unpleasant to indulge in such speculations. Though they may not be soon realized, they are a relief from contemplating the horrors, and still lowering menaces of the revolution. It is not, indeed, improbable, that finance, which first took her flight to us from Lombardy, after consolidating her empire in the street of that name, in our city, may at length return, on a visit of curiosity, to her own country.

If the Cisalpine republic should rise, speedily, from the present negotiation at Udina, the war between France and Austria would cease of course. But the delay, and new embarrassments of the imperial negotiation, lead us to suspect, that Buonaparte may not be anxious to terminate, too precipitately, a campaign, which occupies him at a distance from the directory, and the council of five hundred. The cession of Mantua would be the abandonment of Tuscany; and the abandonment of Tuscany, even to all the virtue and ability of her present excellent government, would be an eternal adieu from the Cæsars of Vienna to their long-loved Italy.—The council of five hundred have not an equal interest in divesting the emperor of the mantuan fortress. The event is at issue. In such a dilemma, our ministers have some leading cards thrown into their hands: and we would fain hope, that they will play them with skill, in the spirit of the protection due to the rights of nations.

NORTH OF EUROPE.

THE new sovereign of RUSSIA, who in his own education was no stranger to oppression, generously feels for the oppressed. His visit to Kosciusko in prison, and announcing to that patriot hero from his own lips freedom and *independence*, is an immortal trait of greatness, dignified by sensibility. That greatness was heightened by his invitation to the grand duke, his heir apparent, to pay also a visit to Kosciusko. His condemnation of general Suwarrow, who murdered some thousands of poles in cold blood, to expiate his barbarity in the deserts of Siberia, was a natural consequence of the same manner of thinking. It is probable, that this prince has too great a love of his subjects to be ambitious of increasing either the limits, or the misconceived glory of his empire, at the expense of the public happiness: yet the present crisis calls loudly for his armed mediation—With arms in his hands, it may be in his power, by a steady and well directed exercise of his influence over the operations of his military neighbours, to establish a control in the affairs of the continent, as efficacious as that of fleets and armies. In

The UNITED PROVINCES, the new constitution submitted to the public voices does not seem to meet with decided, or even general approbation—We understand, that men of great abilities in finance, and foreign negotiation, are acting a part in the new government. In the trial of the late grand pensionary they have acquired much useful knowledge. It seems, that the projects of that profound minister, though subjected to the circumstances of the times, were directed to the good of his country. Wise and good statesmen will not yield to resentments, which the losses of their country might seem to provoke, or hastily adopt plans proposed by revolutionary allies. The dutch nation know how much they are interested in the safety of the english funds; and, though they may join in military expeditions to enforce peace, they will not forward enterprizes of rapine and devastation. The great merchants of Amsterdam have purchased the chief houses in Antwerp: and the revival of this emporium will not occasion, as some theorists imagine, the sudden fall of the second commercial city in the world.

GREAT BRITAIN.

THE insurrections in Ireland are quelled—That lasting harmony may be established, as well as a temporary tranquillity, let the rod of power be accompanied with the redress of grievances; the chief of which is the repeated subletting of farms, and the excessive monopolization of land. Our navy flourishes and prevails: our commerce is less cramped than might be expected—but this, it seems, is a very hardy plant. With regard to the main point, at present, the negotiation, the part which our ministers have to act is singularly difficult. Should matters be delayed, a new revolution in France may render pacification more difficult than ever: on the other, a precipitate peace might betray the interests, with the honour of the country. The question now at issue, on this subject, seems to be, whether the danger of a new revolution, and the expense of preparing for another campaign, be more than overbalanced by the prospect of a general return to
sentiments

sentiments of moderation and nature, to be crowned with glory and triumph by the election of the next third of the councils.

Of the disaster, of which we have received recent intelligence from India, we forbear to say any thing, until we learn farther circumstances, and, particularly, which party was the aggressor.

TO CORRESPONDENTS.

TO THE EDITOR OF THE ANALYTICAL REVIEW.

SIR,

If the Analytical Review be found to have *misrepresented* a work in place of *analysing* it, and to have suggested censures which apply to its own misrepresentations, it is to be hoped you will allow a justification of the work to be laid before your readers.

The article to which these remarks apply is the criticism upon a late publication entitled, *The Effects of Property on Society and Government investigated*, which appeared in your Review for march last, under the signature D. The above work is divided into three parts; with a postscript which was written while the other parts were printing. The first (on Civilization and Knowledge) and the second (on National Character and Manners) are entirely new: the third (on Government and Legislation) is the republication of a pamphlet, of which little more than a hundred copies had been before circulated; with the addition of a *supplementary letter*, entirely new, consisting of twenty-four pages, to explain more fully the scheme of representation, which appears to be misunderstood in the first publication.

Of all these new parts of the work it appears to me that the analytical reviewer has only read the last, viz. the postscript, from which he has given some extracts. Even the title-page to captain Patton's part of the work seems to have escaped his observation; for there he would have found the *supplementary letter* specified; and there he would also have found that the plan of representation was particularly applied, by the author, to the french people; whereas the Reviewer censures it for not being applicable (according to his judgment of it) to the *english government*.

The reviewer very properly refers the reader to the analysis given of the former publication, in the Analytical Review for May 1794, which bears the signature O. S. and which appears to me to have great merit; being equally comprehensive and compendious, and manifesting the writer to have attentively considered and perfectly understood the pamphlet, except upon the subject of representation, where the work is acknowledged to have been defective. For this reason the *supplementary letter* was added to the present publication, to remove every obstacle to the clear comprehension of this subject, and to point out in plain and direct terms the particular plan proposed by the author for carrying it into execution. The present reviewer cannot possibly have read this part of the work; or he would not puzzle himself about a scheme to fix the boundary 'where the electors *without large property* are to end, and where the *electors of large property* are to begin.' Ideas which do not belong to the author, but to the reviewer, founded upon the misconceptions in the former analysis, and not at all applicable to the explanation given in the supplementary letter.

Captain

Captain P.'s scheme is, by an equal representation from all the classes which property and the want of property constitute, to form a legislature that would protect property (whether *great* or *small*) and guard the personal privileges of those who have no property: and the permanent establishment of such a legislature would probably lead to the correction of those laws which are found to prove restraints upon property. What the reviewer means by *great masses of property*, which he wishes to exempt from protection, I know not: surely the protection of property should be *general* and not *partial*. He may, however, have his own views in this exemption, in which the author of the Effects of Property cannot concur. And, when he so far discovers his political sentiments as to condemn a plan of government, because it adopts a monarchy and a nobility, his disapprobation can no longer occasion either surprize or dissatisfaction: neither is my wonder excited that he and I should differ in the opinion we have formed of the merit of my friend's *discoveries*.

I rely upon your candour to give these remarks a place in your Review, and I subscribe myself,

SIR,

Your most obedient servant,

Edinburgh,
July 17, 1797.

ROBERT PATTON.

THE Reviewer is not anxious to vindicate himself from Mr. Patton's charge of not having read the parts of the work referred to in his letter, which are new, because he cannot think Mr. P. serious; after what is observed in the Review, concerning the author's remarks on the effect of property on the human mind.

He will, however, inform Mr. P. of the reasons which induced him to think the scheme of representation, contained in the supplementary letter, impracticable, or, if practicable, dangerous to personal liberty, and favourable chiefly to large proprietors.

If he understood the scheme of captain Patton, the community was to be divided into classes, and the *majority of the classes* were to choose the representative of each district.

He makes out ten classes: the first composed of individuals having, or rather earning, 16l. per annum; the second having 32l.; the third 64l.; the fourth 128l.; the fifth 256l.; the sixth 512l.; the seventh 1,024l.; the eighth 2,048l.; the ninth 4,096l.; the tenth 8,192l.

It appeared to the Reviewer, that it would not be possible to ascertain the property of individuals, especially when their fortunes consisted in *personal property*; or did captain P.'s mode of settling it, according to the number of windows in the dwellings of individuals of the respective classes, appear to him eligible! Were it even practicable, he is of opinion, that it would not tend to the preservation of personal liberty, or even be favourable to men of *small property*, but would chiefly favour the owners of *great masses of property*.

His reasons are the following. Of the ten classes, which are to choose the representative, in every district, the greater number must consist of very few individuals. The other classes would embrace nearly the whole population. A few individuals, composing the majority of the elective classes, might easily, and would naturally *combine*, so that they would carry every election. It would be in their power to bribe; and the others, although their income was the same, being many in number,

ber, would be precluded the competition of money, by *individual want*. Such a state of representation would form a national assembly surely sufficiently aristocratical; and, assisted by a *legislative nobility*, who would always unite with the party introduced by the *higher classes*, would, he thinks, afford no protection to liberty, but be the strongest support of a despotic monarch. Indeed, captain P.'s scheme is not a representation taken from persons and property, it is wholly a representation of *property*. The man who earns 16l. a year, as a labourer, is only represented as possessing 16l. a year, and the man of 8,192l. a year, is represented to that amount; and the class of the latter description, which may in any district not exceed three individuals, has power in the representation equal to the lowest class, whose income amounts indeed to the same thing, but who consist of nearly fifteen thousand men. Is this representing *persons* and *property*? The Reviewer conceives it is exclusively the representation of *property*. Where this scheme is realized, he must be excused for thinking a nobility, as an additional guard of property, unnecessary, notwithstanding it exposes him to the contempt of Mr. Robert Patton. On the subject of *discoveries*, he is not prepared to offer any opinion, in opposition to that given in the Review. He thinks many of captain P.'s observations excellent, and worthy of the public attention; and as this is an age of *discovery*, he is willing Mr. P. should give in his friend's claim. Mr. Paine thinks his *discoveries* in finance are equal to the discoveries of a Newton in philosophy. We do not know how much captain P.'s book may do; but we think the man who shall *discover* a plan, which shall establish among men a perfect government, will be a greater benefactor of his species, than he who shall discover a perpetual motion.

THE
ANALYTICAL REVIEW.

FOR SEPTEMBER, 1797.

VOYAGES. TRAVELS.

ART. I. *An Authentic Account of an Embassy from the King of Great Britain to the Emperor of China; including cursory Observations made, and Information obtained, in travelling through that ancient Empire, and a small Part of Chinese Tartary. Together with a Relation of the Voyage undertaken on the Occasion by His Majesty's Ship the Lion, and the Ship Hindostan, in the East India Company's Service, to the Yellow-Sea, and Gulf of Pekin; as well as of their return to Europe; with Notices of the several Places where they stopped in their Way out and home; being the Islands of Madeira, Teneriffe, and St. Jago; the Port of Rio de Janeiro in South America; the Islands of St. Helena, Tristan d'Acunha, and Amsterdam; the Coast of Java, and Sumatra, the Nanka Isles, Pulo Condore and Cochinchina. Taken chiefly from the Papers of his Excellency the Earl of Macartney, Knight of the Bath, his Majesty's Ambassador Extraordinary and Plenipotentiary to the Emperor of China; Sir Erasmus Gower, Commander of the Expedition, and of other Gentlemen in the several Departments of the Embassy. By Sir George Staunton, Baronet, Honorary Doctor of Laws of the University of Oxford, Fellow of the Royal Society of London, his Majesty's Secretary of Embassy to the Emperor of China, and Minister Plenipotentiary in the Absence of the Ambassador. In Two Volumes Quarto. 1144 p. with Vignettes, and a Folio Volume, containing 44 Maps and other Plates. Price 4l. 4s. in boards. Nicol. 1797.*

CURIOSITY has never been more excited, or less gratified, than with respect to the ancient and extensive empire of China. This vast object has, for ages, been beheld by Europeans with admiration, but at a distance too remote for accurate observation. The philosophical historian has contemplated a populous, regulated, and polished nation, of whose civil institutions, and moral habits and customs, he is unable to discover the origin: his imperfect information has represented this extraordinary people as differing, in many respects, from the Hindoos, and other original inhabitants of Asia, without furnishing him with the means of discovering the causes of this difference.

The theologian has heard of ancient religious tenets and ceremonies, imperfectly described, which he in vain endeavours to trace back, as polluted streams, to a purer fountain. The naturalist has received a few additions to his collections of rare animals and plants, just sufficient to raise an impatient thirst for a more perfect acquaintance with the productions of a country, in so many respects different from every other. And the merchant having already profited largely by a partial and restricted intercourse with its inhabitants, earnestly wishes for a less fettered commerce.

In every view in which an undertaking of this kind can be considered, the late embassy to China reflects honour upon the public spirited projectors of the design, and upon those gentlemen by whom it has been executed: and, if the benefits immediately derived from it should not altogether answer the wishes or expectations of the public, the narrative of a voyage round half the globe, and of a visit to the capital of the largest empire, and most singular nation of the world, cannot but be highly interesting. Our principal business, on this occasion, will be to present our readers with such extracts, as may at once serve to afford them amusement and information: and such abundant stores, in both kinds, are provided by our very respectable and intelligent travellers, that, though we mean to take as wide a compass, as is consistent with other urgent demands upon our attention, we shall think right to be as concise as possible in our own remarks.

The work opens with an account of the occasion of the embassy, in which are stated, in minute detail, the reasons, arising from grievances suffered by the english at Canton, from the unfavourable impression made concerning them on the minds of the chinese; and from the advantages, commercial and philosophical, to be expected from a more intimate connection with the chinese empire. The preparations for the embassy are particularly related: extracts are made from his majesty's private instructions to the ambassador, lord Macartney, and from his letter to the emperor of China; and the reader is informed, that among the ambassadors suite, amounting to near a hundred persons, besides soldiers and servants, were sir George Staunton, secretary of the embassy, sir Erasmus Gower, commander of the Lion man of war of sixty-four guns, destined to the immediate service of the ambassador; captain Mackintosh, commander of the Hindostan; colonel Benson, commander of the military guard, assisted by captain Parish, and lieutenant colonel Crewe; Dr. Gillan, a skilful physician; Dr. Scot, an experienced surgeon; Dr. Dinwiddie, and Mr. Barrow, conversant with mathematical sciences and arts; Mr. Maxwell and Mr. Winder, secretaries to the ambassador; Mr. Baring, a writer in the East India Company's service; and the ambassador's page, a youth who appears with distinction in the narrative, and who, though not mentioned by name, was, we are informed, a son of sir G. S. Two chinese, who had been resident at a college instituted at Naples for the education of young men brought from China by the missionaries, and who were well acquainted with the italian and latin languages, as well as the chinese tongue, were engaged as interpreters.

The

The *Lion* and *Hindustan*, having on board the ambassador and his suite, set sail from Portsmouth, on the 26th of september, 1792, with the brigs, *Jackall*, *Clarence*, and *Endeavour*, and directed their course to the island of *Madeira*. During this and subsequent parts of the passage at sea, useful nautical observations, made by the commander, are introduced. At *Madeira*, the state of cultivation and trade, the military establishment, the volcanic appearances, with other particulars, interesting, if not altogether new, are noticed. The decline of religious bigotry in this island appears from the following relation:

VOL. I. P. 72.—‘ The roman catholic clergy, observing the fervour of devotion slackened among the laity, to the degree of rendering it difficult to recruit their convents with proper subjects, were apt to attribute so alarming a decline of zeal to the propagation of free thinking among freemasons, and applied to the arm of the inquisition for their punishment and expulsion. A persecution ensued against many of the principal portuguese resident in *Madeira*, which was likely to be attended with very serious consequences, had not the present minister of foreign affairs at *Lisbon*, the chevalier de *Pinto*, a man of a liberal mind, and much in the confidence of the prince of *Brazils*, regent of the portuguese dominions during the indisposition of his mother, procured an edict, by which it was ordained, that “ all the inquisitors and judges of the tribunal of the inquisition should, as soon as any information were given to the said tribunal, immediately investigate the same; and, when the culprit was in custody, should appoint advocates for the defence of the aforesaid culprit; and whenever sentence should be pronounced against him, the proceedings should be sent, immediately, under cover, to the secretary of state, don *Jose de Scabra*, in order to be presented to the regent, that his highness might determine thereupon what he should think fit; and that the proceedings should be so sent within two months after seizure of the culprit, it not being the regent’s intention that any portuguese subject should suffer for years in a rigorous prison.”

‘ The spirit that dictated this edict, as well as the provisions it contains, are found sufficient to arrest the tyranny of the inquisition. Nor is it upheld, as formerly, by the superstitious attachment of the people: even the women are said to be less religious. None have taken the veil in *Madeira* during the last twenty years. The influence of the portuguese clergy was formerly without bounds: they governed every private family. Something of this sway was still perceptible at the governor’s entertainment, where a froward and drunken friar walked round the tables, commanding attention, and impertinently interfering, without interruption or reprimand.’

At *Teneriffe*, a fatiguing and unsuccessful attempt was made to attain the summit of the Peak.

The island of *St. Jago* was found in a state of famine, little or no rain having fallen there for three years. As soon as the ships boats had landed, a ghastly figure, walking hastily along the shore, approached them. It was an english sailor, who had served on

board a dutch east indiaman, but had been left by some accident behind at St. Jago.

P. 127.—‘ Tho he had not been long upon the island, he had already severely suffered by the general want. He had no occupation on shore. He had no money. Of the scanty stock of a common seaman’s clothes, the chief articles had quickly been exchanged for roots or any thing eatable, to support life. English ships that had called at Praya bay, since his arrival, refused to take him on board, on account of his having gone into foreign service. By a humane regulation of the british navy, every british sailor left in foreign ports by british ships, whether warlike or mercantile, is received on board any of his majesty’s ships which touch there. This poor man was in a predicament which deprived him of that resource.’

It is strange that in a philanthropic expedition, it should have been thought necessary, in obedience to a *humane* regulation, to violate *humanity*, by leaving a poor wretch to perish in a desolate island. In this island was observed a tree, called by the botanists *adansonia*, and in english, the monkey-bread tree, the trunk of which measured at the base *fifty-six* feet in girth, and afterwards divided into two great branches, one forty-two feet, the other twenty-six feet in circumference.

From the Cape Verd islands; the squadron passed across the Atlantic to the harbour of Rio de Janeiro, a place which has often been described. A curious account, too long to be copied, is given, by Mr. Barrow, of the cochineal insect, the plant on which it feeds, and the manner of preparing the dye. Directing their route from this place towards the indian ocean, they touched at the islands of Tristan d’Acunha and Amsterdam. In the latter island they found five men; two frenchmen, two british sailors, and their chief, named Perron, an intelligent frenchman, left for fifteen months upon the island, by a vessel to which they belonged, to provide a cargo of seal-skins for the Canton market. Boiling springs were found in this island, and a vast volcanic crater, considerably larger than that of Etna or Vesuvius.

According to Dr. Gillan,

P. 215.—“ This vast crater, according to the usual method of computing the antiquity of volcanoes, must have been formed at a very remote period. The lava all around its sides is much decomposed, and has mouldered into dust, which lies on the surface, in many parts, to a considerable depth. The decomposition has supplied a rich soil for the long grass, growing on the sides of the crater; and has even spread over most parts of the island. The fibrous roots of the grass, extending in all directions through the decomposed lava, and volcanic ashes, and mixed in a decaying state with the vegetable mold, produced from the annual putrefaction of the leaves and stalks, have formed a layer of soil, several feet deep, all over the island. But as it has nothing, except its own weight, to compress it together, it is of a light spongy texture, with very little cohesion, and, in many places, furrowed and intersected by the summer rains, and the torrents occasioned by the melting of the snow, which lies upon it, in the winter, from three to

to four feet thick, in all those places where the subterraneous heat is not great enough to prevent its accumulation. In some parts these furrows and cavities are deeper than the level of the common channel. Hence they serve the purpose of small natural reservoirs. The water flows into them from all the neighbouring ground; and as their sides are shaded, and almost covered over by the leaves of the long grass, growing from their edges in opposite directions, the rays of the sun are excluded, and very little is lost by evaporation. These reservoirs, however, are very small, and but few in number; the largest could not contain more than three or four hogshheads of water; and there is none else to be found, except in the springs on the sides of the large crater.

“ The soil every where being light and spongy, and full of holes, formed in it by sea birds for nests, is very troublesome to walk upon; the foot breaks through the surface, and sinks deep at every step; a circumstance which renders the journey across the island uncommonly fatiguing, although it be scarcely three miles from the edge of the great crater to the opposite west side. There is one place, near the centre of the island, extending about two hundred yards in length, and somewhat less in breadth, where particular caution is necessary in walking over it. From this spot a hot fresh spring is supposed to derive its source, finding its way through the interstices of the lava to the great crater, and bursting out a little above the water covering its bottom. The heat in this upper spot is too great to admit of vegetation. The surface is covered with a kind of mud or paste, formed from the ashes, moistened by steam constantly rising from below. When the mud is removed, the vapour issues forth with violence, and in some parts copiously. This mud is so hot, that a gentleman who, inadvertently, stepped into it, had his foot severely scalded by it. The same causes, which have prevented vegetation on this spot, have had the same effect on the four cones recently thrown up. Their surfaces are covered with ashes only; nor is there the least appearance even of moss on the surrounding lava, for the production of which there does not appear to have elapsed a sufficient length of time since the cones were formed; but this is not the case with the lava of the great primary crater; for in those parts of it where the edges are more perpendicular, and where, consequently, the mouldering decomposed earth, having no basis to support it, slides down the sides of the rock, pretty long moss was generally found growing upon it. All the springs or reservoirs of hot water, except one only, were brackish. One spring derives its source from the high ground, and ridges of the crater. The water in it, instead of boiling upwards through the stones and mud, as in the other springs, flows downward with a considerable velocity, in a small collected stream. Its temperature has been found not to exceed one hundred and twelve degrees. The hand could be easily kept in it for a considerable time. It is a pretty strong chalybeate. The sides of the rock whence it issues, and of the cavity into which it falls, are incrustated with ocre deposited from it. This is the water used by the seamen dwelling upon the island. They feel no inconvenience from its use; and habit has reconciled them

to its taste. When the great crater is viewed from the high ground, it appears to have been originally a perfect circle; but to have been encroached upon by the sea on the eastern side, where the flood tide strikes violently. The rocks of lava, which formed the edge of the crater on that side, have fallen down. The depth of the water in the crater is about one hundred and seventy feet, rendering the whole height of the crater, from the bottom to its upper ridge, nearly, if not quite, nine hundred feet. The lofty rocks, forming this ridge, are the highest parts of the island, which seem to have been originally produced by the melted lava, flowing down on all sides from hence. Thus there is a gradual slope from the edges of the crater to the sea: and the lava, tho very irregular, and lying in mixed ruin and confusion immediately around the crater, assumes a more uniform appearance at some distance, layer resting regularly upon layer, with a gradual declivity the whole way down to the sea. This disposition of the layers is particularly observable in the west side, where they happen to terminate in an abrupt precipice. The eruptions that took place, at different periods, appear here distinctly marked by the different layers that are found with regular divisions between them, the glassy lava being undermost; the compact, next; the cellular lava next above; over it the volcanic ashes and lighter substances, and a layer of vegetable mold covering the whole."

It may be regretted that Dr. Gillan did not take the trouble to mention the *number* of layers, by which the different eruptions are so distinctly marked.

Upon the arrival of the ships at Batavia, the ambassador was received by the dutch government with distinguished honours, though his mission had created alarm. Many particulars are related of the unhealthy state of this city, and of the customs of the inhabitants. Among other things we are told, that in Batavia jet black is the favourite colour for the teeth, which are all painted black, except the two middle ones, which are covered with gold leaf.

The following is a description of batavian manners.

P. 258.—' In several houses of note throughout the settlement the table is spread in the morning at an early hour: beside tea, coffee, and chocolate, fish and flesh are served for breakfast; which is no sooner over, than Madeira, claret, gin, dutch small beer, and english porter, are laid out in the portico before the door of the great hall, and pipes and tobacco presented to every guest, and a bright brass jar placed before him to receive the phlegm which the tobacco frequently draws forth. This occupation continues sometimes, with little interruption, till near dinner time, which is about one o'clock in the afternoon. It is not very uncommon for one man to drink a bottle of wine in this manner before dinner. And those who have a predilection for the liquor of their own country, swallow several bottles of dutch small beer, which, they are told, dilutes their blood, and affords plenty of fluids for a free perspiration. Immediately before dinner, two men slaves go round with Madeira wine, of which each of the company takes a bumper, as a tonic or whetter of the appetite. Then follow three female slaves, one with a silver jar containing water, sometimes rose water,

to wash; a second with a silver basin and low cover of the same metal, pierced with holes, to receive the water after being used; and the third with towels for wiping the hands. During dinner a band of music plays at a little distance: the musicians are all slaves; and pains are taken to instruct them. A considerable number of female slaves attend at table, which is covered with a great variety of dishes; but little is received, except liquors, into stomachs already cloyed. Coffee immediately follows dinner. The twenty-four hours are here divided, as to the manner of living, into two days and two nights; for each person retires, soon after drinking coffee, to a bed, which consists of a mattress, bolster, pillow, and chintz counterpane, but no sheets; and puts on his night dress, or muslin cap and loose long cotton gown. If a bachelor, which is the case of much the greatest number, a female slave attends to fan him while he sleeps. About six they rise, dress, drink tea, take an airing in their carriages, and form parties to spend the evening together to a late hour. The morning meetings consist generally of men, the ladies seldom choosing to appear till evening.

Few of these are natives of Europe, but many are descended from dutch settlers here; and are educated with some care. The features and outlines of their faces are european; but the complexion, character, and mode of life, approach more to those of the native inhabitants of Java. A pale languor overspreads the countenance, and not the least tint of rose is seen in any cheek. While in their own houses, they dress like their slaves, with a long red checkered cotton gown descending to the ankles, with large wide sleeves. They wear no head dress, but plait their hair, and fasten it with a silver bodkin on the top of the head, like the country girls in several cantons of Switzerland. The colour of their hair is almost universally black; they anoint it with the oil of the cocoa-nut, and adorn it with chaplets of flowers. When they go abroad to pay visits, or to take an airing in their carriages, and particularly when they go to their evening parties, they dress magnificently, in gold and silver spangled muslin robes, with a profusion of jewels in their hair, which, however, is worn without powder. They never attempt to mold or regulate the shape, by any fancied idea of elegance, or any standard of fashion; and, consequently, formed a striking contrast with such few ladies as were lately arrived from Holland, who had powdered hair and fair complexions, had contracted their waists with stays, wore large head dresses and hoops, and persevered in the early care of forcing back the elbows, chin, and shoulders. Every native lady is constantly attended by a female slave handsomely habited, who, as soon as her mistress is seated, sits at her feet before her, on the floor, holding in her hands her mistress's gold or silver box, divided into compartments, to contain areca nut, cardamom seeds, pepper, tobacco, and slacked lime; all which, mixed together in due proportions, and rolled within a leaf of betel, constitute a masticatory of a very pungent taste, and in general use. When, in the public assemblies, the ladies find the heat disagreeable, they retire to free themselves from their costly but inconvenient habits, and return, without

ceremony, in a more light and loose attire; when they are scarcely recognizable by strangers. The gentlemen follow the example, and throwing off their heavy and formal dresses, appear in white jackets, sometimes indeed adorned with diamond buttons. The elderly gentlemen quit their periwigs for night caps: Except in these moments, the members of this government have always combined their personal gratification, with the eastern policy of striking awe into vulgar minds, by the assumption of exterior and exclusive distinctions. They alone, for instance, appear abroad in crimson velvet. Their carriages are distinguished by peculiar ornaments. When met by others, the latter must stop, and pay homage to the former. One of the gates of the city is opened only to let them pass. They certainly succeed in supporting absolute sway over a vast superiority in number of the descendants of the original inhabitants of the country, as well as of the slaves imported into it, and of the chinese attracted to it by the hope of gain; those classes, tho healthy, active, and as if quite at home, readily obeying a few emaciated europeans: such is the consequence of dominion once acquired; the prevalence of the mind over mere bodily exertions, and the effect of the combination of power against divided strength.'

Concerning the supposed upas, or poison-tree of Java, described by Foersch, and brought into notice in this country by Dr. Darwin, it is found upon inquiry, that the account is fabulous.

P. 272.—' Foersch had certainly been a surgeon for some time in Java, and had travelled into some parts of the interior of the country; but his relation of a tree so venomous as to be destructive, by its exhalations, at some miles distance, is compared there to the fictions of baron Munchausen, or as a bold attempt to impose upon the credulity of persons at a distance: yet as it was thought a discredit to the country to be suspected of producing a vegetable of so venomous a quality, a dutch dissertation has been written in refutation of the story. It appears from thence that information was requested, on the part of the dutch government of Batavia, from the javanese prince, in whose territories this dreadful vegetable was asserted to be growing; and that the prince, in his answer, denied any knowledge of such a production. Rumphius, indeed, a respectable author in natural history, of the last century, mentions a tree growing at Macassar, to which he gives the name of toxicaria; and relates that not only the red resin contained a deadly poison, but that the drops falling from the leaves upon the men employed in collecting this resin from the trunk, produced, unless they took particular care in covering their bodies, swellings and much illness; and that the exhalations from the tree were fatal to some small birds attempting to perch upon its branches. But many of the particulars of this account, however far removed from that of Foersch, are given not upon the author's own observation, and may have been exaggerated. It is a common opinion at Batavia that there exists, in that country, a vegetable poison, which, rubbed on the daggers of the javanese, renders the slightest wounds incurable; tho some european practitioners have of late asserted, that they had cured per-

sons

sons stabbed by those weapons; but not without having taken the precaution of keeping the wound long open, and procuring a supuration. One of the keepers of the medical garden at Batavia assured Dr. Gillan, that a tree distilling a poisonous juice was in that collection; but that its qualities were kept secret from most people in the settlement, lest the knowledge of them should find its way to the slaves, who might be tempted to make an ill use of it. In the same medical garden, containing, it seems, hurtful, as well as grateful, substances, is found also the plant from whence is made the celebrated gout remedy, or moxa of Japan, mentioned in the works of sir William Temple; it is nothing more than that species of the artemesia, hence called moxa, of Linnæus, which is converted, by a more easy process than would answer with other plants, into a kind of soft tinder, capable, when set on fire, of acting as a gentle caustic, and continuing to burn with an equal and moderate heat.

From Batavia the squadron sailed across the equinoctial line to the island of Condore, where they found the inhabitants of chinese origin. P. 312.

It was proposed to purchase provisions here; and the people promised to have the specified quantity ready, if possible, the next day, when it was intended, if the weather should be favourable, to land the invalids. The next morning was fair in the beginning; and a party of pleasure was made from the Hindostan to a small island close to Pulo Condore. They were scarcely arrived upon it when the weather began to lower; and the boat set off on its return, in order to reach the ship before the impending storm should begin. But it overtook them before they got half-way. One of the company was a boy, whose father had been prevented by indisposition from being of the party, and was now anxiously looking, from the deck of the Hindostan, for the return of the boat. He perceived it sometimes above the waves; and it sometimes disappeared behind them. The most indifferent spectator, if any could be indifferent, doubted whether the boat must not be overwhelmed in such a sea, as now suddenly was raised; while the distracted parent was ardently wishing to be in the boat, as if his presence there could have allayed the tempest. The cockswain, or helmsman of the boat, guided it, however, with such address, keeping her bow steadily to the approaching wave, which otherwise must have filled and sunk her, that she reached the ship; then, however, rolling so deeply, that the boat had again a narrow escape, from being sunk or dashed to pieces against the greater vessel's sides.

From the manner in which this affecting incident is related, we conjecture, that the boy, who was in such imminent danger, was sir G. S.'s son.

Arriving at the harbour of Turon, in Cochin-china, the voyagers had an opportunity of observing several curious particulars in the manners of the inhabitants.

P. 337.—At an entertainment, however, given by the chief of the place to a party from the ships, many of the dishes, or rather bowls, upon the table, were filled with pork and beef, cut into
small

small square morsels, and dressed with a variety of savoury sauces; other bowls contained stewed fish, fowls, and ducks; and many had fruits and sweetmeats. The number of bowls, piled in three rows, one above the other, exceeded certainly an hundred. Before each person were placed boiled rice to serve instead of bread; and two porcupine quills, by way of a knife and fork. The spoons were made of porcelain, somewhat in the form of small shovels. After dinner an ardent spirit, made from rice, was served in small cups around. Wine does not seem to be in use, or known; tho vines are said to grow spontaneously in the mountains. Had the art of stopping the fermentation of vegetable juices, before they passed from the vinous state, been understood by them, it is probable that it would be, in most instances, preferred to distilled liquor, to the use of which this people seem to be much addicted. More of this cochin-chinese spirit, not ill resembling what is called, by the irish, whiskey, was drank by the host than by his guests; tho the former, by way of setting a good example, filled his cup to the brim, in a true european style of joviality, and, after drinking, turned up his cup, to shew he had emptied it to the bottom. He afterwards accompanied the gentlemen in a short walk, and conducted them to an occasional theatre, where a comedy had been ordered by him, upon the occasion, of which the mirth was excited, chiefly, as well as could be inferred from the gestures of the actors, by the peevishness of a passionate old man, and the humours of a clown, who appeared to have no small degree of merit in his way. The place was surrounded with crowds of people, and many of them perched upon the boughs of adjoining trees, from whence they might see, at an open part of the building, the spectators within doors, about whom they were, in this instance, more curious than about the actors upon the stage.

As the gentlemen were returning from this entertainment, they were requested, by signs, to stop while an aged lady, with some difficulty, walked from her house towards them. She had heard that europeans were passing by; and, not having before seen any, seemed anxious to take the opportunity, which might not offer again in her time. She approached them with looks of eager curiosity, but with much gentleness of manners, and a countenance implying a willingness to apologize for the freedom she took, to stop and gaze at them. She observed, with great attention, their figures, dress, and countenances, and appeared perfectly to enjoy a spectacle so new to her. She, at length, retired, signifying her thanks to the gentlemen for their complaisance, and with all the marks of satisfaction, at being gratified in one of the most ardent wishes remaining in her mind.

Those gentlemen's own attention was soon afterwards arrested, by a singular instance of agility, in some cochin-chinese young men. Seven or eight of them, standing in a circle, were engaged in a game of shuttlecock. They had in their hands no battledores. They did not employ the hand or arm, any way, in striking it. But, after taking a short race, and springing from the floor, they met the descending shuttlecock with the sole of the foot, and drove it up again, with force, high into the air. It was thus kept up a consider-

considerable time; the players seldom missing their stroke, or failing to give it the direction they intended. The shuttlecock was made of a piece of dried skin rolled round, and bound with strings. Into this skin were inserted three long feathers spreading out at top, but so near to each other, where they were stuck into the skin, as to pass through the holes, little more than a quarter of an inch square, which are always made in the centre of cochin-chinese copper coins. Two or three of these served as a weight at the bottom of the shuttlecock, and their sound gave notice to the players, when it was approaching to them.

p. 348.—‘The original inhabitants of Cochin-china had retired to the chain of mountains bordering upon it to the westward, and those which separate it from Cambodia, when the ancestors of the present possessors of the plains invaded the country from China, in like manner as the ancient britons, when attacked from Italy and Germany, betook themselves to the mountains of Wales. The mountaineers of Cochin-china are represented as a rude and savage people, differing by their coarse features and black complexions, as much as in their manners, from the well-looking and less dark complexioned lowlanders, who were considered as a courteous, affable, and inoffensive race, before the subversion of the ancient government, and mutual violence and treachery had loosened every principle of society, and roused the passions of avarice and ambition, which the convulsions of the country gave too many opportunities of indulging. The ancient simplicity of manners still, however, subsisted among the cultivators of the soil. The countenances of the peasants were, for the most part, lively and intelligent. The women, who were more numerous than the men, were actively employed in works of husbandry. Their cabins were clean and sufficiently commodious for a people whom the climate enables to spend, out of doors, most of the time not allotted to repose.

‘Of rice, which is the most general object of cultivation, beside that species which requires to be sown in lands that are afterwards inundated, there is another known in Cochin-china, called sometimes mountain rice, which thrives in dry light soils mostly on the sides of hills, and opened by the spade, nor does it require more moisture than the usual rains and dews supply, neither of which is frequent at the seasons of its vegetation. Rice is of still more importance to this people, here, than bread is to europeans, as the former require, with that grain, a very trifling relish of spices, oil, or animal food. Their principal indulgence is in spirituous liquors, tobacco, areca nut, and betel leaf; of the two last articles, mixed with a little paste of lime and water, they are extravagantly fond. These ingredients are obtained at easy rates, being produced upon the spot. Persons of both sexes, and of all ranks, chew the areca nut with betel, and smoke tobacco. A silken bag, suspended from the girdle, containing those ingredients in separate divisions, constitutes a necessary part of dress. Every man, who can afford it, is attended by a servant, whose office is to follow his master with his apparatus for smoking. The gentleman carries only a small case, or purse, for his areca nut and betel,

betel, generally slung over his shoulder, with an ornamented ribbon hanging down to his waist.

The custom of smoking, to which the men are more addicted than the women, affords a sort of occupation that prevents the irksomeness of total inaction, without requiring exertion or occasioning fatigue. It is, therefore, often preferred to more useful, but laborious employment; and, except occasional efforts, made under particular circumstances, indolence was prevalent among the men; while the women were assiduously employed in domestic occupations, or in the labours of agriculture. In towns they served frequently as agents or brokers to merchants from foreign countries, living with them at the same time as their concubines; and, in both respects, they were remarkable for their fidelity. Concubinage was supposed to be no dishonour; and, in this instance, there seemed to be less difference in the morals of the two sexes than in Europe. The exterior differences between the sexes appeared also less glaring; for the dresses of both were nearly of the same form. They consisted of loose robes, with small collars round the neck, and folding over the breast, with large long sleeves, covering the hands. People of rank, especially the ladies, wore several of these gowns, one over the other. The undermost reached the ground; the succeeding ones were each shorter than that immediately under it. They were often of different colours, the display of which made a gaudy appearance as the wearer walked along. Linen was not known amongst them. They had, next the skin, vests and trowsers of slight silk or cotton. Turbans were frequently worn by the men; and hats, sometimes, by the women, but never caps. The most richly dressed of either sex used no shoes.

In the dress of the Europeans nothing attracted more the attention or admiration of the cochinchinese than manufactured ornaments of polished steel. Steel hilted swords were vastly coveted by the military men. This class held the first rank in the country. Next came the judges; but the abuse of power in the former was not greater than in the latter; and among the several hardships, suffered by all classes, were the bad practices in the establishments intended for the administration of justice. Causes were tried, indeed, with much formality, and an apparent desire to find out the truth, in order to a fair decision; yet, in fact, a favourable decree was generally purchased by a bribe. Presents were accepted from both parties; but the richest was most likely to be successful.

Among objects of natural curiosity, accident led to the observation of some swarms of uncommon insects busily employed upon small branches of a shrub, then neither in fruit or flower, but in its general habit bearing somewhat the appearance of a privet. These insects, each not much exceeding the size of the domestic fly, were of a curious structure, having pectinated appendages rising in a curve, bending towards the head, not unlike the form of the tail feathers of the common fowl, but in the opposite direction. Every part of the insect was, in colour, of a perfect white, or at least completely covered with a white powder. The particular

cular stem, frequented by those insects, was entirely whitened by a substance or powder of that colour, strewed upon it by them. The annexed engraving will convey some idea of what is here very imperfectly described. The substance or powder was supposed to form the white wax of the east. This substance is asserted, on the spot, to have the property, by a particular manipulation, of giving, in certain proportions, with vegetable oil, such solidity to the composition as to render the whole equally capable of being molded into candles. The fact is ascertained, indeed, in some degree, by the simple experiment of dissolving one part of this wax in three parts of olive oil made hot. The whole, when cold, will coagulate into a mass, approaching to the firmness of bees' wax.'

Other interesting details are given concerning this country.

In their way towards the port of Tien-sing, in China, where the ambassador meant to land, the squadron touched at the Ladrone islands, and passed thence to Chu-san. While they were among the Chu-san islands a small party landed at the island Lowang.

P. 412.—Here 'the party fell in with a peasant who, tho struck with their appearance, was not so scared by it as to shun them. He was dressed in loose garments of blue cotton, a straw hat upon his head fastened by a string under his chin, and half boots upon his legs. He seemed to enter into the spirit of curiosity, naturally animating travellers, and readily led them towards an adjoining village. Passing by a small farm house, they were invited into it by the tenant, who, together with his son, observed them with astonished eyes. The house was built of wood, the uprights of the natural form of the timber. No ceiling concealed the inside of the roof, which was put together strongly, and covered with the straw of rice. The floor was of earth beaten hard, and the partitions between the rooms consisted of mats hanging from the beams. Two spinning wheels for cotton were seen in the outer room; but the seats for the spinners were empty. They had probably been filled by females, who retired on the approach of strangers; while they remained, none of that sex appeared. Round the house were planted clusters of bamboo, and of that species of palm, of which each leaf resembles the form of a fan; and used as such, becomes an article of merchandize.

'The return of the tide put an end to this visit to Lowang, of which place one of the natives said that it was so considerable, and so well peopled, as to contain near ten thousand inhabitants.'

Another party landing on the continent of China, near a promontory called Keeto-point, visited the city, or walled town of Ting-hai, of which the following account is given:

P. 419.—'The city walls were thirty feet high, and, like those of a large prison, overtopped the houses which they surrounded. Along the walls, at the distance of every hundred yards, were square stone towers. In the parapets were also embrasures, and holes in the merlons for archery; but there were no cannon, except a few old wrought-iron pieces near the gate. The gate was double; within which was a guard-house, where military men were stationed; and the bows and arrows, pikes, and matchlocks, orderly arranged, were, no doubt, intended for their use.

Of

‘ Of the towns of Europe, Ting-hai bore the resemblance most of Venice, but on a smaller scale. It was, in some degree, surrounded, as well as intersected, by canals. The bridges thrown over them were steep, and ascended by steps, like the Rialto. The streets, which were no more than alleys or narrow passages, were paved with square flat stones; but the houses, unlike the Venetian buildings, were low, and mostly of one story. The attention, as to ornament, in these buildings was confined chiefly to the roofs, which, besides having the tiles that cover the rafters luted and plastered over, to prevent accidents from their falling in stormy weather, were contrived in such a form as to imitate the inward bend of the ridges and sides of canvas tents, or of the coverings of skins of animals or other flexible materials, effected by their weight; a form preferred, perhaps, after the introduction of more solid materials, in allusion to the modes of shelter to which the human race had, probably, recourse before the erection of regular dwelling houses. On the ridges of the roofs were uncouth figures of animals, and other decorations in clay, stone, or iron. The town was full of shops, containing, chiefly, articles of clothing, food, and furniture, displayed to full advantage. Even coffins were painted in a variety of lively and contrasting colours. The smaller quadrupeds, including dogs, intended for food, were, as well as poultry, exposed alive for sale, as were fish in tubs of water, and eels in sand. The number of places where tin-leaf, and sticks of odoriferous wood were sold, for burning in their temples, indicated no slight degree of superstitious disposition in the people. Loose garments and trousers were worn by both sexes; but the men had hats of straw or cane which covered the head, their hair, except one long lock, being cut short or shaved; while the women had theirs entire, and plaited and coiled, becomingly, into a knot upon the crown of the head, as is sometimes seen on the female statues of antiquity.

‘ Throughout the place there was an appearance of quick and active industry, beyond the natural effect of a climate not quite thirty degrees from the equator: a circumstance which implied the stimulus of necessity compelling, or of reward exciting, to labour. None seemed to shun it. None asked alms. Men only were passing busily through the streets. Women were seen, chiefly, in the shops, and at their doors and windows.

‘ Of most of the latter, even in the middle and inferior classes, the feet were unnaturally small, or rather truncated. They appeared as if the fore part of the foot had been accidentally cut off, leaving the remainder of the usual size, and bandaged like the stump of an amputated limb. They undergo, indeed, much torment, and cripple themselves in great measure, in imitation of ladies of higher rank, among whom it is there the custom to stop, by pressure, the growth of the ankle as well as foot from the earliest infancy; and leaving the great toe in its natural position, forcibly to bend the others, and retain them under the foot, till at length they adhere to, as if buried in the sole, and can no more be separated.’

‘ Some

P. 423.—‘Some of the very lowest classes of the chinese, of a race confined chiefly to the mountains and remote places, have not adopted this unnatural custom. But the females of this class are held by the rest in the utmost degree of contempt, and are employed only in the most menial domestic offices. So inveterate is the custom, which gives pre-eminence to mutilated before perfect limbs, that the interpreter averred, and every subsequent information confirmed the assertion, that if, of two sisters, otherwise every way equal, the one had thus been maimed, while nature was suffered to make its usual progress in the other, the latter would be considered as in an abject state, unworthy of associating with the rest of the family, and doomed to perpetual obscurity, and the drudgery of servitude.’

P. 435.—‘During the stay of the Clarence in Chü-san harbour, one of the persons who came in her was seized with a violent cholera morbus, in consequence of eating too freely of some acid fruit he had found on shore. As no medical gentleman, nor any medicines happened to be on board, inquiries were made immediately for a chinese physician to administer, at least, some momentary relief to the patient, then labouring under excruciating torments. A physician soon arrived; who, without asking any questions about the symptoms or origin of the complaint, with great solemnity felt the pulse of the left arm of his patient, by applying gently his four fingers to it; then raising one of them, he continued to press with the other three, afterwards with two, and, at last, with only one, moving his hand for several minutes backwards and forwards along the wrist, as if upon the keys of a harpsichord, as far towards the elbow as the pulse could be distinguished. He remained the whole time silent, with eyes fixed, but not upon the patient, and acting as if he considered every distinct disease to be attended with a pulsation of the artery peculiar to itself, and distinguishable by an attentive practitioner. He pronounced the present complaint to arise from the stomach, as indeed was obvious from the symptoms, of which it is very probable he had information before he came; and which soon yielded to appropriate medicines, supplied, at the patient's request, by him.’

The squadron now lying at anchor in a harbour not far from the mouth of the river Pei-ho, which comes from Tien-sing,

P. 484.—‘Several chinese vessels appeared with live-stock, fruit, and other vegetables in such profusion that the ships could only contain a part, and the overplus was necessarily sent back. It may not be uninteresting to see the list of what was sent at once. Twenty bullocks, one hundred and twenty sheep, one hundred and twenty hogs, one hundred fowls, one hundred ducks, one hundred and sixty bags of flour, fourteen chests of bread, one hundred and sixty bags of common rice, ten chests of red rice, ten chests of white rice, ten chests of small rice, ten chests of tea, twenty-two boxes of dried peaches, twenty-two boxes of fruit preserved with sugar, twenty-two chests of plums and apples, twenty-two boxes of ochras, twenty-two boxes of other vegetables, forty baskets of large cucumbers, one thousand squashes, forty bundles of lettuce, twenty measures of peas in pods, one thousand water melons, three thousand

thousand musk melons, besides a few jars of sweet wine and spirituous liquors; together with ten chests of candles, and three baskets of porcelaine. In the same plentiful and gratuitous manner were provisions constantly supplied, without waiting for being demanded. The hospitality, and indeed the attentions of every other kind, which the embassy and squadron experienced on all occasions, particularly at Turon bay, Cbu-san, Ten-choo-foo, and here, were such as strangers seldom meet, except in the eastern parts of the world.'

Two mandarins of rank, appointed by the court, one in the military, and one in the civil service, with a numerous train of attendants, came to pay their respects to the ambassador. In the interview, these mandarins were particularly solicitous to inquire concerning the presents brought for the emperor. A description of them, drawn up in the oriental style, had been translated into latin and chinese, and was communicated to the officers. From this paper, of which a large extract is given, it appears, that the principal articles were, an orrery, a reflecting telescope, an armillary sphere, a pair of globes, time pieces, an air pump, an instrument for illustrating the mechanical powers, field pieces and arms, a model of a large man of war, large lenses, magnificent lustres, prints, specimens of manufactures, &c.

During the residence of the ambassador in China, sir Erasmus Gower undertook to make an excursion to Japan, and other parts of these eastern regions. The ambassador's instructions to the commander are given at length. Quitting the Lion and Hindostan, the ambassador, and gentlemen of the embassy, embarked on board the Clarence, Jackall, and Endeavour brigs, for the Pei-ho river, on the 5th of august, 1793.

Having thus accompanied the voyagers almost within sight of the city of Peking, and the narrator to the end of his first volume, we must for the present take our leave.

[To be continued.]

ART. 11. *Sketches and Observations made on a Tour through various Parts of Europe, in the Years 1792, 1793, and 1794.* 8vo. 387 pages. Price 6s. in boards. Conder. 1797.

OUR traveller sets out from Harwich to the United Provinces, and lands at the beautiful and commercial city of Rotterdam. He visits the Hague, Leyden, Amsterdam, Haerlem, and other places; gives an account of what seemed most remarkable in manners and customs; sets off for Nimueguen, and travels onward to Cleves, Cologne, Bonn, Coblenz, and Frankfort; whence he makes excursions to Leipzig, and other places. From Dusseldorf he passes by the way of Duisburg and Wesel to Brussels; and thence to Antwerp, Ghent, and other places of note in the austrian Netherlands. By the route of Liege and Aix-la-Chapelle he returns into Germany; passes through Cologne, Mentz, Frankfort, Leipzig, Dresden, Prague, and other places, to Vienna; and thence to Trieste, of which we have heard so much in the course of the present war, a city that, very naturally, attracted an uncommon share of his attention.

P. 102.—‘Triest is a large city, finely situated on the eastern shore of the Adriatic, backed by the mountains of Istria. Few places that I have ever visited are more delectably situated than Triest, and scarcely any one have I reached with equal pleasure. It was about an hour before midnight when I had gained the summit of one of those mountains, which command a full view of the Adriatic, with Triest at its foot upon the distant shore. The moon shone bright, and I enjoyed a triumph, of which those can have little idea, who have never made the tour of Germany; I mean, at viewing the spot which is to terminate the fatigues and sufferings of travelling in that country.’

‘Triest, being seated on the borders of Dalmatia, and not far removed from Greece, partakes, as may be supposed, much of eastern appearance and manners. The number of greek characters, to one educated like myself, in a part of Europe so very remote, was particularly interesting, and no city that I have ever visited, so fully exemplifies the scripture phrase, of persons of “every kindred, and tongue, and nation,” which this incloses within it’s walls.’

The following anecdote of the austrian subjects, inhabitants of the countries that lie towards the Adriatic, is characteristical of the easy and familiar style of our traveller, in his observations as well as in his diction.

P. 101.—‘Left any of my countrymen should claim to themselves the honour of having invented the gallows, that are so universally worn at present, I hereby give you full power and authority to inform them, that the inhabitants of Carinthia, Carniola, and Stiria, have a prior claim; as this same invention has been known to them and their ancestors, time immemorial; there being in these parts scarcely a peasant without his gallows.’

In p. 108, and downwards, we have a very interesting and affecting account of a young monk, an englishman, which shows, if it be true, that the utmost stretch of human imagination, employed in the ideal fabrication of pathetic situations and scenes, is sometimes equalled by the actual œconomy of nature. At Furina, a beautiful situation on the dalmatian shore, where our author arrived from Triest in a venetian galley, he met with a young monk belonging to the convent of St. Francis.

P. 111.—“As you, sir, [said the young religious] are the first of my countrymen whom I have ever seen on this sequestered shore, and as you certainly will be the last, I cannot help asking of you a confidence, which my situation and misfortunes claim. This, however, I should not have done, if I had not thought, (for in the chapel, sir, I watched you narrowly, and perhaps rudely,) if I had not thought, from some things which dropped from your lips, that your heart was not wholly a stranger to the sympathies and sufferings of humanity.” I thanked him for the compliment paid me; he said he did not intend it as such: he then took from his pocket a little cross, which he begged me to kiss, not, as he said, to evince a want of confidence, but to give a greater sacredness to what he was going to reveal to me. He then proceeded nearly as follows:

“The opportunity which now presents itself, of disclosing my unfortunate history, I have the highest reason to rejoice in; and as

I find that my end is very fast approaching, I shall do it with the utmost unreserve, only requesting that it may remain faithfully deposited in your breast, till six months are past, by which time the voice that now addresses you will be for ever silent.

“ I am of an antient and respectable family in the north of England; my parents dying during my infancy, the charge of myself, and an only sister, devolved on an uncle, whose residence is on the banks of one of the lakes.

“ After having been some years at Eton, I was sent to college, where I contracted an intimacy with a young fellow, who, though not of equal birth or expectations with myself, yet possessed qualities so dear to my heart, that we became constant and inseparable companions. His name is Harry T——. After having passed some years together at college, in the most perfect friendship, I solicited and procured of my uncle, the living of P——dale for my friend, his natural pensiveness, as well as his want of fortune, having inclined him to the church. We retired from college together; Harry to his living at P——dale, and myself to the beautiful mansion of my uncle, situated about four miles distant, on the opposite shore of the lake. Harry's household consisted of himself, a widowed mother, and a lovely sister whose name was Harriet: (here the stranger sighed) ~~our~~ family was composed of my uncle, my sister Amelia, and myself.

“ Our time was principally passed in each other's society, either in parties upon the lake, or among the delightful scenery which surrounded the mansion of my uncle. In a situation so favourable to the nurture of the tender passion, and with a heart by no means a stranger to the sensibilities of life, it is not surprising that I became enamoured of the lovely sister of my friend, or that Harry should not be insensible to the attractions of Amelia. As we concealed nothing from each other, our mutual feelings, on a subject which so much interested us both, were most freely communicated. The communication, if possible, cemented our friendship still closer, and rendered our parties on the lake, and our rambles in the woods, still more interesting. On mentioning to my uncle my attachment to Harriet, he, with a nobleness natural to his character, applauded my choice; but, as he destined me to be the heir to his great estate, he, previous to my settling in life, wished me to make the tour of Europe, that I might enrich my mind with every thing worthy the pursuit of a gentleman and a scholar, so as to qualify me to enjoy, with elegant delight, the retirement of which I was so fond.

“ Won by the generosity of his motives, and inspired with an ardent desire of visiting those remains of antient art, which Italy presents to the enquiring mind, I prepared for my tour. I scarcely dared, however, to communicate my intentions to Harriet; and the last evening we passed together, was too convincing a proof of the extreme sensibility with which it impressed her heart. It was on the lake with Harry and my sister Amelia.

“ The last words of Harriet still vibrate in my ear at this distant moment. When I handed her from the boat to the shore, she pressed my hand with tenderness, and with the emphatic solemnity of a departing spirit, faintly articulated, “ Remember me.” The looks which

which accompanied these words, are scarcely ever absent from my imagination."

Harriet was cut off by an early and accidental death; and her lover took shelter in the solitude and devotion of a convent.

From Venice, the singularities of which are described, our author made several excursions into the neighbouring regions; and afterwards continued his journey by Ferrara, Bologna, and across the Appenines, to Florence; and thence, by Sienna, Montefascone, Bolsano, and Viterbo, to Rome.

'As he was walking at the gate of the Farnese palace, (p. 192,) a child, about seven years old, who happened to be passing, had occasion to stop at the gate, to tie up her garter. Her hair was full dressed and powdered. She had on a deep veil, and a large fan in her hand. Her womanly appearance induced Mr. S. to remark to me, the early maturity of females in this country, compared with those in a more northern climate. As soon as the little gipsy turned round, and observed us to notice her, she reclined her head on one shoulder, and, with a look of wickedness that could not have been surpassed by the most hacknied of the cyprian tribe, ran off, exclaiming, "*Non c'è niente di vedere la signori!*" As the little creature was too much of a child, for our attention to have been at all attracted towards her garter, my friend, at this speech, expressed the utmost astonishment; and, as he is a great enquirer into causes and effects, he declared he would spend another month in Rome, to investigate the cause, why both vegetable and animal nature, should ripen earlier in Italy, than in most other countries of Europe.'

Our traveller, having visited Naples and its vicinity, Puzzuoli, Baie, Pisa, and other places in Italy, set sail from Leghorn for Cadiz, and thence to Lisbon.

This is the line of the travels before us. It is various and extensive: and, although it cannot be affirmed that we find much novelty of information, our attention is kept up by the rapidity of the march; we are not disgusted either by weakness or affectation, but satisfied with the justness as well as candour of the author's remarks, and pleased with his ease and good humour. Instead of snarling at fellow-travellers, as some do, he quotes them very often, and always with unreserved approbation; Mr. Dupaty, Dr. Cogan, Dr. Moore, Mrs. Piozzi, the chevalier de Bourgoanne, &c. This conduct is equally proper in a writer, who is supposed to be acquainted with those who have trodden the same paths before him, and becoming a gentleman: it is in direct contrast with that of many travellers, and particularly of some of those whom he has quoted; who swell their volumes not only with the remarks of other travellers, unacknowledged, but also with extracts from histories also equally unavowed.

H. H.

HISTORY.

ART. III. *The History of the Reign of George the Third, King of Great Britain, &c. from the Conclusion of the seventh Session of the sixteenth Parliament, in 1790, to the End of the sixth Session of the seventeenth Parliament*

Parliament of Great Britain, in 1796. By Robert Macfarlan, Esq. Vol. 4th. 8vo. 649 pages. Price 9s. in boards. Evans. 1796.

IN our review of the third volume of Mr. Macfarlan's history, [see Analytical Review, Vol. xx, p. 468] we gave it as our opinion, that the work was conducted with ability, and that the principles inculcated were those, which have hitherto formed the pride and security of englishmen: the former part of this commendation equally applies to the volume before us, but we are sorry to hesitate in the application of the latter. Mr. M., whose former productions breathed the spirit of liberty, intimidated at the atrocities which were committed in a neighbouring country under the banners of a bastard freedom, seems to be so apprehensive that similar scenes of horror may desolate our own, that he regards an opposition to the encroachments of ministerial despotism as the signal for plunder, and the alarmbell of confusion. Our author, in what he calls 'a kind of sallustian preface,' endeavours to refute an opinion of considerable currency, that a writer cannot compose a good history of his own times; that he is likely to be uninformed, and partial to a favourite class of statesmen. 'If the charge of prejudice and partiality,' says he, 'be allowed any degree of validity, what would become of the best historians, Sallust and Tacitus, who wrote the histories of their own age?' The possibility of writing an impartial history of the events which are passing before us will, perhaps, be admitted; but Mr. M.'s own volume affords an additional instance of the *improbability* that such will be the case, since himself, though aware of temptation, has yet fallen into it. A very considerable portion of this volume is devoted to the history of the french revolution; in our opinion a great deal too much of it; so far as continental politics had relation to the politics of Great Britain, no doubt it was necessary to discuss them, but we cannot discover the least occasion why our author should have entered into so copious a detail of the circumstances which preceded the revolution, attended it's origin, and every stage of it's progress. Mr. M. expresses his wish 'to approach in history, if he cannot reach, the standard of antiquity.' With respect to style, far from approaching the standard of antiquity, he is surpassed by many a modern: the style of a historian should be easy and unaffected, clear and dignified, never impetuous, never intemperate. What should we think of Dr. Robertson, had he heaped half the Billingsgate abuse on the counsellors of Charles, or Francis, which Mr. M. has done on several existing characters in France and England? How would he have degraded himself in our estimation! Chauvelin, the late french ambassador, is said, by our author, to have 'remained in London to serve as a focus to collect the scattered rays of sedition, and to furnish incendiaries with fuel.' Barrere is called 'the mouth-piece to the committee of public safety, and liar-general to the convention;' Norfolk, and other peers, are said to have cropped their own hair, 'as if they meant to resemble the french blackguards;' on objecting to a loan, the opposition are called 'croaking ravens;' and speaking of Burke's various philippics against Hastings, 'it is hardly doubtful,' says our author, 'that if the large and welcome fop had been thrown to him (Burke) ten years ago, by which

which he has been recently lulled—it would greatly have abated the venom of his cerberean flaver.'

After these specimens of vulgarity, to which we might have added a great many more, we leave our readers to form their own opinion as to the success, which has attended Mr. M.'s wish 'to approach in history, if he cannot reach, the standard of antiquity.'

The present volume opens with a sketch of the character and eloquence of the two chiefs in parliament, around whose antagonist banners the unequal forces of ministry and opposition range. This sketch we shall offer to the perusal of our readers: p. 8.

'The minister, William Pitt, it is true, was in years only young, but in wisdom mature, being, as North justly observed, *born a minister*, and in Barré's words, a man of *splendid eloquence*. However vain the art of physiognomy may have been proved by experience, men will always be prejudiced in favour of certain lineaments of face and proportions of limbs; and an imposing countenance and graceful person will always be deemed the best introductory recommendations. Nature, who having many to gratify can seldom lavish all her gifts on an individual, has been sparing to Pitt of bodily accomplishments; for his visage is rather boyish and unexpressive; and his lank person conveys the idea of feebleness and languor more than of firmness and vigour; but, like Ulysses, he soon obliterates these unfavourable impressions, when his big manly voice issues from his breast, and compels his audience to think no longer of his figure and look, but of his wisdom and eloquence. Clear, comprehensive, and dignified in argument, he never loses sight of his subject, never indulges any idle sallies of the imagination, nor amuses his hearers with meretricious ornaments fitter for a school of declamation than for a senate. His powers of amplification, it must be owned, are wonderful, and like those of the Roman orator must excite the envy of his distanced rivals; and, accordingly, they accuse him of enveloping his sentiments in such a cloud of words that his meaning is not discernible. But how can this charge be sustained, when the same antagonists acknowledge his superior eminence for lucid order, sententious periods, and sarcastic replies? His clearness of conception is evinced by method and arrangement in hasty as well as premeditated efforts. In a studied harangue and in an extemporary speech the stream of his eloquence flows with the same uninterrupted current, except that, where obstacles occur, it is forcible, vehement, and irresistible; and that, where the channel is clear, it is grand and majestic. The speeches of other senators come often mended from the reporter's pen, but Pitt's always marred; because his sentiments are so noble and his expressions so apposite, that to sketch a faint picture of them requires, what will hardly ever be found, a mind of as much elevation and refinement as his own. In glowing expressions, in the lightening of speech, in those electric strokes, which blast like the fire of heaven, Pitt may not yet equal his father, but in extent of political knowledge, in acquaintance with law and the constitution, and in the mystery of finance, he may fairly claim a superiority. When to the advantages of a happy genius, of the instructions of the speeches and of the example of the late earl of Chatham, we add the good fortune of the manliest and most commanding voice in
either

either house of parliament, we need not be surprised at the power of his oratory; especially, when it is considered that envy and malice, which are ever so eager to depress the exalted, have not been able to fix a single stain upon his character. Having by a fortunate concurrence of circumstances become prime minister, before the acceptance of a subordinate station which he publicly disclaimed, and its general consequence, a connection with different parties, could furnish calumny with a plea for stigmatising him as a faithless deserter or an unprincipled apostate, Pitt commenced his course pure and untainted, and still remains uncontaminated in spite of the artifices and calumnies of his active and able competitors. After introducing order into the deranged state of the finances, after annihilating the pernicious practice of smuggling, concluding a beneficial treaty of commerce with France, adding several millions annually to the revenue, and establishing a fund for the gradual liquidation of the national debt; after severing Holland from France and attaching her to Great Britain, after maintaining the honour and interest of the publick in the dispute with Spain, after supporting the character and enlarging the commerce of his country abroad, and extending by various regulations her trade at home, it might be reasonably presumed that the minister still enjoyed the full confidence of the nation; and the divisions in both houses in favour of his measures soon justified the presumption.

The minister's competitor and the principal leader of the ousted, and therefore adverse, party, was Charles James Fox, now returned a second time member for Westminster, a gentleman long distinguished by his admirable talents for debate. Designed from the first dawn of genius as well as the present lord of the ascendant, for the senate, Fox was trained to argumentation and oratory by his father, who was himself no mean orator, and the proprietor of a rotten borough, which he bequeathed to his son, as a certain resource, if his own abilities and exertions should not ensure him a seat in parliament. The father having laboured under the disadvantage of being styled by London in a remonstrance to the king the defaulter of unaccounted millions, the son was upon his early appearance in the house of commons eyed with suspicion, which his youthful indiscretion did not diminish; as the waste of private is but an indifferent recommendation to the care of publick property. Countenanced however as Fox has been by great and respectable characters, it is but charity to suppose that his follies did not exceed the limits prescribed by honour, and that versatility and inconsistency are not held dishonourable in a statesman; since, in the course of a few months he was the vigorous champion and violent assailant of North, first the virulent enemy of the rights of election in the case of Wilkes, next the man of the people in all constitutional questions; now, threatening to impeach as an evil counsellor, now hastening to form a coalition with the minister, whom he accused of having dismembered the empire, and with whom he once declared there could be no safety under the same roof. These deviations from principles and professions this conspicuous man has had frequent opportunities of displaying as a senator, but few as a minister; for the duration of the coalition was so short that no measure of much consequence came

to light but the East India bill, which has been marked with the complete disapprobation of the publick as an unconstitutional invasion of chartered rights. This luminary, whose complexion is swarthy, eye piercing and figure squalid, is in his person robust, athletick and masculine; but, though once active, he is now heavy and corpulent, and was some years ago threatened with somnolence, which might have terminated in a lethargy, had he not been roused into action by the ancient rivalry between the houses of Pitt and Fox, and ashamed to allow a young and unexperienced racer to walk over the course, which he had so long trod without a match. - With a shrill and harsh but piercing and impressive voice, with a rapid but distinct utterance, Fox never failed to engage the attention of his auditors, though he could not often communicate to them the heat which he felt in his own breast, as from the quick succession of his crowded ideas he became suddenly agitated and impassioned, before he could raise in them correspondent emotions; and his long pauses for recollection at the close of each argument interrupted the current of passion and weakened the general effect. The repetition too of the last words of a sentence, to catch the first words of the next, gave this orator's premeditated speeches too much the air of study and scholastic artifice, and belied the assertions of those, who pretend in spite of his own serious declarations that all his effusions are extemporaneous. In extemporaneous effusions, however, it is that his native eloquence shines most conspicuous, being then frequently argumentative, perspicuous, and energetick, full of new matter and unexpected ideas, of pointed observations and happy allusions. In short, he is a better debater than an orator, better calculated for the captious disputations of the bar than for the candid direction of a popular assembly, in which success depends much not only upon being good, but also upon being thought good. Careless and negligent in his dress he discovers the same carelessness and negligence in his style, having, it seems, been prevented by dissipation from attending habitually to the structure of a sentence, as well as to the arrangement of a speech, and by this defect missing what he would otherwise justly deserve, the name of the British Demosthenes, no less than his happier rival merits the title of the British Cicero. Fox's reasoning is sometimes circuitous and sophistical, Pitt's always direct and fair; the former is an exact, the latter a great painter; the one by detailing minute particulars and leaving nothing unsaid is, though never frigid, occasionally tedious; the other by grouping the strong and prominent features of a question generally interests, and never tires. Fox's scream on hearing the animating cry of his party, reminds us of the hawk darting rapidly at his quarry; and his antagonist's voice of the sounding course of the eagle rushing in his might to pounce the writhing and reluctant dragon.

Some of our readers may have studied the valuable, but ominous tracts on finance, which have been published by Mr. William Morgan and lord Lauderdale: it may excite a smile in them—perhaps too, a smile of contempt—to hear Mr. Pitt extolled as a financier: no one, however, will be surprised at our author's repelling the charge of apostacy and desertion from his immaculate hero, when he reads, a few pages onward, the following eulogy on the rectitude and consistency—of Mr. Dundas!

P. 74. ' His accent and dialect are tinged with provinciality. But though not always happy either in the choice of words or in correctness of phraseology, yet conscious of internal rectitude and accustomed to the contentions of the bar he is not easily abashed by any accidental slip, but proceeds unembarrassed to state the essentials of a question with clearness and precision. To that laborious industry and unwearied patience, which he derives from the habits of his early life, he joins steadiness and fortitude, the fruits of a sound judgment matured by experience. And, what is very rare, though he has acted with different parties, he has never forfeited the character of consistency. Open, bold, and superior to all obliquities he may be justly styled a wise senator and a worthy co-adjutor to his great leader.'

Our author, speaking of the acts which passed in the year 1793 to prevent the circulation of assignats and other promissory notes of the french government, says, P. 335.

' These measures, though clamorously opposed by the minority and the affiliated societies, were deemed extremely salutary by the mass of the people; as the jacobins, or the levellers in Britain and Ireland, formed every day a more extensive and closer connection with their brethren in France; as much speculation in french paper and consequently exportation of irrecoverable specie took place, and there was an extraordinary and dangerous influx of foreigners, and particularly of the infamous band of assassins, or 1200 knights of the dagger, who were sworn, but not gratis, like Mutias, to murder kings.'

This sentence requires explanation; who *the* infamous band of assassins was, thus sworn to murder kings, our author has left to the sagacity and conjecture of his readers: but this history, truly, he has written for posterity*! — it is dark and unintelligible, even to contemporaries. Who are these *insinuated* assassins? Where are these 1200 'knights of the dagger;' yet in the bosom of this country, and his majesty alive?—But

' There's such divinity doth hedge a king,
That treason can but peep to what it would;
Acts little of it's will."

These monsters, however, it is to be hoped, like the dreadful implements of warfare, pikes, battle-axes, and caltrops, which our author tells us were fabricated in Sheffield and Edinburgh, for the use of the english and scottish conventions, are the phantoms of his own creation. "On the first trial," said Mr. Sheridan in one of his speeches, delivered about the time of the memorable trials for high treason, "one pike was produced, that was afterwards withdrawn from mere shame; a formidable instrument was talked of to be employed against the cavalry; it appeared upon evidence to be a tee-totum in a window at Sheffield. There was a camp in a back shop, an arsenal provided with nine musquets, and an exchequer containing nine pounds and one bad shilling, all to be directed against the whole armed force and established government of Great Britain!"

* See the preface.

Macbeth with becoming diffidence exclaimed,

“Is this a dagger which I see before me,
The handle toward my hand?—Come let me clutch thee.”

But Mr. M., without any hesitation, calls out roundly,

“I see thee still,
And on thy blade, and dudgeon, gouts of blood.”

If it were necessary to offer any additional instance of prejudice and partiality to those already adduced, it should be the indignation with which Mr. M. relates, in various parts of his work*, the treacherous arts of the french republic, in order to detach the people of Great Britain from the government, and to excite civil commotions in the kingdom, contrasted with the coolness with which he mentions the employment of french emigrants in british pay—‘for the restoration of order in France!’ The expedition to Quiberon is regretted *only* because it’s issue was unfortunate; and England is honourably acquitted of the guilt of any attempt to excite insurrections in France, although the count of Artois, by her assistance, displayed the white flag on the coast of Brittany, and a body of ten thousand emigrants was paid by her, and regimented under the command of Puisaye, Sombreuil, and other of the french nobility: as to the detestable and unprecedented meanness of forging assignats, our author has, *very impartially*, omitted the mention of it entirely; scarcely any thing but the testimony of a court of justice would be sufficient to establish this fact, so nefarious in itself, and disgraceful to the nation†.

After these observations on particular defects in the volume before us, it is unnecessary to add any general remarks; or shall we condescend to censure—what are infinitely beneath censure—the silly angry epithets, annexed to the name of that ‘savage corsican adventurer’ Buonaparte.

As we have felt it necessary to express our entire disapprobation of the partiality and intemperance with which this volume is composed, it gives us pleasure, thus publicly to thank the author for his successful endeavours towards the essential improvement of the daily publications, which so extensively circulate in this kingdom.

P. 2. ‘Before the narrative commences, it may not be improper to premise, in a kind of sallustian preface, that the insertion of the genuine parliamentary speeches in the newspapers, a practice for which the public is indebted to the hazardous perseverance of the writer of this volume, has empowered the modern british historian of his own times to boast of an authenticity, which formerly could only be expected in histories composed after the lapse of many years from various documents and adverse publications compared, contrasted and reconciled, and frequently attended at last with mere conjecture, or at most with strong probability.’

* See particularly pages 290, 291, &c.

† See Cases at *Nisi Prius*, by Isaac Espinasse, p. 389. Strongitharm *versus* Lukyn.

Mr. M. announces his intention to persevere in his History 'till the conclusion of peace;' we suppose he means, till the conclusion of the war: his *Annals of Europe* will be much more valuable in our estimation, if he be less confident in the impartiality of his pen, less vulgar, and less abusive.

O. S.

ART. IV. *Memoirs illustrating the History of Jacobinism. A Translation from the French of the Abbe Barruel. Part I.—Vol. I. The Antichristian Conspiracy.* 8vo. 388 pages. Price 7s. in boards. Bowker. 1797.

It has ever been the craft of the supporters of tyranny and superstition, to cast every possible odium upon reformers, by stigmatizing them with foul names, and charging them with nefarious designs. The french revolution, at it's commencement, was considered by many as the mere offspring of unforeseen events, inseparable from the times. Others were of opinion, that it was premeditated, but that the intention of the first authors was pure, and that they only sought the happiness of France in it's regeneration. The great misfortunes, and dreadful horrors, which have since happened, have been imputed to the obstacles, internal and external, thrown in the way of the reformers; and it has been presumed, that the commotions which have necessarily attended the renovation will gradually subside, and that temporary evils will be amply compensated by the future permanent enjoyment of public prosperity. To the abbe Barruel the matter appears in a very different light. His irritated fancy sees, or dreams of the most terrible and astonishing concatenation of intrigue, that has ever entered the mind of man; he collects scattered facts, which he combines into a series, and from which, thus arbitrarily connected, he endeavours to deduce proofs of a SYSTEM OF CONSPIRACIES. These he undertakes to exhibit to the world, with authentic evidence: and he writes a voluminous account of their rise and progress, as Illustrations of the History of Jacobinism, in three parts. The first part contains '*The Antichristian Conspiracy*, or that of the sophisters of impiety against the God of christianity, and against every form of the christian religion.' The second part lays open '*The Antimonarchical Conspiracy*, or that of the sophisters of impiety, coalescing with those of rebellion against all kings.' The third part demonstrates '*The Antisocial Conspiracy*, or that of the sophisters of impiety, coalescing with those of anarchy against every government, without even excepting the republican, against all civil society and all property whatever.' This work just now makes it's appearance in London, under the title of '*Mémoires pour servir à L'Histoire du Jacobinisme*,' in three volumes, octavo. Of these volumes the first is, with great diligence, presented to the english reader.

The names of the formidable band who framed the first conspiracy are, Voltaire, D'Alembert, Frederic II, king of Prussia, and Diderot. Of these men such an account is given, as suited the writer's purpose; and extracts are made from their writings to prove, that they were associated in a deep plot for the destruction of christianity. The means employed in this work are distinctly enumerated: the Encyclopedia; the extinction of the jesuits; the extinction of the religious orders; a colony of philosophers, intended to be established at Cleves; academic honours;

honours; and an inundation of antichristian writings. Passages are cited to expose the buffoonery, hypocrisy, and intolerance of the conspirators.

The protectors and promoters of the conspiracy are arranged in the classes of crowned adepts; princes and princesses; ministers, noblemen, and magistrates; and men of letters. In the *first* class we find the names of the emperor Joseph II; the empress Catherine II; Christiern VII, king of Denmark; Gustavus III, king of Sweden; and Poniatowski, late king of Poland. In the second class are mentioned, the landgrave of Hesse-Cassel; the *duke of Brunswick*; the duke and prince of Wirtemberg; the elector palatine; the princess Anhalt Zerbst; the margravine of Bareith; and Frederic William of Prussia. In the third class are reckoned Amelot, the duke de Praslin, the marquis D'Argenson, the duke de Choiseul, Maletherbes, Maurepas, Turgot, Necker, Briennes, Lamoignon, Meaupou, count D'Argental, the duke de Rochefoucault, &c. In the fourth class are included Rousseau, Buffon, Freret, Boulanger, the marquis D'Argens, La Metrie, Marmontel, La Harpe, Condorcet, Helvetius, Raynal, &c.

The conduct of the clergy who favoured, and of those who opposed the conspiracy, is described; particulars are related of the plans to seduce the lowest classes of the people, by free-schools, by public readings, and by the society of the economists for circulating cheap books. This part of the work concludes with a general view of the progress of the Antichristian Conspiracy throughout Europe, and an attempt to explain the delusion which has rendered the conspiracy against the altar so successful. For a specimen of this volume, we shall select part of the author's account of the crowned adepts.

P. 200.—' Immense was the distance between Frederick and this empress, in whom the conspirators placed so much confidence. Seduced by the talents and homage of their premier chief, Catherine may have been indebted to him for her first taste for literature; she almost devoured those works, which she had mistaken for masterpieces, whether in history or philosophy, totally ignorant of their being disguised solely to forward the ends of impiety. On the fallacious encomiums of the sophisters, she boldly pronounced, *That all the miracles in the world could never efface the pretended blot of having hindered the printing of the Encyclopedia* *. But we never see her, like Frederick, to obtain the fulsome flattery of the sophisters, pay to impiety that degrading court. Catherine would read their works, Frederick would circulate them, compose himself and wished to see them devoured by the people. Frederick would propose plans for the destruction of the christian religion, Catherine rejected all those proposed to her by Voltaire. She was tolerant by nature, Frederick only from necessity. He would have been no longer so, had his policy permitted him, in following the dictates of his hatred, to call in a *superior force* to effect the overthrow of christianity †.

• Nevertheless,

* Her correspondence with Voltaire, letter 1, 2, 3 and 8.'

† Those who, as men of literature, shall criticize the correspondence of this empress, will find an amazing difference between hers and that of the king of Prussia. The former is that of a woman of wit, who often plays upon Voltaire in the most agreeable manner. With her

Nevertheless, Catherine is also a royal adept, she has the secret of Voltaire, she applauds the most famous of our infidels*. She is even willing to entrust the heir of her crown into the hands of D'Alembert; her name constantly appears among the protecting adepts in the writings of the sophisters, nor can the historian hide it.

The claims of Christiern VII. king of Denmark, to the title of adept, are also founded on his correspondence with Voltaire. Among the numerous services rendered by D'Alembert, I should not have omitted the pains he had taken to prevail on different powers and great personages, to subscribe to the erection of a statue in honor of Voltaire. I could have shewn the sophister of Ferney, modestly pressing D'Alembert to get these subscriptions, and that in particular from the king of Prussia, who hardly waited their solicitations. This triumph of their chief was too desirable for the conspirators; Christiern VII. eagerly contributed. A first letter, with a few compliments, could not constitute an adept, but we have Voltaire's own word for it. He mentions him, and besides, among these compliments we find one so much in the style of Frederick, "You are now occupied in delivering a considerable number of men from *the yoke of the clergy, the hardest of all others*, for the duties of society are only imprinted in their heads, *and never felt in their hearts. This is well worth being revenged of the barbarians†.*" Unfortunate monarchs! Such was the language held to Mary Antoinette, in the days of her prosperity, by those corruptors. But in her misfortunes, when she witnessed the loyalty and the sensibility of those *barbarians*, at the Thuleries, she exclaimed, "Oh! how we have been deceived! We now plainly see how much the clergy distinguish themselves among the faithful subjects of the king‡." May the king that is led away by philosophism never be reduced to the same experiment; may he learn at least from one revolution, that there is a yoke more *hard* and terrible than that of the clergy, which Voltaire his master had taught him to calumniate.

It is our duty to add, that with regard to this prince, as well as to many others who were seduced by the sophisters, the conspirators

her light style and full of taste, she never forgets her dignity; she at least will not be seen to degrade herself to that gross dialect of abuse and blasphemy; while Frederick in his, truly the pedantic sophister, will be as void of shame in his impiety, as he is of dignity in his encomiums. When Voltaire wrote to Catherine, "We are three, Diderot, D'Alembert and myself, who raise altars to you." She answers, "Pray leave me, if you please on earth, there I shall be more at hand to receive your letters and those of your friends." Nothing so perfectly french can be found in Frederick's, we only have to regret, that it was addressed to a set of infidels. Catherine wrote Voltaire's own language in perfect purity; while Frederick could have had little pretensions to the hero, had he not handled his sword better than his pen.'

* 26th Dec. 1773, and No. 134, anno 1774.'

† Let. to Voltaire, 1770.'

‡ I heard this anecdote in the midst of the revolution; and such expressions were necessary to shew, that she was recovered from those prejudices she had imbibed against the clergy, and which appeared to have redoubled, after the second journey which her brother made to Versailles.'

had

had taken advantage of their youth. At that period of life, the writings of Voltaire could easily make impression on men, who for being kings, were not better versed than other people, in what they had not learned, nor were they able to discriminate truth from error, in objects where the want of knowledge is more to be dreaded, than inclination or the passions.

At the time of his journey into France, Christiern was but seventeen years of age, and already, to use D'Alembert's expression, he had *the courage to say at Fontainebleau*, that Voltaire *had taught him to think*. Men of a different way of thinking, about the court of Lewis xv. wished to hinder his young majesty from learning still more to think like Voltaire, and from seeing in Paris, the adepts or most celebrated of his disciples. These however obtained admission, and to judge how well they understood improving their opportunity, we need only hear D'Alembert writing to Voltaire, "I had seen that prince at his own apartments, together with several of your friends. He spoke much about you, of the services your works had rendered, of the prejudices you had rooted out, of the enemies your liberty in thinking had made you. You easily guess what my answers were." D'Alembert has a second interview, and again writes, "The king of Denmark scarce spoke to me but of you.—I can assure you, he had rather have seen you at Paris, than all the entertainments with which they have surfeited him." This conversation had been but of short duration; but D'Alembert made amends in a discourse which he pronounced at the academy on philosophy, in presence of the young monarch. Numerous were the adepts present, and they applauded; the youthful monarch joins in the applause. In fine, such is the opinion he carries away of that pretended philosophy, thanks to D'Alembert's new lectures, that no sooner is he informed of a statue to be erected to the premier chief of the conspirators, than he sends a very *handsome subscription*, for which Voltaire acknowledges himself to be indebted to the lessons of the academical adept. How much these lessons have since been forgotten by Christiern vii., I cannot pretend to say. Sufficient events have taken place since his danish majesty had learned *to think* from Voltaire, which may have given him a very different opinion of the *services* that the works of his master have rendered to empires.

Similar artifices were made use of with regard to Gustavus, king of Sweden. That prince also came to Paris, to receive the homage and lessons of the self-created philosophy. He was as yet but prince royal, when already extolling him as one whose protection was insured to the sect, D'Alembert writes to Voltaire, "You love REASON AND LIBERTY, my dear brother, and one can hardly love one without the other. Well then, here is a *worthy republican philosopher* that I present you, who will talk PHILOSOPHY and LIBERTY with you. This is Mr. Jennings, chamberlain to the king of Sweden.—He has besides compliments to pay you from the *queen of Sweden and the prince royal, who in the North PROTECT that philosophy* so ill received by the princes in the South. Mr. Jennings will inform you of the *progress REASON is making in Sweden* under those happy auspices."

At the time that D'Alembert was writing this letter, Gustavus, who was soon to restore royalty to the rights it had lost long since in Sweden, was no doubt ignorant that those great men, which he so much protected, were *philosophers* superlatively republican. He was
equally

equally ignorant what would one day be for him, the last fruit of this conspiring philosophy, when on his accession to the throne he writes to their premier chief, "I daily pray the Being of beings, that he may prolong your days, so precious to humanity and so necessary to the progress of REASON and TRUE PHILOSOPHY."

This writer, though he pretends to disclose the grand secrets of a shocking conspiracy, in fact gives the public no information, of which they were not already in possession. It was not necessary to collect scraps from the letters, and other writings, of Voltaire, Frederic II, D'Alembert, &c., to prove, that they were enemies to christianity, or that their writings had made many converts among all classes of people. Their diligence and perseverance in disseminating their opinions, which, while one party calls impiety and blasphemy, the other considers as zeal against superstition and fanaticism, were well known; and the intemperate ardour, indecent rudeness, and dishonest craft, with which they prosecuted their design, had been often reprobated, even by many who were inclined to espouse their principles. But it was become expedient, that all possible reproach should be cast upon those, who support and exercise the right of inquiry, and who attempt any innovations in religious or political institutions: it was deemed necessary, in order to keep things in their old train, that the public mind should be strongly impressed with an antipathy to philosophers and philosophy; and the abbe Barruel wrote, and some zealous antiphilosophist is translating, a History of the Conspiracies of Philosophers, Free-Masons, Illuminees and Jacobines, against every religion and every government, against all society and all property. By such publications as these, weak minds may be alarmed and inflamed; but wise men will regard them as the mere ebullitions of party-rage, from which nothing decisive can be concluded, either respecting abstract truths, or political interests and duties.

R. D.

POLITICAL ECONOMY.

ART. V. *The History of the Poor: their Rights, Duties, and the Laws respecting them: In a Series of Letters. A new Edition corrected, and continued to the present Time.* By T. Ruggles, Esq. F.A.S. one of his Majesty's Justices of the Peace for the Counties of Essex and Suffolk. 4to. 423 pages. Price 15s. in boards. Richardson. 1797.

In our Review, Vol. xvi, p. 447, we noticed the first volume, in 8vo., which was the only one then published, but which was followed by a second volume of the same size, which we have not yet noticed, of Mr. R.'s History of the Poor. The present volume contains the substance of the two octavo volumes first published, except something on the subject of the duty of the clergy in particular, which our author has thought proper in this edition to omit, with additions that bring the work down to the present time.

Our former analysis was, of course, being confined to one volume, and being the report of an unfinished work, imperfect; for which we shall now endeavour to atone, by giving due attention to this second, and improved edition. The first letter opens with the expression of

much just and benevolent feeling on the part of the author on the subject of the suffering state of human nature; and investigates how far the miseries of the poor are the result of the laws of nature, and therefore unavoidable; and how far, it may be hoped, they are susceptible of remedy. The letter concludes with ascribing very fairly, we think, some of the wretchedness of the labourer, to *excessive civilization*. The second letter states, from Fleetwood's *Chronicon Pretiosum*, the price of agricultural labour, and the price of provision, from the fourteenth till about the middle of the sixteenth century.

The third letter opens with an examination of the effects of the tyrant Henry the eighth's confiscation of the monastic possessions, where we find our author's opinion to be, that the poor suffered little from the failure of the bounty of the ecclesiastics, which, he thinks, when they were affluent, was never great; but he acknowledges, that the subsequent marriages of many ecclesiastics thus thrown upon the world, and the inability to work of all of them, added greatly to the number of the poor, and laid a broader foundation for the interference of the legislature in their behalf, and the founding of establishments for their support. The fourth gives a rapid history of the interference of the legislature on behalf of the poor, for their support, regulation, and correction, from the middle of the fourteenth century, to the close of the reign of Henry the eighth.

In the fifth letter, beginning at the period of the reformation, our author pauses, and indulges in reflections equally just and melancholy. He states, that, before this celebrated era, the wages of the labourer bore some proportion to his wants; that he had not yet drunk of the intoxicating cup of luxury; that ale-houses and dram-shops had scarcely an existence; that manufactures, the boast, but the destruction of the country, the cause of national revenue, and general immorality and corruption, were not then introduced; and that the gulf did not then exist, which now exists, and which makes of the labourers a degraded *cast*, as fixed and more humiliating than those of the east; for now, he that is born in the condition of the agricultural labourer must remain in that condition in all generations, while the most humble servants of commerce and of manufactures may become opulent, powerful, and invested with office. After enumerating these sad particulars, he thus expresses his feelings.

P. 29.—'No wonder, therefore, that those who lead a life of retirement, far from the haunts of the ambitious or voluptuous, who retreat from business or pleasure, either to cultivate a more intimate knowledge of themselves or to deceive the passing hours by an attention to the improvement or embellishment of their estates, should have their sensibility wounded by being not only hearers, but eye-witnesses, of the misery of their fellow-creatures.—No wonder that those who have been nursed in the lap of luxury should avoid those scenes which otherwise, it is probable, they would embellish by their taste; and desert those mansions, now untenanted and dreary, which, when occupied by the hospitable owners, diffused a gleam of cheerfulness through the country. It surely is not beneath the office of humanity, at times, to hold conversation with the peasant, whose labour improves or embellishes our demesnes; but the topic of such conversation too often distresses humanity, and sends the hearer home dejected and dissatisfied.'

The

The letter concludes with some reflections on the inefficacy of the institution of Sunday schools.

The sixth and seventh letters are employed in showing the neglect, which the poor experienced in the reigns of Edward the sixth and queen Mary, and in observations on the celebrated act of Elizabeth, the foundation stone of the fabric of our present poor laws; that act of parliament at length being introduced into the seventh letter.

The eighth letter details an account of our author's establishing a small experimental school of industry, of which the pleasing result was, a profit upon the labour, and the children obtained an art.

It was on a small scale, but of units millions are composed.

Total expended . . . 5 9 8½

Total produce . . . 5 16 0

Produce . . . £. 0 6 3½

The rest of the letter removes objections to parochial schemes of this kind, and it contains other good observations.

The ninth letter narrates the little that was done for the poor in the reign of James the first.

The commotions and revolutionary movements in this country in the reign of Charles the first, and during the protectorate of Cromwell, diverted the public mind from the condition of the poor, to the corruption of the court, and until the reign of the second Charles little occurs on the subject of this history.

The tenth letter states the price of labour and provision in the reign of the 'mutton eating king,' and complains, justly we believe, that notwithstanding the high price of wheat at that time, the labourer was then in a condition infinitely better than his present, now that paper money has so reduced the value of our circulation, as to render the price of labour utterly inadequate to the wants of the labourer. The law of settlements, which abridged the liberty of the poor, without benefiting the public, introduced in 1662, does not escape the benevolent attention and just animadversion of our author.

The eleventh to the fifteenth letter inclusive are employed in the examination of what has been advanced by the most celebrated authors on this subject, in the beginning of this century; in tracing the progress of the poor laws to the beginning of the reign of the first George; and in reprobating, with judicious severity, the additional measures which were adopted in the reign of the third William, to enforce the execrable law of settlements, which had been passed in the reign of Charles the second.

The sixteenth letter opens with some observations on the cotton and woollen manufactures of the kingdom, where we find many remarks on the opposition of the laws and practices of the country, worthy the exact attention of the reader. Our author decidedly prefers, as a measure of economy and patriotism, the use of woollen goods; but he sees morals, comfort, and every important consideration, sacrificed to an attention to revenue.

P. 108.— The woollen manufactures of this kingdom certainly deserve greater encouragement than either linen or cotton; because wool, the staple-commodity of England, is the produce of our own agriculture; hemp, flax, and cotton, are, at present, generally the product of foreign agriculture: and also because the fabric of the
woollen

woollen manufacture is strong and warm, suited therefore to the use of the bulk of the people: that of cotton and linen, weak and thin, improper for labour and a northern climate. Woollen clothing does not require so much washing as our printed linens and white stockings, an article of great expense in poor families; but *the revenue* is thought to be a sufficient reason for these paradoxical absurdities; and, that the public treasury may abound, drunkenness, gaming, luxury, and ostentatious clothing, are encouraged, in open defiance of the laws of the land. Those magistrates would be very coolly thanked for a conscientious discharge of their duty, who, to promote sobriety, should lessen the number of ale-houses; to discourage gaming, should authorize the parish-officers to refuse relief to those who singly, or in clubs, buy lottery-chances; or, to promote the manufacture of wool, should encourage informations upon the act of parliament just alluded to; the prevailing and general maxim of financiers, in all times, is *rem facias*; the means are but a secondary object of their attention.

From the latter part of the sixteenth to the beginning of the twentieth letter our author employs in examining the schemes of various projectors of improvement in the system of the poor laws, tracing the progress of these laws, and offering some excellent observations, both from others, and his own mind, on the propriety of *doing something by reward*, and not proceeding with the poor exclusively upon a system of *coercion and punishment*.

There is one sad reflection, however, which accompanies this narrative of various exertions and valuable publications on the subject, that *nothing was done for their relief*.

The twentieth and twenty-first letters state the attempt made in the house of commons to collect information on the subject of the expenditure for the maintenance of the poor, and other important particulars, in the 26th of the present king's reign; when every one hoped, that the extraordinary nature of the reports sent to parliament would induce the legislature to adopt some important measure: but again the reader is shocked with an account, that *nothing was accomplished*.

The twenty-second letter examines the positions of Burn, respecting the poor, which occur in his 'Justice,' from many of which our author dissents; but he agrees in reprobating the abominable severity of the law against vagrants, which is certainly a disgrace to our Statute Book. We wish the Statute Book was stained with no other infamous ordinances.

The pages which compose the 23d, 24th, and 25th letters, are employed in reviewing the exertions of Mr. Gilbert and Mr. Young, for the improvement of the poor laws, which were, we write it with a sigh, wholly *fruitless*. These observations close with some remarks on population, on which our author appears rather to lean to the calculations of Mr. Chalmers, than to those of Dr. Price, but here his observations are short, and to us unsatisfactory.

The twenty-sixth and twenty-seventh letters assert the *right* of the poor to maintenance, when they are not able to labour, and affirm the *duty* of the public to maintain them. Our author is a strenuous advocate for a *compulsive provision* for the poor, in opposition to Mr. Townsend and others; and expresses his conviction, that the state of the poor in Ireland and Scotland affords no proof of the advantage of leaving

leaving them to voluntary charity. On this subject we find the following passage.

P. 205.—‘ If the case of the poor in Scotland and Ireland be produced as a proof, that leaving them to private charity would have a better effect than the rates of England, the answer is obvious; that, in Scotland, they are not left to private charity, in their principal cities, but are admitted to a provision out of the funds of the general-session of those cities: and that they emigrate from the highlands, and the country where agriculture and manufactures do not find them sufficient employment, to those countries where there is employment: and the emigration of the useful subjects of a country has never yet been produced as a proof of the excellence of its internal economy.

‘ Ireland presents, in your accurate and particular account of its internal police, no very flattering prospect of the situation of the poor, either with respect to their modes of life, their moral habits, or their industry. In the first instance, they are, in general, what the english peasantry were five hundred years ago: the cottage, which affords neither window or chimney, where cows, calves, pigs, children, men, and women, all lie on straw together, on the same floor; their raggedness, which approaches to nakedness, and the general disuse of shoes and stockings, give one no refined ideas either of their cleanliness or their comforts: and a country where pilfering is carried to that excess, that turnips are stolen by the poor in cart-loads, and acres of wheat carried away in a night, is not a country of well regulated police or good moral principles: neither will the dance in the evening, or the last polish which they receive from the dancing-master, who is essential to their system of education, compound for that excess of laziness, and that weakness in their exertions, when *encouraged* to work, which has occasioned you to doubt of the heartiness of their food,—potatoes, oatmeal, and milk; although the athletic forms of the men, and the swarms of children in their miserable cottages, bespeak vigour and health. I must conclude, therefore, that, were the irish to take the forty-third of Elizabeth, together with the consequence flowing from a strict execution of it, the poor, as well as the rich, would find their scale of comfort and prosperity rising from the change: and were we, in this kingdom, to call the parochial clergy to our assistance, in preserving an execution of the laws respecting the poor, more consistent with the original intention and obvious meaning of those laws; which are calculated to encourage a spirit of industry, not of idleness; of economy, not of profusion; a spirit of honesty, not of theft; of religion, not of atheism; of subordination, not of riot; and if the legislature of this country should ordain such to be their line of duty, which certainly is their line of conscientious and honourable interest; the scale of prosperity and comfort among *our* poor would also rise, and that of the expense attending their maintenance and relief would gradually subside.’

The following letters, to the 30th, examine the law of settlements; propose it's correction, not it's repeal; and assert, that there should be a revision of the statute book, and all laws, whether respecting the poor or others, should be repealed, which ought not, from their rigorousness, or a change of the habits of society, to be exactly and constantly enforced. In these observations we entirely agree with
our

our author, and recommend them to the consideration of all our readers.

The 30th letter makes statements, and draws conclusions, which we think have no connecting link; and the conclusions appear to us, also, not in unison with other parts of this valuable work. That when their wages bore a fairer proportion to their wants, before the introduction of the law of Elizabeth, the poor were worse provided for than since that time, is a mere supposition, and appears to be made to favour the notion of the importance of a compulsive provision. That wheat was so high the first fifty years of this century, that the wages of the poor *then* were more unequal to its purchase than their *present* wages, may be admitted without conceding, that the poor's wages bear a greater proportion to their wants *now*, than they did *then*; for *then* butcher's meat was cheap and in plenty, their constant and most strengthening food. Now, alas! the flesh of animals is confined to the tables of the rich.

We are equally unconvinced by what is offered, in direct opposition to the repeated assertions contained in the former part of this work, and the two following chapters, from a comparison merely of the price of wheat and labour, to confirm the observations of the 20th letter.

House-rent, candles, shoes, butter, milk, and all sorts of butcher's meat have greatly increased in price, above the proportionable increase of labourer's wages; and even Dr. Adam Smith does not suppose all these luxuries: besides, there are other grains than wheat to be taken into the account, and which formed a better rule of judging in this case, at the beginning of this century, than wheat; we mean barley and oats, then chiefly used for the poor in bread.

There are few subjects on which we are inclined to differ from Dr. Adam Smith, but on one subject, on which his observations are introduced into this work, we are compelled, *toto cælo*, to differ from him. So far from thinking as he does, that the wages of the labourer are somewhat more than barely sufficient for the serving of a family, we think, as it has often been stated to the house of commons, that a man, his wife, and two children, much less six or seven, cannot now exist upon the honest produce of the diligence and sobriety of the man.

Mr. R. wishes industry to be encouraged; but he does not wish the minimum or maximum of wages to be fixed.

Mr. R. thinks the best plan for encouraging industry, amongst the poor, which he thinks indispensable, if we would preserve the country from absolute destruction, is to institute in each parish, or other division, *schools of industry*; and he recommends to universal attention the report of Mr. Locke, and the experiment lately made of such schools in the county of Lincoln.

He then proceeds to answer all objections that he conceives can possibly be brought against schools of industry, but we are sorry the length of his observations forbids us to introduce them.

The author offers many observations on the pernicious consequence of encouraging ale-houses, and wishes the government, more attentive to revenue than morals, to reduce them at a stroke, at least one third in number.

Much is said, in some subsequent letters, on the subject of friendly societies, of which our author seems much to approve, and various

good rules are introduced for their regulation. Our author seems on this subject to have only one fear, lest these societies become seminaries of sedition. Surely never was a free country so afraid of sedition as is free and enlightened England!

We find, in the 42d letter, many observations on the duties of menial servants, and the masters of such servants.

Our author next details an account of many houses of industry, belonging to incorporated hundreds in various places, and draws a pleasing contrast betwixt the order, neatness, and comfort of these houses, and the disorder, filth, and misery, of the parish workhouse; and the crowded cottage. He then proceeds to answer these questions.

1. Have these institutions amended the morals of the poor?
2. Have they diminished the burden of society attending their relief?
3. Have they decreased or increased the chance of human life?

The first question is answered in the affirmative without hesitation, and doubtless with justice. To the second, the author replies by the following statement.

P. 332.—‘ Blything hundred; Bulcamp house of industry; the whole debt, 12000l. has been paid off; the rates were diminished one-eighth in 1780; and, as they were not on an average above one shilling in the pound annually when first incorporated, they are now inconsiderable.

‘ The hundred of Cosford, and the parish of Polsted; the house of industry at Semer; the whole debt, 8000l. has been paid off, except an annuity of 20l. a year, and 180l; but they have stock more than sufficient to discharge these remaining demands; the poor’s rates have been diminished three-eighths; and the rates were very moderate when the hundred was incorporated.

‘ Wangford-hundred house of industry, at Shipmeadow; original debt 8500l. of which 4000l. is paid; rates remain the same.

‘ The hundred of Samford; the house of industry at Tattingstone; the original sum borrowed 8250l. of which 2450l. have been paid; the rates were settled at 2s. 8d. in the pound annually, and remain the same.

‘ Hundreds of Bosmere and Claydon; the house of industry at Barham; the original sum borrowed 9994l. of which 7294l. have been paid; the rates remain the same.

‘ Stow-hundred; the house of industry at Onehouse, near Stowmarket; the original sum borrowed 12150l. of which 1500l. have been paid; the rates remain the same.

‘ Hundreds of Colneis and Carlford; the house of industry at Nacton; the original debt was 4800l. is now 3900l. the rates were increased at Midsummer, 1790, from 1487l. 13s. 4d. annually, to 2367l. 8s. 8d.; but from information it appears, that the rates were not more than sixteen or eighteen pence annually, when the average was fixed; and the revenue of the house has exceeded its expenditure on an average of the last seven years 513l. 11s. 10d. annually.

‘ Hundreds of Mutford and Lothingland; the house of industry at Oulton; the original debt 6500l. of which 2000l. has been paid off; the poor’s rates are advanced ten per cent. but 300l. of the debt is annually paid off.

‘ Hundreds

• Hundreds of Loes and Wilford; the house of industry at Melton; their original debt was 9200*l.* their present debt is 10050*l.* their poor-rates, together with their county-rates, do not now exceed 15*d.* in the pound at rack-rent.

• By this recapitulation it appears, that, at two of the houses of industry, the rates have been considerably diminished, and the original debt annihilated.

• At four, the rates remain; but a considerable part of the original debt has been paid.

• At two, the rates have been increased, and the debt diminished: at the last house of industry the debt has been increased, and the rates remain the same.

• The question, whether houses of industry tend to diminish the expense of the relief and maintenance of the poor, is therefore answered in the affirmative, since in two the rates are diminished, the debt is paid; in four, the debt has been considerably diminished, consequently the annual balance in their favour might have been applied to the purpose of diminishing the rates, *pari passu*, with the debt; in two of the others the balances have been applied hitherto to diminish the debt only, and the rates have increased; in one, the debt is somewhat increased, and the rates remain the same, at the low average of 15*d.* in the pound annually.'

To the third query, Mr. R. gives no positive answer; after a very fair and ingenuous statement of facts, he leaves the determination to future experience, unable to satisfy himself, and to exclude doubt from his own mind.

Our author, however, has no hesitation in recommending the adoption of this plan of houses of industry to all the country, and thinks, the general result would be extremely beneficial.

Mr. R. wishes the laws respecting the poor to be simplified, and to be duly *enforced*; on this subject we have the following judicious observations.

P. 347.—' But, however, the fact certainly is now as it was then. No act of the legislature can be efficient for the purpose if not executed. We may make laws for ever and for ever; they may swell the pages of the statute-book, and serve to fill up the shelves of our library, but are a mere waste of paper, words, and time, if not enforced: some means should, therefore, be invented, not to multiply our penal sanctions, but to simplify and render unavoidable the execution of our laws. Supposing that to be done, we should proceed, in the poor-laws, just as a prudent man, in his possessions and economy, who is master of a large family: he would, in the first place, make his estates derived from his ancestors as productive as possible; consequently, if he thought that the prodigality, carelessness, or knavery, of those who had been in possession of them in past times, had wasted, neglected, or disposed of, any, without having right so to do, he would attempt all legal means to recover what had been so alienated or disposed of; he would himself occupy, or let to good tenants, at improved rents, what he possessed; he would bring his children up in habits of economy, industry and sobriety; his servants he would train to regularity, honesty, diligence, and civility; he would excuse a single act of omission of duty, but not a regular inattention to it; he would punish the vicious, and reward the deserving: and surely he

would not, if he had the power to prevent it, permit an ale-house to be close at his doors: he would also expect, that the numerous members of his household, or, at least, all of them that could be spared from the necessary domestic duties of the day, (which duties he would reduce into as narrow a compass as possible,) should attend divine service once a week at least, to return thanks to the Almighty for that state of regularity and comfortable order they have lived in during the last week, and to pray him to prolong it to another.'

In the year 1794, our author became acquainted with Mr. George Rose of the Treasury, to whom he communicated various plans of amendment of the poor laws, and to him he informs us the country is indebted for the act respecting *friendly societies*. We confess ourselves admirers of the clause in that act respecting settlements and removals, and as we think *this clause* a good thing for the country, we are anxious to tell our readers of one good act of the famous money-making George. The memoirs communicated to Mr. Rose by Mr. R. are too long for insertion, we must therefore be contented to recommend them to the notice of our readers, and refer to the book itself.

In the 56th letter our author gives a sketch of the heads of an act respecting the poor, which he assisted to settle for the direction of the legislature, and to which Mr. Pitt appears to have paid great attention.

Our readers will by this time be enabled to form a judgment of the merit of this work, which embraces, as they will perceive, a wide field of inquiry, which is the result of the actual observation of an active magistrate, which furnishes many facts, and which is intended to recommend not the repeal, but the correction and improvement of the poor laws, and the establishment of schools and houses of industry.

Written at different periods, and intended to be published in a periodical work, we ought not to be surprised at frequent repetitions, and some want of arrangement. In this last respect however the work is very faulty, and to an accurate arrangement, more than any thing else, works of this nature must owe a steady and eager perusal; and it is this which enables every reader by recollection to make the information his own. We should be truly glad to see the respectable author, whose benevolent exertions entitle him to much praise, revise the work, arrange it with exactness, compress some parts, omit others, which occur only as repetitions, and publish it, in this improved state, in one octavo volume. The number of his readers would thus be increased, their recollection assisted, and it's effect on the public mind would be more extensive and durable.

This book will be placed on the shelf with the work of sir F. M. Eden. It is however inferior to that work, in the accuracy and minuteness of historical detail, in the compass of observation, in the adduction of particular statements, and in the arrangement of it's parts. In works of this nature, all above perspicuity of style is more than is necessary, and when our author attempts ornament, he discovers that he is no poet. His subject, however, demands no poetical embellishment.

We think on the subject of the comparative state of the poor, as to comfort and accommodation, Mr. R. has changed his opinion as he has proceeded in his work: whether to ascribe this to more correct and enlarged observation, or to the cold communications of Mr. Rose,

we

we are at a loss to determine. Mr. R. has, however, our thanks for his 'labour of love,' and we should be proud to be deputed to convey to him the thanks of the country. His book is a valuable addition to the stock of publications on the poor, rapidly, we thank God, increasing; and which we hope are the precursors of some efficient plan for their relief.

We have read it's pages with melancholy pleasure, a melancholy arising from the contemplation of human misery, and a pleasure springing from the hope of redress. We rise from it's perusal, from the perusal of it's last page, with the conviction expressed in the former part of the book by our author; a conviction shaken by no subsequent remarks, but steady and unwavering, that the misery of the poor, in this country, *has increased, is increasing, and ought to be diminished.*

S. A.

MEDICINE. SURGERY.

ART. VI. *An Account of two Cases of the Diabetes Mellitus: with Remarks, as they arose during the Progress of the Cure. To which are added, a general View of the Nature of the Disease and its appropriate Treatment, including Observations on some Diseases depending on Stomach Affection; and a Detail of the Communications received on the Subject since the Dispersion of the Notes on the first Case.* By John Rollo, M. D. Surgeon-General, Royal Artillery. *With the Results of the Trials of various Acids and other Substances in the Treatment of the Lues Venerea; and some Observations on the Nature of Sugar, &c.* By William Cruickshank, Chemist to the Ordnance, and a Surgeon of Artillery. 2 Vols. 8vo. 636 pages. Price 12s. boards. Dilly. 1797.

SINCE the principles of modern chemistry have been applied to medical science, many valuable additions have been made to our knowledge of the nature and cure of disease; and the present performance affords a beautiful, and, in some respects, satisfactory illustration of the truth of the observation. On these grounds Dr. R., by his ingenuity and research, has furnished the medical practitioner with a plan of treatment in diabetes mellitus, that is equally new and philosophical. He has even proceeded one step further, and successfully subjected it to the test of actual experiment in two cases, which form the basis of the practice that he has inculcated in these volumes.

On the utility and mode of applying chemical remedies he justly remarks,

VOL. I, P. 59. 'That the application of the new chemistry to medicine will in time prove of the greatest advantage there is not the least doubt. Not only the nature of diseases, but their treatment will become more satisfactorily and successfully illustrated. We are however of opinion, that the progress to its therapeutic perfection must be chiefly by attention to the stomach. The conveyance by the lungs pneumatically is a mode of difficulty; and perhaps of uncertain effect. The same may be said of the skin. By means of the stomach, and general regimen, the system may be hyper-oxygenated, may be de-oxygenated, and

may be confined to its necessary oxygenated state. Our notes on the diabetic case illustrate this, but further trials and investigations will more certainly confirm the remarks; we would therefore recommend, that the principal attention in the application of the doctrines of the new chemistry to the removal of disease, should be by the stomach, and general regimen. Time and industry will add to our present stock of agents. It is a great step to be enabled to say, that by a mode of conduct we can not only produce something a-kin to scurvy, and affections of a directly opposite tendency, but also remove them—an advance of knowledge to which we have already arrived.*

The progressive advances in the curative treatment of the two cases of diabetes are detailed with great minuteness and ability; and they show, in the clearest manner, the advantage of the plan that was pursued, and the importance of the reasonings on which it was founded.

The inferences which have been drawn from these cases are so ingenious and interesting, that we are tempted to lay them before the reader in the words of the author.

VOL. I, P. 173. ' 1st. That the diabetes mellitus is a disease of the stomach, &c. proceeding from some morbid change in the natural powers of digestion and assimilation.

' 2d. That the kidneys, and other parts of the system, as the head and skin, are affected secondarily and generally by sympathy, as well as by a peculiar stimulus.

' 3d. That the stomach affection consists in an increased action and secretion, with vitiation of the gastric fluid, and probably too active a state of the lacteal absorbents.

' 4th. That the cure of the disease is accomplished by regimen and medicines preventing the formation of sugar, and diminishing the increased action of the stomach.

' 5th. That confinement, an entire abstinence from every species of vegetable matter, a diet solely of animal food, with emetics, hepatised ammonia, and narcotics, comprehend the principal means to be employed.

' 6th. That the success of the treatment in a great measure establishes the five preceding inferences.

' 7th. That the saccharine matter of the disease is formed in the stomach, and chiefly from vegetable matter, as has been shewn by the immediate effects produced by the abstinence from vegetable matter, and the use of animal food solely.

' 8th. That acescency is predominant in diabetic stomachs, which continues even sometime after the entire abstinence from vegetable matter and after the formation of sugar; and that while such acescency remains, the disposition to the disease may be supposed to continue.

' 9th. That the saccharine matter may be removed in three days, and by avoiding vegetable matter will not be again reproduced, but we are not yet able to state accurately when the disease, and the disposition to it, can be finally removed. Such knowledge may be, however, acquired in other cases where the patients adhere correctly to rules.

' 10th.

10th. That there are two circumstances to be considered in this disease, which we may separate in the progress of the treatment, as it has been shewn, that though the formation of sugar was prevented, yet the increased action of the stomach remained and maintained the defect of assimilation, which prevented nutrition. Hence two objects occur in cure: for it is not yet determined whether the preventing the formation of sugar by an entire abstinence from vegetable matter, and the use of animal food with fats, if properly persevered in, might not ultimately comprehend the other, namely, the removal of the morbid action of the stomach.

11th. That the lungs and skin have no connection with the production of the disease.

12th. That the quantity of urine is probably in proportion to the quantity of liquids taken in, and has but little dependence on absorption of fluids from the surface of either skin or lungs.

13th. That though the disease has been shewn to consist in an increased morbid action of the stomach, and probably too great a secretion, with vitiation of the gastric fluid, yet the peculiar or specific conditions of either, as forming the disease, is acknowledged to lie in obscurity, and must remain so until the physiology of healthful digestion is properly explained and established.

14th. That the first case had only been of about seven or eight months duration when the treatment commenced; but the second case had been upwards of three years continuance. The age of the one was 34, of the other 57. Circumstances which constituted material differences, though they seemed not to create corresponding difficulties in the treatment, so far as the direct removal of the complaint was concerned. They may, however, retard in the one instance the entire restoration of health.

15th. That in both cases, deviations occurred in the management, and were respectively followed by reproductions of the disease, and though disadvantageous to the patients, have confirmed our views of its nature and treatment.

16th and lastly. That from both cases we may warrant this general conclusion, THAT THE DIABETES MELLITUS IS SO FAR UNDERSTOOD, AS TO BE SUCCESSFULLY CURED.

The brief statement of what has been hitherto done in the methods of removing this complaint comprehends much, though, we believe, not the whole of what has been advanced. Camphor has been strongly recommended by a late writer; but it is not here noticed by our author.

The whole of our former knowledge and experience of this disorder is thus concisely summed up.

VOL. I, p. 206. 1st. That the diabetes mellitus has been referred to a defective state of digestion and assimilation.

2d. That it has been referred to a morbid condition of the kidneys.

3d. That the precise nature of either affection has not been explained, nor understood.

4th.

‘ 4th. That the disease has been generally held incurable, as no distinct views of treatment have been proposed, nor any practical mode been uniformly successful; indeed very few cases of the disease are on record as having been cured, and even these are very unsatisfactory, as not being founded on any principle, but seemingly conducted at random.

‘ 5th. That immoderate thirst, voracious appetite, and a great discharge of urine, containing a large proportion of saccharine and other matter, are characteristic symptoms of the disease.

‘ 6th. That dissection has shewn very slight changes in the natural appearance of the kidneys; but that an enlargement of mesenteric glands has been uniformly met with.

‘ 7th. That the blood, taken in any period of the disease, though not sensibly sweet to the taste, except in Dobson’s case, yet *its serum has had a wheyish appearance*. Home, however, mentions no appearance deviating from that of health, but a *thick inflammatory crust* in the blood of one of the patients.

‘ 8th. That the only relief has been obtained from blood-letting, emetics, narcotics, antispasmodics, warm bathing, rubbing the skin with oil, animal fats received into the stomach, and what Home terms sseptics; though Dr. Ferriar and Mr. Scott attribute cures to bark, the sulphuric and nitric acids.

‘ And 9th. That tonics and stimulants generally have done harm.’

The nature of the diabetes mellitus, as suggested by the treatment of the cases that are here recorded, and the opinions which have previously been entertained concerning the disease, having been laid before the reader, Dr. R. takes a more particular view of the origin of the disorder, and the method of treatment, that he supposes best suited to its removal. In this part, we meet with much ingenious reasoning, and a judicious explanation of several circumstances attending the complaint. It is, perhaps, somewhat unnecessarily extended, by the extracting of a variety of passages from writers on digestion, &c., where the substance might have been given in a very few words.

On the causes of diabetes, Dr. R. observes, that the most general are,

VOL. I, P. 215, ‘ Active labour of body or mind, singly or combined; an unrestrained indulgence in eating, and of various articles of food, especially of those things exciting the action of the stomach, or otherwise interfering with its healthful motions; a free use of fermented liquors; or an uniform participation of strong vegetable food of the farinaceous kinds, are the circumstances of life which have usually preceded an attack of the disease.

‘ The most common predisposition seems to consist in a naturally strong action of the stomach, demanding food oftener and in larger quantity than what generally appears to be required. With such a condition of the stomach, and opportunities of indulging in variety, in warm stimulating condiments, in wines, and other fermented liquors; or even in a full participation of farinaceous food, as oatmeal and potatoes, with plentiful draughts of

of small beer, accompanied by great bodily exercise, with or without active mental employment, the disease may be, and is actually produced. At any rate these are the circumstances under which the disease has been found to have most commonly occurred. The history, however, and the remote causes, require more facts, and more accurate investigations, in order to lead to complete elucidation.'

The facts and observations contained in the account which is here given of healthy urine, by Mr. C., are highly useful and interesting. Little has yet, we believe, been done, with a view to ascertain the natural state of this fluid, so as to form a standard for the direction of the judgment.

On the nature of the increased action of the stomach, the vitiation of the gastric fluid, and the defect of assimilation, which take place in this disease, the author has offered some ingenious conjectures. He thinks, however, that,

VOL. I, P. 256, 'By attending to the various states of the stomach which occur, and the corresponding changes of urine, with the particular causes producing them, and the condition of the persons at the time, much farther light may be thrown on the causes immediately producing the state of stomach and gastric fluid on which the diabetes mellitus depends. In the mean time, we comprise the proximate cause of the disease in this concise abstract. A morbidly increased action of the stomach, with consequent secretion and vitiation of the gastric fluid, marked by a voraciousness of appetite, quick returns of it, and great acidity. The direct effects of which are, the formation or evolution of saccharine matter, accompanied with a certain defect of assimilation, probably in part owing to too much activity of the lacteal absorbents. Such increased action of the stomach and lacteal absorbents, with the stimulus of the saccharine matter, produce the great urinary discharge, the thirst, headach, and dry skin.'

The mode of removing the disorder is perfectly consistent with the notion which the doctor entertains of the nature and causes of it. It hinges upon these two principles; 'the prevention of the formation or evolution of the saccharine matter in the stomach, and the removal of the morbidly increased action of the stomach; and in the restoration of the stomach to a healthful condition.'

The means by which these purposes are to be accomplished, are 'animal food, animal fats, and confinement, with an entire abstinence from every kind of vegetable matter.' These may be assisted by the daily use of alkalies, calcareous and testaceous substances. The proportion of animal food should be so restricted as to satisfy the stomach in the smallest quantity possible.

The miscellaneous observations which follow on scurvy, diabetes mellitus, and other diseases depending on affections of the stomach, contain some useful facts and deductions: they may afford hints, by which the ingenious practitioner may be led to a further application of chemical principles in the cure of disease.

The first part of the second volume contains the communications of some of the most distinguished practitioners in this country;

try, on the subject of diabetes. These have been received in consequence of the author's having dispersed notes on his first case. They afford considerable support to the doctrine which has been advanced in these volumes; and, in other respects, many of them are highly interesting. The case detailed by Dr. Gerard, of Liverpool, is extremely satisfactory; and, in some degree, ascertains two facts of great importance. 1st. That, in this disease, there is no absorption of fluids by the skin: and, 2dly, that animal food may alone, if duly persevered in, cure the disease, and, probably, in a very short time. The cases of this disorder, described by Dr. Cleghorne, of Glasgow, also afford two decisive facts in favour of Dr. R.'s opinion, and strongly mark the utility of a strict animal diet.

In short, so far as trials seem yet to have been made on the principles laid down by this writer, they appear to have afforded conviction of the justness of his theory of the disease. What may be the result of further attempts in this way, it is not our business to inquire.

The second part of this volume comprehends the result of Mr. C.'s trials of different acids, and other substances, in the cure of lues venerea. It is a very important and interesting communication, which deserves the notice of practitioners, both from the satisfactory manner in which it is drawn up, and the salutary advantages that may be derived from it in the removal of a very distressing disorder.

In order to be convinced of the antisyphilitic quality of the nitrous acid, and to determine how far it might depend on the oxygene that it contained, the following attempts were made.

VOL. II, P. 145. 'The first substances employed were acids, such as are known to contain much oxygene, and which parts with it readily; those already used have been the nitrous, oxygenated muriatic, and citric acids. It is well known, that the basis of these are different, and the only thing which they have in common is oxygene; if, therefore, they should all produce the same, or nearly the same effect, on this disease, as well as on the constitution, the natural inference is, that this must depend upon their common principle.

'The only other substance which we have yet tried is the oxygenated muriate of potash, a neutral salt, containing much oxygene, and which parts with it very readily. We mean, however, to extend our researches farther, when a proper opportunity shall offer, and to make trials with some of the other acids, the black oxyd of manganese, &c.'

The cases in which these substances were employed are not numerous, yet sufficient to show their power over the disease. The effects produced by the remedies are described with much nearness and brevity: but Mr. C. has only made use of them in the primary stages of lues venerea; what is therefore to be expected from them in secondary affections remains to be decided by future trials.

Their effects on the system were these:

VOL. II, P. 196. 'An increase of appetite, an augmentation in the quantity of urine, more or less thirst, white tongue, and

an increased action of the whole system, most generally accompanied with fizy blood. The oxygenated muriatic acid appeared to be the most active, and the citric acid the least so. The nitrous acid, in a few instances, likewise affected the bowels. The oxygenated muriate of potash produced thirst, the white tongue and the increased action of the system, in a more remarkable degree than the acids, but there was less alteration perceived in the quantity of the urine, and the appetite. The effects therefore induced in common by these different substances, appear to be a general increased action of the whole system, accompanied for the most part with fizy blood.'

The author adduces many ingenious reasons for supposing, that the increased action in these cases depends on the disengagement of oxygen. He then inquires how this increased action removes the local sores produced by the venereal virus.

VOL. II, P. 199. 'Is it true,' says he, 'that all general affections of the system suspend for a time the local ones, the consequence of this poison, or must we have recourse to some specific powers, as has generally been the case in explaining the action of mercury? We are inclined to adopt the first hypothesis, and to suppose, with Mr. Hunter, that mercury, as well as the remedies under consideration, cure this disease by exciting a new action in the system, in consequence of which the syphilitic one is suspended; and this suspension being continued for a sufficient length of time, the whole of the virus, from the change which the fluids naturally undergo, is at last completely expelled from the body.'

'With regard to the last hypothesis, we may observe, that there can be little or no doubt that if oxygene could be applied directly to this poison, it would destroy it specifically, in the same manner as it destroys many others; but it is extremely difficult to conceive how this substance, so prone to combination, should, when taken in by the mouth, be applied in its pure state to a remote local sore, in a quantity sufficient to produce any sensible effect; and this objection applies still more strongly to mercurial remedies, because in some of these, as the mercur. muriat. corrosiv. and mitis, the quantity of oxygene disengaged must be extremely small. From these considerations, therefore, we are inclined to adopt the opinion of Mr. Hunter, and to suppose that these different remedies produce their effects, by exciting a new disease, or action in the system; and that this action, for the reasons already given, is produced by the disengagement of their oxygene. If this theory be correct, we have no more reason to expect relapses after a course of these acids, &c. than after one of mercury; nay, if we should suppose the virus to be absorbed, and carried into the general mass of circulation, where it must be exposed to the action of the disengaged oxygene, the patient, upon the whole, might be considered as more secure, for there will be a greater chance in this case of its complete destruction and eradication. This is a point, however, which experience alone can determine.'

Such are the reasonings of this intelligent writer on these curious topics.

The

The experimental inquiry concerning the nature of sugar is both ingenious, and well calculated to explain the formation of the saccharine principle, and thereby to elucidate some of the more important points in the treatment of diabetes.

The account of a morbid poison acting on sores, and of the means of destroying it, are highly interesting to surgeons; but we cannot here enter into an examination of the author's reasonings and reflections on them.

We shall conclude our review of this judicious performance, by remarking, that it embraces a very extensive range of medical disquisition, and presents the reader with much novelty in the application of modern chemical principles, in the cure of disease.

ART. VII. *Surgical and Physiological Essays. Part III.* By John Abernethy, F.R.S., &c. 8vo. 208 pages. Price 4s. 6d. Cadell and Davies. 1797.

It is only by extensive practice, and the opportunities afforded by the patients of a large hospital, that many of the more important branches of surgery can be much improved. Possessing these advantages, and a mind strongly biassed to the investigation of truth, Mr. A. seems extremely well prepared for the inquiries, that are undertaken in these essays. And the practical reader will not, we think, be disappointed in the expectations, that he may have formed of the utility of the observations, which are presented to his view, on the difficult subjects that the author has handled. They are treated with much judgment, and form a valuable addition to the knowledge already possessed. On the subject of the first essay, which is 'Injuries of the Head,' we have frequently thought with Mr. A., that Mr. Pott, and some of the french surgeons, inculcated a too general use of the trephine.

P. 4.—'In the accounts which we have of the former practice in France,' says Mr. A., 'it is related that surgeons made numerous perforations along the whole track of a fracture of the cranium; and, as far as I am able to judge, without any very clear design. Mr. Pott also advises, such an operation, with a view to prevent the inflammation and suppuration of the *dura mater*, which he so much apprehended. But many cases have occurred of late, where, even in fractures with depression, the patients have done well without an operation. To confirm the accounts that have been given of such cases, and by this means to counteract, in some degree, the bias which long-accustomed modes of thinking and acting are apt to impress on the minds of practitioners, I shall relate the histories of five cases, that occurred at St. Bartholemew's Hospital in the space of twelve months; and afterwards offer a few remarks upon the subject. The principal circumstances only of each case are related; for, as many examples of the same kind are to be found in various surgical books, a minute detail of particulars seems to be unnecessary.'

From what he has seen in six cases, Mr. A. is inclined to conclude, that a slight degree of pressure does not derange the functions of the brain; at least for a limited time after it's application, whatever it

it may do at some remote period, which he scarcely imagines will be the case.

P. 15—'The degree of pressure which the brain can sustain without great injury to the system, probably may vary according to the disposition of that organ to be affected by it, the suddenness of its application, and the direction in which it is made; and although it must be very difficult to obtain any precise knowledge on this subject, yet there is great reason to believe that the brain can bear more pressure without injury to it, than was formerly supposed. The first of these circumstances seems evident; for in some persons a slight pressure produces severe symptoms; whilst, in others, a much greater degree is borne without inconvenience. Where a compressing cause does not, in the first instance, occasion bad effects, if inflammation of the brain ensues, it seems then to act injuriously; which probably arises from the increased susceptibility of the brain. We can rarely judge of the effects of pressure when any part of the cranium is beaten in by a blow; for in that case the shock generally occasions stupefaction. Internal hæmorrhages, perhaps, afford us the best criterion whereby to determine the effects of pressure on the brain. The seventh case will serve as an illustration of this remark, where it appears that a considerable hæmorrhage must have taken place before it deprived the patient of his faculties; for he walked home, undressed himself, and went to bed, after the trunk of the middle artery of the dura mater had been ruptured. In cases of apoplexy also, the hæmorrhage is generally very large before it produces those consequences which destroy life.'

On these, and other grounds, he thinks, that though there may be cases in which it would be unsafe to neglect the elevation of the depressed part; yet, whenever the patient retains his senses perfectly, he conceives it improper to trepan him. In fact he is against using the trephine in slight depressions of the skull, and where the extravasation on the dura mater is small.

Here Mr. A. draws the attention of surgeons to a circumstance, which has not been properly considered; it is the laceration of the large arteries of the dura mater, without which he suspects the quantity of blood poured out will be inconsiderable, and the slight compression of the brain, that it occasions, be unattended with any peculiar symptoms, or at least the effects which are produced will soon go off; but that if there be so much blood on the dura mater, as materially to derange the functions of the brain, the bone, to a certain extent, will no longer receive blood from within; and by the operation performed for its exposure, the pericranium must have been separated from its outside. The bone so circumstanced, he believes, will not bleed, at least so freely, or with such celerity as it does when the dura mater remains connected with it internally. By these circumstances, Mr. A. supposes, that it may generally be determined, whether blood be effused between the dura mater and skull or not, and consequently the necessity of operating be ascertained.

On the nature of those substances which sometimes suddenly rise up after operations on the skull, and which have been termed fungous tumours,

tumours, or *hernie cerebri*, Mr. A. remarks, that none of those that he has seen were of an organized structure.

P. 45.—‘ Their formation seems to proceed from an injury done to a part of the brain by concussion or contusion, which has terminated in a diseased state of the vessels, similar to what occurs in apoplexy. The morbid state increasing, one or more vessels give way, and an effusion of blood into the substance of the brain ensues, which, if the skull were entire, would probably occasion apoplexy, but, where there is a deficiency of bone that allows it to expand, presses the surface of the brain and its meninges through the vacant space. The dura mater soon ulcerates, and the tumour pushing through the openings, now increases with a rapidity proportioned to that with which the hæmorrhage takes place within. At last, the pia mater, and the stratum of the brain which cover the effused blood, are so extended as to give way, and the blood oozes out and coagulates.—Thus the quick growth, and all the other phenomena observable in these tumours, are satisfactorily accounted for.’

The treatment of these tumours, Mr. A. thinks, should vary according to circumstances; but where no bad symptoms precede the appearance of the tumour, or where it goes away on freeing it from the confinement of the dura mater, nothing more is necessary, than to cover the tumor with mild dressings, carefully avoiding all pressure.

The observations of this judicious surgeon are not less important on various other points that relate to the same subject. The effects of concussion of the brain are described with much clearness and discrimination; and many hints for the improvement of the methods of treatment are thrown out.

The circumstances that Mr. A. has suggested, as showing the distinction between compression and concussion, are, we believe, the result of just observation, and are of much utility in a practical point of view.

The remarks on inflammation of the pia mater, and on cases of diseases of the bones of the cranium, and of the dura mater, are equally valuable.

The second essay is on the lumbar abscess, and forms a kind of supplement to what the author has already advanced respecting the treatment of that disorder by puncture. Twelve cases of this disease are here described, in which the author's method seems to have been tried, and frequently with success. The mode of discharging the abscesses, that he now follows, is this:

P. 128.—‘ When I first began to open lumbar abscesses in the method I have recommended in this and my former essay on the subject, I was extremely solicitous to do it in such a manner that the inner part of the aperture might act like a valve, to prevent any matter from oozing out, so as to keep the orifice open. I have found, however, that great care in this respect was quite unnecessary. I now make the opening with very little obliquity, and by using a broad abscess lancet, the wound is generally sufficient to give a discharge to those coagula which are so frequently found in the matter. I always completely empty the abscess, and then bring the lips of the orifice together by means of lint and sticking-plaster,

as after the operation of phlebotomy; and over these a compress and bandage are applied. I dress the wounds every second day, and of late have found little difficulty in healing them, though many of them granulate before they completely unite. The only troublesome circumstance that has lately occurred to me, has been an enlargement of the lymphatic glands on the front of the thigh, at the place where the abscess has been opened.

The proper time of repeating the openings will depend on circumstances; but Mr. A. thinks it best to wait, until the integuments are sufficiently elevated to allow of a puncture being made in them, without any hazard of wounding the parts underneath.

The further experience of our author has led to the knowledge of a few additional facts and remedies: it has shown, that the disease is more frequently connected with a diseased state of the vertebræ, than he had supposed; and that, in some cases, advantage may be derived from emetics and electricity. The difficulty of managing injections in these cases will strongly operate against their being employed.

The essay on irritability is short, and furnishes us with little that was not well known before. The experiments were, however, very ingeniously contrived, and well executed. And we think that many strong objections are made to the conclusions of some late physiologists, with respect to oxygen being the cause of irritability.

The last essay comprises surgical cases and remarks, and has a large portion of useful practical matter. This observation is particularly applicable to what will be met with in the author's reflections on aneurism and emphysema. On the use of a bandage in cases of the last kind, he says, and we believe justly, that

p. 188. — 'In whatever state the lungs happen to be when they are wounded, a bandage, if it can be borne, seems therefore to me extremely useful. By means of it, the pain and irritation which the motion of the fractured ribs must otherwise occasion, are in a great measure, or entirely, prevented. In that state of the lungs which I have first described, the pressure of a bandage prevents emphysema, and does no harm; in the other, it not only prevents emphysema, but does good, by keeping the collapsed lung at rest, and thereby free from the necessity of constantly transmitting air. Patients, however, will not always be able to wear a bandage when one lung is collapsed (particularly if any previous disease has existed in the other), as it equally confines the motion of the ribs on both sides, and as every possible enlargement of the chest becomes necessary for the due admission of air into the lung which still executes its functions. Under these circumstances, if the emphysema continues (and its continuance must always denote that the wound in the lung is not closed), I should esteem it the best practice to make a small opening into the chest, so that the external air might have free communication with that cavity; and then the injured lung must remain motionless till its wound is healed, and the mediastinum will, in every state of the thorax, preserve its natural situation.

'As almost all the circulating blood must, in such cases, be transmitted through the vessels of one lung, if the quantity of that

fluid be not greatly diminished, the pulmonary vessels will become turgid; a larger effusion of fluids will therefore take place into the air cells, and cavity of the chest, and thus the function of the acting lung will be materially impaired. This reasoning illustrates what experience has already determined, viz. that the preservation of life in these cases depends on the most copious blood-letting.'

On the use of mercurial fumigations, Mr. A. has added some judicious directions to those suggested by the chev. Lalouette.

On the whole, we are disposed to think favourably of Mr. A.; not only for the justness and solidity of his practical directions, but the philosophical spirit, by which he seems actuated, to extend the bounds of his profession.

ART. viii. *Descriptive Account of a new Method of treating old Ulcers of the Legs.* By Thomas Baynton, Surgeon, of Bristol. 8vo. 115 pages. Pr. 2s. 6d. Robinsons. 1797.

IN the whole range of surgery perhaps no diseases have been more troublesome and harrassing than those of old ulcers. In this point of view then, as well as that of their occurring most frequently among the lower classes of society, they become particularly interesting to the practitioner.

P. 4.—'If a man in affluence, or in circumstances that enable him to pay for advice and assistance, meets with such an accident, he, by rest and proper care, obtains a cure:—If a labouring poor man experiences such a misfortune, which it must be allowed he is very liable to, he is obliged to pursue his occupation, for support, as starving is a greater evil than even a *continual ulcer*; thus, a complaint, that might have been cured, becomes every day worse, and at last often ends in what *has been deemed* an incurable disease.

'The means I have to propose will in most instances be found sufficient to accomplish cures for the *worst cases* without pain, or confinement. And thus the poor man, who is now by the circumstances of his situation almost deprived of a rational hope, may in future be enabled to procure his family sustenance; whilst he pursues the means that are calculated to restore him to health. These advantages, with many others, so obvious as not to need publication, when the whole stock of healthful ability that a country contains may be put in requisition by its wants*, have induced me, and not the vanity of authorship, to make known what I think the experience of all will prove to be a material improvement in the art of surgery. And when it is considered that our acquaintance with *nature* is every day increasing, it will not be arrogant to suppose that those who write last upon subjects connected with it, may, without being possessed of any uncommon share of sagacity, make discoveries that escaped the penetration of those who had written upon the same subjects with fewer data.'

'The discovery, which this ingenious surgeon has made in the healing of old ulcers, is of the most obvious and simple kind, and clearly

* It is expected that many brave seamen and soldiers will be restored to their country by these means, that otherwise would have continued useless to themselves, and to the community.

shows

shows upon what trifling circumstances the process of cure in these sores depends. It is thus related by himself.

P. 7.—‘About the commencement of the year 1792, after having experienced repeated disappointments in my endeavours to obtain permanent cures for some patients, with whom, I had taken more than common pains, and for whom I had tried rest in a horizontal posture, exercise, precipitate, bandages, and every other remedy I was acquainted with, that authors had recommended, both alone, and conjoined with the most approved internal medicines: I determined on endeavouring to bring the edges of those ulcers, that might in future be placed under my care, nearer together, by means of slips of adhesive plaster; having frequently had occasion to observe, that the probability of an ulcer continuing sound depended much on the size of the cicatrix that remained after the cure appeared to be accomplished: and well knowing that the natural shield of the part, the true skin, was a much more substantial support and defence, as well as a better covering, than that frail one, that is obtained by the assistance of art in the common methods of cure.—At that time, I had in view to lessen the probability of those ulcers breaking out again, that might be healed by the means I proposed to make trial of, as well as an expectation of being able, if the application could be borne by my patients, to gain some time in the cure.

‘Little, did I think that a method so simple as the mere application of a slip of adhesive plaster, *in a particular way*, would prove the easiest, most efficacious, and most agreeable of all applications, to a wound so proverbially irritable as an ulcer; much less could I expect that it would lead me to the discovery of a method of curing with ease, those diseases that had so long exercised my patience, and defied my industry: It had never in that species of sore, I believe, been tried, therefore it is no wonder, though every surgeon must acknowledge his obligations to it in recent wounds, that I then adopted it as a very doubtful remedy. Opportunities to try it were not long wanting, and although the cases that first presented were of an unfavourable description, I had the pleasure to perceive that it occasioned very little pain in the application, sat easily upon the wounds, gave my patients great satisfaction, and in every instance materially accelerated the cure. I had also the pleasure to observe that the chief purpose of its application was obtained, namely, that the size of the cicatrices were much less than they would have been, had the cures been obtained by any of the common methods.’

His success at first was not however complete, as in many instances portions of skin, adjoining to those on which the plasters had been applied, were frequently removed with the plasters themselves. This the author not only obviated by keeping the plasters and bandages well moistened with spring water for some time before they were removed from the limb, but he found, that by the practice other advantages were procured; such as that of the patients being rendered more comfortable in their sensations, and the surrounding inflammation being sooner removed.

Under this treatment another circumstance occurred, which equally surprized our author; it was that of the cure being performed with equal celerity and ease, when the patient made use of the limb at the same time, and when he did not. This is a fact which directly contradicts

dicts the general experience of surgeons; and on which Mr. B. reasons in this manner.

P. 15.—‘ If the modern theory of inflammation be just, is it not likely that the equal pressure which will be applied to the mouths, and sides of the divided exhalants by these means, when assisted with a proper bandage, may as effectually prevent that disproportionate flow of serum, and coagulating lymph, which constitutes the discharge of ulcers, as absolute rest in a horizontal posture? and when it is considered that the health of a wound is very frequently affected by the quantity of its discharge, I think it will appear probable, where it is too great, that the means proposed may produce their good effects by preventing the distention of the vessels, and in that way obstructing the supply of fluids that they had been accustomed to receive and pour out, which it will be recollected were generally increased and vitiated, in proportion to the exercise of the part, and will now be found to be in an equal or greater degree diminished and improved by the plan that is recommended; indeed so remarkable will the difference be found, that in many of those neglected ulcers that I have met with among the poor, the discharges, which upon the removal of their dressings had fallen in a stream from the part, have in two or three days, at farthest, been reduced to the quantity that is usually afforded by the healthiest sores; the difference in the quality will be equally remarkable, as it has been in almost every instance observed, that those ulcers which before the application of these means were so offensive as to leave an intolerable stator when they were dressed, have in the same space of time, or nearly as soon, become perfectly sweet and inoffensive.’

Many other advantages resulting from this mode of treatment are here mentioned; after which Mr. B. takes notice of a circumstance respecting the operation of the *aqua vegeto-mineralis*, which seems to have eluded the observations of many judicious practitioners.

P. 25.—‘ It has been proved that a larger quantity of blood circulates through parts that *are inflamed*, than they were accustomed to transmit in a state of health, that the diameter of the vessels of parts in *such a state* is considerably enlarged, and that the discharge of wounds and ulcers is nothing more than certain parts of the blood, somewhat altered in their properties by the action of the vessels. Under such a view of the disease, is it not probable, that the good effects of the *aqua vegeto mineralis* may be better explained in the following manner, than by the unphilosophical acknowledgement of specific virtues that never have been, and I think never can be demonstrated? It is now known that the heat of a part is greater or less in proportion to the quantity of arterial blood that passes through it; that the heat of animals is occasioned by the abstraction of caloric, or the matter of heat, from the atmosphere, by the *lungs* in the act of respiration, that it is communicated from *them* to the blood in the pulmonary *veins*, by *them* transmitted with the blood to the left side of the heart, from thence thrown into the aorta, and by its branches conveyed to the remotest parts of the body. It is also known, as hath been observed before, that parts in an inflamed state have their vessels distended, and receive more blood than parts in a state of health. — From these considerations it must appear that the heat of parts in an inflamed state must be greater than similar parts of the same body in

in a state of health. Is it not probable then that the good effects of the aqua vegeto mineralis have resulted either from the abstraction of the increased heat of the part, by means of its cooler temperature, or that by the sensation of cold, which such applications convey to the parts inflamed, a contraction of the vessels may have been occasioned, and a supply of that most stimulating material heat diminished; as well as the undue flux of those parts of the blood that constitute the discharges of ulcers? Or may it not produce its good effects in each or all of those ways? It has been astonishingly useful in some ulcers that afforded acrid discharges, I believe, by simply diluting, and in that way diminishing the corrosive quality of such discharges.

The author does not however deny the utility of the application in some cases, but thinks them much fewer than has generally been supposed.

Mr. B. next proceeds to give an account of the manner in which his plan of cure is to be conducted; which does not appear to possess much difficulty of execution.

In the concluding part of the pamphlet, he supports the propriety of the practice which he has inculcated, by a judicious detail of the progress and cure of several inveterate cases of old ulcers; and offers some ingenious conjectures, on the nature of the granulating and healing processes in these kinds of wounds.

From the great simplicity of the plan here proposed, and the candour with which it is described, we cannot help recommending it to the attentive consideration of surgical practitioners. It must be observed however, that Mr. B., in recommending this method of proceeding in the cure of old ulcers, seems to have paid too little attention to the difference of their nature; and we cannot think, that his plan will equally succeed in all the varieties of these sores.

ART. IX. *Observations concerning the Diet of the common People, recommending a Method of Living less expensive, and more conducive to Health, than the present.* By William Buchan, M. D., &c. 8vo. 44 pp. Pr. 1s. 6d. Cadell and Davies, 1797.

THOSE, who have examined with that attention which they deserve, the truly sensible and ingenious plans of the benevolent count Rumford, for the economical maintenance and support of the poor, will stand very little in need of the advice of doctor Buchan. That intelligent philosopher has shown in the most clear, forcible, and satisfactory manner, that much is capable of being done in the feeding of the lower classes of society by a proper choice, and judicious attention to the modes of preparing and dressing those articles, which may be employed as food.

Doctor B. has said very little in this pamphlet, that has not been said a thousand times before, and probably in equally as good a way. We cannot indeed find, that he has suggested any one improvement, that can have a tendency to introduce a much more economical method of supporting the human species. He has, it is true, endeavoured to show, that the use of other substances would be more advantageous in guarding us against disease, than that of bread; but this we fear will go only a very little way in lessening the expense of living among that

class of people, for which his observations are intended. The habits of the author have evidently led him to consider the subject more in a medical, than philosophical point of view; which we do not think the most advantageous way of proceeding, since mankind seem to be less anxious about their health than their money.

We are however told, p. 8.—‘ that the people of England have too much good sense not to listen to reason, provided due care were taken to instruct them. But here the people may be truly said, “ *to perish for want of knowledge.*” No means have been used to give them proper instruction. Hurtful customs have been suffered to prevail, till they have struck such deep roots that it will not be an easy matter to eradicate them. The difficulty, however, is not unsurmountable. A few experiments of reform would have the effect to render it as agreeable as it is salutary.

‘ Adults have many old prejudices to overcome, but the case is different in regard to children. They may be taught to use any kind of food, and what they use when young they will love when old. If I can introduce a different method of feeding children, my purpose will be answered. This alone will, in time, effect a total change in the general mode of living.’

But the disciples of another, and more ancient school, tell us, that the people have *too much knowledge*. Thus the *learned* differ; while perhaps the evil, when fully traced to its source, will be found to originate from neither the one nor the other of these causes. But the medical opinions of our author are not always even philosophically correct. He is continually talking about this or that kind of food *spring the blood*, and being *parching*, &c. Cheese we find to be of this nature, according to our author.

The whole of his observation, on the very important business of economy in living, is summed up in the following passage.

P. 42.—‘ The mode of living that I would recommend to the lower orders of the people, with a view to save expence and improve their health, is to substitute occasionally other farinaceous substances in the place of bread, as potatoe, &c. to give up in a great measure the use of roasted, baked, and broiled meats, and to supply their place with broths, soups, stews, and such like, made with a little meat and plenty of vegetables; to give to children, and to grown people who will eat it, for breakfast, milk-porridge, or hasty-pudding with milk, small beer, or melasses. This will be found a more wholesome breakfast than tea, while it is much cheaper and requires no bread.’

We are much afraid, that those, who may adopt this plan, will find but very little saving in it, as the writer seems to have over-looked one very obvious circumstance, which is, that many of the articles of food, which he recommends, are already in pretty general use, and that some of the others are even more expensive than that for which they are to be substituted.

A. R.

BIOGRAPHY.

ART, X. *The Life of J. G. Zimmerman, Counsellor of State, and first Physician to his Majesty the King of Great Britain, at Hanover: Knight*

Knight of the Order of Wladimir : and Member of several Academies. Translated from the French of M. Tissot : lately published at Lausanne. 8vo. 104 pages. Price 2s. Dilly. 1797.

It is always with pleasure that we divert our attention from the history of heroes and of kings, whose desolating and bloody achievements are the theme of ill-merited panegyric, to the simple biography of some amiable individual, whose laurels have been innocently gained in the field—not of victory, but of literature : and whose conquests have been—not over others, but himself. The name of John George Zimmermann has long been known and respected in every country, and every court of Europe. The family of his father had long distinguished itself in one of the small cities of Switzerland, for the honour and integrity with which it had passed through various elevated offices in its native canton ; and the subject of the present memoirs was born at Brug, a town in the german part of the canton of Berne, on the 8th of december, 1728. He seems to have had an early predilection for the medical profession, which was, undoubtedly, not a little increased by the kindness, and almost parental care, of baron de Haller. The commencement of that most intimate and cordial friendship, which subsisted between Zimmermann and his present biographer, Mr. Tissot, is to be traced to the medical pursuits, in which they were both engaged. The latter gentleman published, in the year 1754, a book intitled, *Inoculation Justified* : he had availed himself of Zimmermann's Medical Lucubrations, and very handsomely presented him with a copy of his work, accompanied with a letter of civility : the answer required a reply ; an interchange of letters succeeded, and the correspondence lasted with the life of Zimmermann ; but the following extract will show, that many years elapsed of this unreserved intimacy, before either of these gentlemen had seen the other.

P. 22. ‘ His letters to me, during fourteen years, gave me, every week, sometimes oftener, the exact representation of his medical occupations, his literary pursuits, his plans, his manner of life, his cares, and his pleasures. Without having ever seen him, I was intimately acquainted with him ; for no body was more frank and candid with his friends, and I had his whole heart always open before me. He communicated to me the particulars of several diseases, together with the nicest and justest observations on their symptoms, their causes, and the effects of the medicines he applied. An enemy to a multiplicity of drugs, he made choice of the most efficacious, and attended to their effects with an accuracy and perseverance which I have seen in very few other physicians. If his lady or his children were indisposed, I received by every post the most minute details of their illness : his tender regard for objects naturally so dear to him, rendered him very timid ; and his extreme confidence in me, for this always accompanies our love and esteem, made him request my advice, not only on these occasions, but likewise on other serious cases which occurred in the course of his practice. His remarks on the works which he read, and their authors, rendered

his correspondence as useful as it was pleasing. He announced to me Heyne's edition of Virgil as soon as it appeared. And to him I owe the obligation of re-perusing that poet. The notes so well illustrate his spirit, and point out his beauties in a manner so superior to any I had before seen, that it seemed to me as if I had read an entire new work. His letters also frequently contained a number of literary anecdotes; with which his other correspondents furnished him. Sometimes, however, his cares and anxieties were almost the only topics on which he wrote; but I could generally perceive, that in his most unhappy moments, the sense, the serenity, softness, and tenderness of his lady, could in an instant dissipate all the mental anguish he laboured under, and bring him back to a state of tranquillity and ease. Unhappily, the health of this excellent woman became considerably affected. She was subject to the attacks of a low catarrhal fever, accompanied with much pain: each return of the fever weakened the nervous system; and the continued sight of the sorrow of a beloved husband, did not a little increase its effects. She became subject to nervous spasms; and her illness greatly augmented the distress of Dr. Zimmerman; afforded him new reasons for retirement, and a new occasion of increasing attachment to his literary occupations.'

The account of the first interview between Zimmerman and Tissot is highly interesting.

P. 57. 'The education of his daughter, deprived of the attention of her grandmother, who did not long survive his lady, was another source of inquietude. He sent her to me in 1773, requesting my assistance in finding a proper situation for her; she remained two years in the same house with myself, and in the company of some ladies of great merit. It was when he came to fetch her, in 1775, and when he passed five weeks with me, that I had at length, for the first time, the satisfaction of seeing him, I will not say of knowing him; I found that I knew him already. The friend conversing, reminded me every moment of the friend writing, and perfectly resembled the portrait I had formed of him in my imagination. I beheld the man of genius, who, with promptitude, seizes the clear idea of every object in all its relations, and whose imagination knows how to present it under the most agreeable forms: his conversation, assisted by an animated and expressive countenance, was brilliant, instructive, and fraught with a number of interesting facts, and entertaining narrations; he spoke of every thing with great precision: when our conversation took a medical turn, and this was often the case, I found his principles solid, and his notions clear; when I took him to see patients, who were oppressed with very severe illness, or when I read to him consultations addressed to me in very difficult cases, I always found in him the greatest sagacity in discovering the causes, and explaining the symptoms of the disease, great justness in forming indications, and an exquisite judgment in making choice of remedies; of which he employed few, but all efficacious: in short, I beheld throughout, the man of sincerity, rectitude, and virtue. His stay was much shorter than I could have wished.

He

‘ He carried back with him his daughter, who possessed all the qualifications adapted to justify the extreme tenderness of a father, whose happiness would have been complete in her, had not a very great vexation, soon after her departure from Lausanne, given a shock to her constitution, which she never could get over * : this threw her into a languishing complaint, which lasted five years ; and which, during the whole of that time, gave the most poignant uneasiness to Dr. Zimmermann, who had likewise, about the same time, an additional cause of sorrow, perhaps of a more distressing nature ; the state of mind into which his son was fallen.’

This unhappy youth languished, during twenty years, in a state of perfect idiocy, which, together with the loss of a beloved daughter, might well increase the naturally hypochondriac temperament of their afflicted father, and make still dearer to him his favourite solitude.

Mr. Tissot, in the pages before us, has very properly given a sketch of the various works which his friend produced, and, of course, does not omit the mention of that which particularly extended his celebrity, namely, his *Reflections on the Influence of Solitude*. (See *Anal. Rev.* vol. xi, p. 319.) It is unnecessary for us to make any observations on this work, in addition to those already referred to ; but our readers will gladly be corrected of any erroneous opinion respecting the author's character, which they may have formed from the perusal of it, and will be curious to know the nature of the correspondence which it procured him with Catharine, the late empress of Russia.

p. 67. ‘ A perusal of this work might lead us to believe, that Zimmermann was a man of a severe and reserved temper ; blunt and satirical in company ; but this, we have already seen, was very far from his real character. “ There was a striking difference between his manners and his writings. Always gentle, polite, and complaisant in conversation, incapable of ever saying a word to give offence ; the moment the pen was in his hand, he lost his urbanity, and became satyrical. In publick, the rules of good-breeding, and the gentleness of his character, restrained him : when retired to his desk, his natural energy, his love of virtue, and his hatred of whatever was ridiculous, carried him away, and he had no longer any command of himself †.” Precisely in this light did I view him. The mildness of his temper was undisturbed and constant in society, but he seized the characteristics of mankind, with the greatest ease and promptitude : their follies, their foibles, their incongruities, struck him at first sight ; and, when he retired to his closet, he painted them in the liveliest colours.

* A disappointment in love, as Zimmermann himself relates in the german original of his *Solitude*. W.’

† Zimmermann himself was well aware of this apparent contradiction : which he has, in some measure, explained. See p. 186, 187, of the english edition of *Solitude*. See also p. xxxv, of the *Account of his Life and Writings*, prefixed to the last translation of his *Essay on National Pride*.’

‘ This

‘ This Essay on Solitude had a great effect, not only in Germany, but wherever that language was read ; it procured him a correspondence which afforded him a real pleasure, that of the empress of Russia, whom his book had reached, without his interference, and even without his knowledge ; in fact, it was not very natural to think of presenting her with a work, which so well delineates the happiness to be enjoyed in retirement from the world. This enlightened princess was, however, so well pleased with the work, that she resolved to express her particular thanks to the author. On the 26th january, 1786, a courier, dispatched by M. de Grosse, the russian envoy at Hamburgh, presented M. Zimmerman with a small casket, in the name of her majesty the empress of Russia. The casket contained a ring, enriched with diamonds of an extraordinary size and lustre ; and a gold medal, bearing on one side the portrait of the empress, and, on the other, the commemoration of the extension of the russian empire, by the addition of a new kingdom. To this present, the empress added a note, written in her own hand, containing these remarkable words : “ To M. Zimmerman, counsellor of state, and physician, to his britannic majesty, to thank him for the excellent precepts he has given to mankind, in his Treatise upon Solitude *.” The whole was accompanied by an invitation on the part of the empress, through the medium of M. de Grosse, to M. Zimmerman, to come and pass some months of the summer-season at Petersburg, as she was desirous of becoming personally acquainted with him. His letter to the empress contained the most lively expressions of gratitude for the honours she conferred on him ; but he wrote to M. de Grosse, that he feared he could not undertake such a journey without prejudice to his health ; that nevertheless, if her majesty was peculiarly bent upon it, he would attempt it. The empress herself was pleased to dispense with it in the most gracious manner ; she wrote to him, “ that she did not chuse his health should suffer from the satisfaction which his journey would have occasioned her.” The correspondence continued regularly for six years, till the year 1792, when the empress suddenly dropt it. The subjects of these letters were generally politics, literature, and philosophy. All those of the empress are replete with the most elevated sentiments, accompanied by a most pleasing affability. Physic was never the topic of their correspondence ; she frequently repeated, and seemed desirous, that he should make no secret of it, that her health was very excellent, and boasted that it did not cost her 30 sous in a year. Yet she caused a proposal to be made to him, without appearing in it herself, to be established at St. Petersburg, in the quality of her first physician ; and he was offered as far as ten thousand rubles salary. After M. Zimmerman had declined this honour, she commissioned him to procure young physicians and surgeons, as well for her military establishment, as for such cities of her empire as were in

* See the english translation of the french translator’s preface to Solitude ; where this anecdote is told with some variation as to the reverse of the medal.’

want of them. Many of those whom he recommended to her, have become fortunate and wealthy, and as a mark of gratitude for the service he thus rendered her country, the empress caused him to be invested with the order of Wladimir; another time she presented him with the two fine gold medals, which were struck in honour of M. M. Orloff, on the occasion of the plague at Moscow, and of the destruction of the turkish fleet.'

They, who have read the work of Zimmermann on Solitude, will scarcely require being told, that he was subject to an hypochondriacal affection; and Mr. Tissot relates several anecdotes respecting the irritable state of his nerves; which would be ludicrous, did they not excite reflections of a melancholy nature, respecting the inconsistency of genius, and the imbecility of man.

One of the causes, to which our author attributes the death of Zimmermann, was the rapid progress of *the secret society of the illuminated in Germany*. This society was established in Bavaria some thirty years ago, and Zimmermann is supposed to have discovered, among other mysterious doctrines, those principles which produced the revolution in France, and which, in our author's opinion, as well as in that of his friend, have, for their object, the destruction of the christian religion, and the subversion of every throne and every government. The death of the emperor Leopold II, who protected a journal, in which the genius of Zimmermann and Hoffmann was employed to combat the principles, and restrain the propagation of this formidable society, was an unlucky blow to both these gentlemen: to Zimmermann it proved a deadly one; for so deeply was he impressed with the importance of his cause, that he exerted himself with redoubled vigour; and the unremitted attention, which he bestowed on it, rapidly destroyed his health. He expired on the 7th of october, 1795. For some time previous to his dissolution, he was haunted by a very dreadful idea, that the enemy was plundering his house, and that he was destitute and penniless. From a complication of mental anxieties and bodily pains, from intensity of application and insufficiency of nourishment, this amiable man—a genius, but a martyr to hypochondriacal illusion, sunk into the grave, a melancholy spectre. Such were the ravages of time and irritation!

ART. XI. *Biographical Curiosities or various Pictures of human Nature, containing original and authentic Memoirs of Daniel Dancer, Esq. an extraordinary Miser, &c.* 12mo. 313 pages. Price 3s. 6d. Ridgeway. 1797.

THESE biographical anecdotes are very properly preceded by a list of the books, from which the particulars have been obtained: the memoirs of Barbarossa and Hayradin are taken from Dr. Robertson's Charles the fifth; those of Tycho Brahe, from Coxe's travels in Poland, Russia, &c.; those of Gregory the first, from Mr. Gibbon's story; and the sketch of Mr. Brindley's character is drawn from Dr. Hutton's history of Manchester: memoirs of many other characters are added, from equally respectable authorities. Although collections of anecdotes like the present gratify and cherish the indolence of lounging

ing readers, yet, if they supersede the use of jest-books, and low indecent novels, the exchange will be very much for the better. Curious information on the nature and peculiarities of man, is undoubtedly to be obtained, from the sketch of extraordinary characters; and when that sketch is copied from the pages of respectable historians, some few, less lazy than their fellows, may possibly be seduced into the perusal of the histories themselves.

E. D.

THEOLOGY.

ART. XII. *Lectures in Divinity, delivered in the University of Cambridge.* By John Hey, D. D. as Norrisian Professor. 3 vols 8vo. 1435 pages. Printed at the University Press, Cambridge. Sold in London by Leigh and Sotheby, &c. 1797.

To read a course of theological lectures in any public seminary is an important undertaking: in a national university, where the established religion of the country is alone to be taught, the undertaking is attended with peculiar difficulties. In such a situation it may reasonably be expected, that the lecturer will feel himself under some embarrassment, and that the student will scarcely be able to divest himself of a suspicion of unfair play. Some management, and dexterity, must unquestionably be used; but, if with these be united great ingenuity, extensive reading, and as much candour and fairness as the professor's station, and the spirit of the times will admit, the duties of the chair may be discharged with credit. Without prematurely deciding upon this lecturer's claim to public approbation, we do not hesitate, in the outset, to say, that Dr. H. appears to have bestowed much thought, and great labour upon these divinity-lectures; that he has taken a wide compass and brought together a great variety of matter; and that his general plan is new, and a larger portion of the arguments and illustrations, than is usual in lectures of this kind, original. The doctor introduces his work with an apology for the want of studied elegance in the style, which we think wholly unnecessary. The familiarity of conversation best suits the prelector's chair; and the judicious reader will be better pleased to meet the author's ideas in the negligent dress in which they first appeared, than in the trim neatness of formal composition. These lectures, we are informed, were not written in order to be *read*; the writing was merely, *a preparation for speaking*. The reader, without much effort of fancy, may imagine himself in the lecture-room—to which we shall, without further preamble, introduce him.

After a general introduction, containing sensible and candid remarks on the present state of theological knowledge, and on the dispositions with which this branch of science ought to be studied, the professor enters upon an examination of the two principal sources of religious knowledge, reasoning on the nature of God and studying the Scriptures. On the first of these he enters himself with a general explanation, and brief statement, of the two methods of reasoning concerning the nature of God, *a priori*, and

a posteriori

a posteriori: on the second, he gives the pupil much useful information concerning the books of Scripture, the languages in which they are written, the ancient versions, and manuscripts; and various readings. We shall copy the doctor's concluding observations on a new english version of the Scriptures.

VOL. I, P. 61.—‘It has now been asked, for some time, whether we ought not to have a *new version* of the Scriptures into our own language. Dr. Kennicott thinks * the proper time not far off, and, as I remember, Dr. Rutherford, who opposed him in some things, agreed with him in this; and gave this university his concurring opinion, in his latin sermons: but we seem to me scarce to be sufficiently prepared for such a work at present: Dr. Kennicott grounds his opinion on the *collations* published by him; but, I should think, no one man can collate with sufficient exactness to be depended upon; besides that, he did not make nearly all the collations himself, which he published: the same work should be gone through again, with Dr. Kennicott's collations;—whoever went through it would make many new remarks; and, where they only confirmed what he had done, they would be of great use. Who durst adopt implicitly all the remarks he makes? even though no particular objection appeared? If persons of learning were appointed to take each a small part of the Scriptures, to examine all the readings, propose new senses for the world to judge of, a new translation might go on gradually and safely; the legislature might employ proper persons; and at last collect the parts, and set the seal of public authority.

‘I fear also, there is scarce a sufficient fund of sacred *literature* amongst us, just at present; we are apt to view things superficially;—nor perhaps is there a zeal for religion sufficiently strong and steady. The 17th century was more *learned* than the present.

‘It is not enough, that new translators are likely to render some parts better than they were before; the question is, whether upon the whole they are like to produce a better translation.—Yet all parts must be submitted to their discretion. From the attempts, which I have † seen, at new english translations, though perhaps each may hit off some improvements; I profess myself desirous at present to continue the use of our present Bibles; especially as they are the established language of christian piety; and associated with religious sentiments. How many people have *psalms* and chapters by heart! the periods are become *congenial* to them;—the sound of them is the sound of religion itself.’

From this passage the reader will begin to perceive, that Dr H. is no friend to *direct* innovations, or any violent enemy to a little superstition.

Next follow two original and excellent chapters on the method of reading and applying the Scriptures. The words of Scripture, it is remarked, should be interpreted, as we should interpret like words in common life, with due attention to the circumstances of

* State i. p. 565, and conclusion of his annual accounts.’

† Dr. Campbell's, Mr. Wakefield's, &c.’

those to whom they were immediately addressed, to allusions to customs, and implied limitations; and they should be applied to ourselves, with a due consideration of the diversity of situations, and of the general principles of morals and dictates of prudence.

Having thus far treated on the manner of attaining the true sense of the Scriptures, Dr. H. enters upon a course of lectures to establish their divine authority. The terms *genuine*, *authentic*, *canonical*, &c., are explained. The apocryphal and spurious gospels, &c. are mentioned, and cleared away. On the genuineness and identity of the books of the New Testament, the student is referred to Lardner, of whose great work a general account is given, and to whom Dr. H. bears the following honourable testimony.

p. 104.—‘ The manner of this writer gives me *pleasure*, as well as satisfaction; he is clear, easy, accurate, and candid: he has been * called “the *laborious* Lardner,” and laborious he must have been; but yet he never seems to me to *labour*; he is always smooth and unembarrassed; you go through a volume without feeling any fatigue; reading half a pamphlet of some men’s writing, would require a much greater effort. I would observe of him, more particularly, that, when he quotes a passage out of an ancient *father*, you are at first shocked and disgusted with something superstitious or weak in it; but, when he comes to take it to pieces, and shew the circumstances in which it was written, you recover your feelings, and generally your esteem for the father; for, if you still think the passage faulty in itself, in some respects, you have learnt how to make proper allowances.’

Judicious hints are given concerning the use of the fathers; and it is fairly acknowledged, that we ought to be very cautious of adopting any accounts of the tenets of heretics from their adversaries, and that the cases are much too numerous, in which this caution may be useful. The nature and value of the testimonies of *friends* and *enemies* to the books of the New Testament are stated, and the student is directed to further sources of information. Arguments for the genuineness of these books are, next, drawn from internal characters; from the circumstances of the writers, from a comparison of the gospel-miracles with those of subsequent periods, from incidents, manners, sentiments, and expressions found in the gospels, and from the agreement of the different evangelists with each other.

Observations, on the evidence which a book may contain in itself of the truth of facts related in it, introduce a full discussion of the credibility of miracles, in which the author has bestowed much attention upon Mr. Hume’s objection. The sum of his refutation is, that Mr. Hume’s argument depends upon the strength of *analogy*, and the weakness of *testimony*, and is only this, that testimony cannot prove a transgression of the law of nature; that these are not rightly opposed one to the other; that analogy is much weaker in itself, and testimony much stronger in itself, than

* By Bp. Hallifax. Lardner himself uses “*laborious*” as a compliment; to Warburton and others.

Mr. Hume allows; that any analogy is liable to be interrupted by other analogies, and to be weakened or destroyed by change of circumstances; that extraordinary cases are always likely to be accompanied by extraordinary measures; and that the regularity of the movements and operations of nature may answer all it's purposes, though something supernatural be performed on the publication of such a religion as the christian. To this theoretical discussion succeeds an examination of the credibility of the witnesses recorded in the New Testament. Here the witnesses are considered with respect to their ability, their intention, and their number. The truth of the miracles being established, it is inquired, whether they really prove the purpose of God to instruct mankind by those who perform them, and the marks of true and false miracles are specified.

On the subject of prophecies, Dr. H. assigns reasons for their obscurity; obviates difficulties attending the interpretation of those concerning the Messiah; supports the notion of a double sense in the prophecies, and of types; and vindicates the manner in which the Old Testament is quoted in the New. We meet with little original matter in this part of the work.

The first propagation of the christian religion furnishes another argument for the divine original of christianity, on which our lecturer discourses largely and ingeniously. The state of toleration among the romans is considered; the facts respecting the early persecutions of christians are examined; the difficulties attending the propagation of the Gospel are stated; and the improbability of it's success, except on the supposition of it's truth, is inferred. This part of the work concludes with a view of the necessity of revelation, arising from the state of religion and morals prior to the time of Christ, and of the tendency of christianity to produce a beneficial change in opinions and manners.

Through the whole of these lectures on the evidences of christianity, Dr. H.'s object seems to be, not so much to give a complete summary of the arguments, as to put his pupils into a train of thinking, and to direct them in the method of studying upon the subject: and the lectures are well adapted to these purposes.

A large appendix to the *first book* contains a well digested account of early sects, or heresies, of christians, in which Lardner appears to have been the doctor's principal guide.

Divinity, as common to all christians, having been considered in the *first book*, the *second* treats on polemical divinity;—the nature and effects of controversy; the qualities of a controversialist; the use of ridicule in controversy; and the canons, or laws of controversy. In controversy Dr. H. supposes three characters; two advocates, and a judge: the excellencies and the faults of controversialists, under each of these characters, are distinctly described; and useful hints are offered, on the various ways of *missing the question*, and the various modes of *presumption*, or *carelessness*, in disputation. The good sense and candour of the author's remarks on this subject induce us to present our readers with an extract.

P. 407.—'We find amongst disputants various ways of *missing the question*. In order that a controversy should subsist, there must be

be supposed some proposition laid down, which one side takes in the *affirmative* sense, the other in the *negative*: I apprehend, all questions might be put into this *form*.—Now, if we have *no ideas* to such proposition, we cannot affirm or deny any thing about it; and therefore the *whole* dispute, in such case, may be looked upon as missing the question: disputes of this nature are merely *verbal*: that is, controversies about unintelligible doctrines, are controversies about nothing.—Notwithstanding this, there may be some intelligible disputes *relating* to unintelligible doctrines; as, concerning expressions of Scripture, on which such doctrines are founded;—but the fault of which we are speaking, has place at any time, when men speak without ideas, as if they had distinct conceptions.—Sometimes, the use of learned *terms* is apt to make men deceive themselves, and take for granted, that they have ideas, because they use high-sounding words.

‘ Sometimes, disputants miss the question, by supposing a question to be more extensive than it is; or by getting beyond the *limits* of that, which is properly in agitation:—as when, in disputing about the use of ceremonies or habits in religious worship, they urge arguments, as if the question was about the use of religious worship.—To this there may be an opposite fault, which must consist in arguing, as if the subject were *less* extensive than it really is; as if, for instance, the question was only about the rights of a single individual, when it really affects every individual; or the whole Church of Christ.

‘ Another way of missing the question is, urging that such an opinion is held by some person generally disapproved, instead of proving that the opinion is false.—“ This is the doctrine of Spinoza, Toland, Tindal, Hobbes, Hume; ” so say disputants, insinuating thereby, that it is to be reprobated: as if there was any of these writers, who had not written many truths.—The question is not, whether Mr. Hume wrote such an opinion, but whether it is true.

‘ We find amongst controversialists various modes of presumptuous confidence, or taking opinions for granted, or want of carefulness about running into falshood and error.

‘ They will sometimes presume so much upon the truth of their own tenets, that they will defend them by arguments, which they themselves think inconclusive. The danger of this is well described by Dr. *Powell*. Something of this sort, we formerly said, was once allowed amongst christians, and called disputing *κατ' οἰκονομίας*.

‘ It is frequently seen, that men use arrogant language, and declamatory expressions, setting aside all doubt, that the truth is on their side. But why may not their adversaries do the same? and, if they do, one arrogant and declamatory expression is as good as another; and they all together are so many hindrances to the settlement of the truth. It is sometimes found, that people even commend declamatory expressions on their own side, as if what they hold for truth must be acknowledged truth. But this is not of the nature of regular contention, even amongst enemies. Though every one reckons himself in the right, and his enemy in the wrong, when he declares war, yet, in carrying on war,

one party is to be esteemed as much in the right as another: no one party must use any mode of attack, which he will not allow to be used against himself. The rules for carrying on contention do not at all intermeddle with the question, who was right in beginning contention. Bigotry is being so blindly attached to one religious persuasion, as to think, that it is to be enforced by all methods whatsoever: by methods, which would be thought very oppressive, if made use of to enforce some different persuasion.

Want of diffidence makes disputants forget, that we may have a probability to act upon, and yet be very far from certainty; whatever is only probable may be false, and yet superior probability, however trifling the superiority, is sufficient to determine our action. Though men, therefore, may have evidence enough to act upon, they may not have enough to entitle them to insult others, or triumph over them, as being certainly in error. Indeed, those who are clearly convinced, seldom insult: satisfied with themselves, they are kind and candid to others.

The second sort of faults observable in controversies is that, by which a man does something wrong towards his adversary. The faults of this class have here been said to be all different species of *hostilities*; all hostilities are faults, where no hostility is necessary.

We have already mentioned the folly of using expressions on one side, which may be used with equal right on the other, as not forwarding, but rather hindering the settlement of truth; and what was said may serve to shew the fault of using any unfair methods of attack; of doing any thing against an adversary, and blaming him for doing the same in return. Several hostilities being of this kind, this idea may accompany the mention of them.

It is a common fault of controversy, to run into *personal* reflexions; to endeavour to throw disgrace upon a cause, by disgracing those who defend it. If the person of an adversary can be made contemptible, or odious, it is reckoned a great thing; and therefore all sinister *motives* are ascribed to him. Sometimes, the reviling is made to extend to his profession, his family, his country; as if defects in these, or in himself, could make his arguments defective.—Sometimes, in religious controversy, the solemn duty of prayer has been made the vehicle of detraction.—In other things, the same persons would not run into the same absurdities; they would listen to arguments, abstracted from all personal considerations, if even a murderer was to urge any in his own defence.

It is also a common fault, to charge upon an adversary *consequences* drawn from his doctrines, as if he professed those consequences, as much as the doctrines from which they were drawn. Yet it may be easily understood, that, if I do not acknowledge a deduced doctrine or maxim to be true, whatever evil there may be in it, I am free from that evil at present. Perhaps, sometimes, the deduced doctrine may be of a dangerous sort; so that a person

might wish to hold it secretly; still, till I shew some marks of holding it, I cannot be justly charged as its favourer.

‘It is a common fault in controversy, to throw odium upon an argument, by referring it to an odious *party*. “This is rank popery;” or, “it is reviving the scepticism of *Pyrrho*, the fatality of the *stoics*,” &c.—as if no man thought for himself, independently of party.

‘This approaches near to what was before mentioned, as a mode of missing the question in debate; and it may be observed, of the other faults towards the adversary, that there is inaccuracy in them, as well as malevolence.

‘By the combination of these faults, we find controversy, especially in books, very different from what it ought to be: a kind of illiberal scolding and fighting, a mutual buffeting of reputations: sometimes, a mere effusion of personal enmity; sometimes, a wretched disingenuous trial of skill, a literary prize-fighting, exhibited to certain spectators, who afford it their attention: the prize, perhaps, a few followers, or a little applause; or, possibly, the patronage of some powerful bigots, who have rewards to bestow.’

On the subject of ridicule, our professor has an hypothesis of his own.

P. 419.—‘A sense of ridicule, or laughter, arises, when two *currents* of feelings meet suddenly in the mind, striking the *moral sense*, and by their concurrence make an effect on the mind (and therefore on the *nerves*) resembling the confusion and *ebullition* caused by the meeting of two real currents; and still more of two currents of fluids, which *effervesce*, and repel each other.—Out of this hypothesis we must never leave the moral sense: there must be some shock or surprize upon that; and such shock must be of a limited strength.—If an opposition of two trains of thought is, in any case, much expected, then a sudden, unexpected *coincidence*, may give the moral shock, and excite laughter.’

According to this theory, to ridicule a subject, p. 426, ‘is to give two different views of it, at the same time, which shall excite opposite feelings; one view shall excite some sort of respect, or approbation, the other some sort of disrespect or disapprobation, which shall be rather predominant. The mind shall attend to both views, and experience the joint effect of both feelings, which shall be a shock upon the moral sense, or sense of propriety, decency, &c.—but not strong beyond a certain degree.’

Ridicule Dr. H. considers as *comic eloquence*; and he is of opinion, that it may be useful to truth and virtue, when it is well-founded, and conducted with a due regard to the state of society. Upon this subject, as well as upon the laws of controversy, our lecturer has many ingenious remarks, and happy illustrations. Though we cannot approve of his project of a *synod* to institute a code of laws for controversialists, we have, nevertheless, on the whole, read this part of the work with great pleasure, and think it well calculated to correct many pernicious errors in the present mode of conducting controversy.

Dr. H., in this second book, casually hints his opinions concerning the necessity of religious establishments, and the use of creeds

creeds and ceremonies, and on the propriety of complying, as *one of the people*, with instituted forms.

P. 437.—‘When I am in my study,’ says he, ‘and thinking of a subject within my profession, I look upon myself as bound to search for truth, simply, plainly, and without reserve; to take no doctrines on trust; I am there the philosopher; (a *lover of wisdom* no one need be afraid to call himself;)—when I go to church for public worship, I am one of the people, a mere man, making use of the establishment, to which I belong, of its doctrines and its ceremonies, to excite in my mind right sentiments, for the purposes of life and action. I am neither theologian, nor critic; if I had a much meaner opinion of Sternhold and Hopkins than I at present have, I could sing their Psalms with devotion and edification.—And, surely, if a divine makes himself one of the people in religious assemblies, much more should a lawyer, a physician, a statesman; indeed, if they are treated as philosophers in law, physic, and politics, so ought a divine to be in religion: it will never improve *mankind*, to have more done on the authority of lawyers and physicians, in law and physic, than on the authority of divines, in religion. The *Religio Laici* should be founded on the authority of divines, as much as the regimen of a sick person on that of physicians.’

On these subjects, the doctor entertains some novel and singular opinions, which he unfolds at large in his *third* and *fourth* books, and of which it will be our duty to give our readers a more particular account, than can be comprized within the proper limits of the present article.

[To be continued.]

ART. XIII. *The Injustice of classing Unitarians with Deists and Infidels. A Discourse written with Reference to some Reflections from the Pens of Bishops Newton, Hurd, and Horsley, Doctors White, Knox, and Fuller, Mrs. Piozzi, and others: and delivered at Triverton, July 5, 1797, before the Society of Unitarian Christians, established in the West of England, for promoting Christian Knowledge, and the Practice of Virtue, by the Distribution of Books. To which is prefixed A Letter to W. Wilberforce, Esq: occasioned by some Passages in his late “Practical View.”* By Joshua Toulmin, D. D. 12mo. 48 pa. Pr. 1s. 6d. Johnson. 1797.

THE art of blasting the reputation of a sect, as well as of an individual, by giving it a foul name, so perfectly understood in the early ages of christianity, is not yet lost. Though the sting of the opprobrious names of *heretic* and *schismatic* has almost lost its venom, there are other names yet left, with which the guardians of the orthodox faith can still sufficiently annoy its opponents. Antitrinitarians may still be *stigmatised* by calling them deists and infidels. Of this treatment Dr. T., in behalf of the whole body of unitarians, in this discourse, complains. Several passages, quoted at length from the writings of authors mentioned in the title page, are the Dr.’s vouchers

for the truth of his complaint. In refutation of the charge, it is observed, that the distinguishing tenets of unitarians are not incompatible with the most serious conviction of the truth, and divine authority of the Gospel; that unitarians receive, with as full conviction as other christians, the discriminating, fundamental principle of the Gospel, that Jesus was sent from God; that they hold the peculiar principle of christianity with greater advantage to it's cause than other christians, because they profess it in greater simplicity; and that they are not unworthy of the christian name in their temper and conduct. He who receives the Scriptures as the *history* of a revelation related by credible witnesses is as sincerely a christian, as he who receives them as throughout dictated by inspiration: and the unitarian, finding nothing in the doctrines of Scripture which shocks his reason, will the more easily admit their divine original, and make converts to christianity.

By this system, says Dr. T., F. 26,—‘ we remove a great stumbling-block in the way of the reception of christianity. Even heathens have derided the Christians’ doctrine of a *mortal God*; and upon that account have looked upon christianity as fabulous. Dr. Casaubon, a learned divine of Geneva, almost two centuries since, said, that he could prove, by many instances out of history, that the doctrine of the trinity had kept more people from the christian faith, than any other thing he knew of. It will be readily granted, that we are not to discard the truths of God, because they may be offensive to weak and prejudiced minds. But, surely, we should be cautious how we admit and defend, *as such*, any principles that may disgust others without *full evidence* for them; lest we bring on ourselves the woe denounced against those by whom offences, or occasions of rejecting the Gospel, do come. We conceive, that we are safe only when we keep close to the explicit declarations of Scripture, and preserve its simplicity.

‘ On this principle our religious worship is formed. We ask temporal and spiritual blessings of the FATHER only. Our prayers and our doxologies are addressed solely to the GOD and FATHER, in the name of Jesus Christ. In this respect, it has been justly observed, “ we have a particular claim to the candor of our fellow christians, as our devotional services are such as any other christians may join in *.” Our adherence to the scriptural simplicity, in this instance, conduces not only to purity but to union. “ Were liturgies and public forms of service so framed,” says the ever memorable John Hales, “ as that they admitted not of particular and private fancies, but contained only such things, in which all christians do agree, schisms on opinion were utterly vanished. For consider of all the liturgies that are, or ever have been, and remove from them whatsoever is scandalous to any party, and leave nothing but what all agree on, and the event shall be, that the public service and honour of God shall no ways suffer: whereas, to load our public forms, with private fancies upon which we differ, is the most sovereign way to perpetuate schism unto the world’s end †.”

* Dr. Priestley’s Sermon, on Unitarianism, at Philadelphia, 1796. Pref. p. 8.

† Tract on Schism, in his works, vol. 1. p. 126. Glasgow edit.’

Law's Charge to the Clergy of the Diocese of Rochester. 277

By similar arguments D^r. T., in his prefatory letter, vindicates unitarianism from the charges brought against it by Mr. Wilberforce, that "it is a sort of half-way house between orthodoxy and infidelity, and that it is resorted to as a refuge from the strictness of the practical precepts of christianity." This system, the author observes, 'hath the evidences of Christ's divine mission for the support of it's faith and hope:' and 'if any have recourse to the unitarian creed as indulgent to looser morals, they must be strangely ignorant of it's nature.'

The pamphlet is a temperate and candid apology for unitarians, against the particular charge specified in the title.

ART. XIV. *The Duty of Clerical Residence stated and enforced. A Charge delivered at the Primary Visitation of the Province of Ulster, in the Year 1796.* By William Newcome, D. D. Member of the Royal Irish Academy, and Archbishop of Armagh. 8vo. 40 pa. Pr. 1s. Johnson. 1797.

THE writings and character of this learned, liberal, and truly respectable metropolitan are too well known, to require particular eulogy. In the present address to the clergy of the province of Ulster, archbishop N. judiciously declines all those topics of inflammatory declamation, which the present state of public affairs, both political and religious, might suggest, and directs their attention to a subject, which is of universal importance, as the foundation of all other ecclesiastical duties, clerical residence. The obligations to this duty are clearly and fully stated, from Scripture, from the form of ordination, and from the reasonableness and utility of the practice. In an appendix are added extracts from various writers, and from those statutes and ecclesiastical canons which have a relation to this subject. The publication may justly claim the attention of every clergyman, whether resident or non-resident.

ART. XV. *A Charge delivered to the Clergy of the Diocese of Rochester; and published at their Request.* By John Law, D. D. Archdeacon of Rochester. 4to. 20 pages. Price 1s. Payne. 1797.

WE have not perused this charge, without admiring the good-sense, and the candid spirit, which it discovers. The judicious writer is aware of the folly and impiety of rash interpretations of divine judgments, and avoids an invidious comparison of the relative merits of different nations. From the recent history of France he infers the necessity of inculcating the religious principle; but he admits, that religious systems are only valuable in proportion as they are pure; and he considers the present apparent extinction of the christian faith in France, as a part of the plan of divine providence for restoring it to it's original simplicity. The archdeacon's observations on this subject well deserve the attention of our readers:

P. 13.—The nominal reception of the purest system of faith is of little use, if it be not attended with correspondent effects: and should the clearness and excellence of this system be entirely obscured and vitiated by the intermixture of error and corruption, a question may perhaps arise, whether its utter extirpation would not be as advantageous as the retaining of it? If, indeed, it is not to be succeeded by a more perfect form, or if atheism is to be substituted for a corrupt belief.

belief, the mind will have cause to hesitate in acceding to the propriety of the exchange; but no absolute conclusion will be made from a partial view of things; and if the apparent extinction of the christian faith, or the discouragements that it meets with, are naturally to be deplored, the wise and good man will solace himself with the persuasion, "that the fiercencis of man shall turn to the praise of the Lord," and shall effect the very design that it intended to overthrow. Impressed with this belief, he does not despond under any circumstances, how calamitous soever they may seem, but is inclined rather to derive good from them.

And while some, with pious zeal, have bewailed the unhappy change in the religious sentiments of a neighbouring kingdom, it has been supposed by others, equally ardent in the cause of piety, that the monstrous errors of a corrupted church could not have been so effectually removed, as by the arrogance of infidelity. Often has it been observed, that many of the doctrines of the romish church disgusted the wise reasoners of the world, and led them, from attending only to the absurd notions and practices of that church, to think lightly of religion itself. Hence these men attempted to undermine all revelation, while the bulk of mankind, though they laudably resisted this attempt, were still eager to retain the erroneous tenets and idle rites of a long subsisting establishment, and thereby obstructed that temperate and judicious reformation, which the good sense and rational piety of the english church long since successfully adopted.

It is possible then, that the desired and necessary amendment in the belief and practice of the nation now referred to, could alone have been wrought by the violence into which it has run: and though the offences of the advocates of infidelity are not hence lessened, yet eventually their pernicious and destructive aims may promote the very object, which they profanely have striven to defeat.

The charge concludes with a serious exhortation to the clergy, to counteract the efforts of the enemies of religion, 'by fair reasoning and temperate argument,' and by the powerful influence of a good example. Such a temperate charge, delivered in these times, and in the diocese of Rochester, may be admired as a *rara avis*.

ART. XVI. *The Excellency of the Liturgy, and the Advantages of being Educated in the Doctrine and Principles of the Church of England. A Sermon preached in the Parish Church of St. Mary-le-Bow, London, April 25, 1797, according to the last Will of Mr. John Hutchins, Citizen and Goldsmith. By the Rev. W. Van Mildert, M.A. Rector of St. Mary-le-Bow, London. 4to. 20 pages. Price 1s. Dilly. 1797.*

The annual panegyric, which the legacy of citizen John Hutchins inspires, will, probably, soon become as much a matter of form, and consequently as vapid, as a birth-day ode. At present, however, we have no reason to complain of the want of fire in these performances. The 'stirring spirit' of the times has kindled in the present orator a degree of zeal for the ancient religious establishment of this country, and of resentment against reformers, sufficient to secure his discourse from the charge of insipidity. The compilers of the liturgy Mr. Van M. extols, as men free from the hostility of party prejudice;

judice; and the liturgy, as a most valuable repository of christian knowledge, upon the preservation of which, in its present improved state, must depend, in a great measure, the preservation of the church of England. Much is said, concerning the moral influence of this manual of devotion on the minds of children and young persons, which we readily admit; but we may be allowed to question, whether this effect would not be increased, rather than diminished, by purging it of scholastic mysticism.

ART. XVII. *A Sermon on Suicide, preached at St. Botolph's, Bishopsgate, at an Anniversary of the Royal Humane Society, on Sunday the 26th Day of March, 1797.* By G. Gregory, D.D. Author of *Essays Historical and moral, The Economy of Nature, &c.* with an Appendix, containing a brief Account of some of the most remarkable Cases of Suicide, which have fallen under the Cognizance of the Society; the Process for restoring Animation in such Cases; and Two Odes recited at the Anniversary Festival. 8vo. 48 pages. Price 1s. Dilly. 1797.

THE propriety of the title, assumed by the Society, at the anniversary of which this sermon was preached, will not be doubted: of its utility to the public no other proof needs be given, than its own report, that the lives of *two thousand one hundred and eighty five* persons have been, in consequence of this charitable institution, preserved and restored. One important branch of the benevolence of this society is directed towards the restoration of life in cases of suicide; and of five hundred such cases, which have fallen under its notice, about *three hundred and fifty* have been recovered. Dr. Gregory has very properly made this branch of the charity the object of his particular attention, in an excellent discourse, in which he has forcibly represented the heinous nature of the crime of suicide, and distinctly enumerated the causes of its prevalence. Among these causes he justly reckons the decline of the religious principle; but he should not have omitted the contrary extreme, religious melancholy. In his preface and notes, Dr. G. inveighs with more than becoming vehemence against infidels. 'Their principles,' he may 'abhor,' but he has no right to 'despise their talents:' and the appellations of 'cold-blooded infidel,' and 'detestable author,' were surely sufficient to apply to Mr. Hume, without adding, 'Of all men that ever lived, Mr. Hume is the only one, of whom I never heard a single good and benevolent action.'

The appendix states many surprising facts; and the odes are poetical.

M. D.

POETRY.

ART. XVIII. *Walter and William, an Historical Ballad, translated from the Original Poem of Richard Cœur de Lion.* 2d. Edit. 8vo. 28 pages. Boosey. 1797.

In a pert preface, the translator, as he calls himself, of this poem, observes, that 'the man who attempts to demonstrate an axiom, commonly concludes his labours with leaving the subject more involved than he found it. Such would be our situation,' he adds, in a tone of infinite modesty, 'were we to add any illustration of the authenticity of this poem.' And does he really think, that we shall place implicit confidence in the assertion of an anonymous writer, when he tells us, that he has discovered the literary bantling of a royal author who lived six centuries ago? But it seems, that, 'contrary to his general usage of the french tongue, Richard composed this poem—his master-piece—in German. *This circumstance accounts for the obscurity into which it had fallen, &c.*' Our readers should be informed, that the translator is indebted to the kind assistance of a learned german professor, for the restoration to the world of this 'noble monument of Richard's greatness.' Without some further acquaintance with this 'learned german professor,' or our learned german translator, or the original of the translation, we must take the liberty of giving it as our opinion, that the piece is not authentic. As to it's merits, had it come before us without so pompous an introduction, we should have said the story was prettily told, and the ballad rather above than below mediocrity. The author had evidently Buerger's Lenora in view, and says, with all the coolness and address imaginable, 'if in the perusal of this poem, the reader should perceive any passage that bears an analogy to any passage which the works of a more modern poet contains, let him not rashly score down the latter as an imitator or a plagiarist; but let him consider whether the preceding circumstances do not naturally lead the mind into the same channel.' But we have, probably, said enough on this subject to satisfy our readers.

ART. XIX. *Select Epigrams.* In Two Vols. Small 8vo. 350 p. Price 9s. in boards. Low. 1797.

It is impossible, in a miscellaneous collection of this sort, that epigrams of unequal merit should not find admission. The object of these volumes is undoubtedly to amuse an idle hour, and it was incumbent on the editor to anticipate, as well as he could, and provide for the various tastes of various readers. He has given us, at the beginning, a list of the authors of the greater part of these epigrams. The names of Chesterfield, Lyttleton, Warton, Garrick, Cowper, Aikin, Walcot, &c. will give our readers assurance that much wit and satire are interspersed. Many anonymous *jeux d'esprit* are inserted, and where any allusion is obscure, the editor has frequently explained it by a short and judicious note; the volumes are very neatly printed, and we have not discovered that they contain any thing licentious or indelicate.

ART. XX. *The Age of Folly, a Poem.* 4to. 32 pages. Price 2s. Clarke.

We should have expected a satire on the follies of the day to have abounded with incident and anecdote; the poem before

is destitute of both, and though some of the lines run smoothly from the tongue, in general they have not much melody to recommend them.

ART. XXI. *A Trip to Portsmouth and the Isle of Wight, from London, in rambling Verses. Dedicated to the Officers, and Seamen, and those acting with them on board the Navy. By a Friend to Britain.* 8vo. 52 pages. Edinburgh, Dickson; London, No. 12, Ave Maria Lane. 1797.

THIS is such sorry stuff, that the less of our readers time we waste on it the better.

D. M.

NATURAL HISTORY.

ART. XXII. *A Memoir concerning the fascinating Faculty which has been ascribed to the Rattle Snake, and other American Serpents.* By Benj. Smith Barton, M.D., &c. 8vo. 70 pages. Price 3s. Philadelphia printed. 1796.

THERE is, perhaps, no way in which more service can be rendered to society, than by the dissipation and removal of those popular prejudices, which have long fettered the understandings of mankind. This well-written memoir of professor Barton, by exposing the weakness and absurdity of the notion that serpents possess the power of *fascinating* other animals, must have considerable influence in shaking those conclusions, which the credulity of naturalists, as well as of the people in general, have too long cherished and supported. The existence of such a strong propensity to propagate errors of this kind, in the more uninformed part of our species, the ingenious author thinks, is not in the least extraordinary, or to be wondered at. The cause is too clear and obvious, to admit of much surprise.

¶ 1.1.—The human mind, unenlightened by science, or by considerable reflection, is a soil rich in the weeds of superstition and credulity. It is ever prone to believe in the wonderful, even when this belief, as is often the case, brings with it fears, and cares, and misery. The bondage of the mind in superstitious credulity is great and heavy. Neither religion nor virtue can give it its freedom. This it obtains from science. How important, then, even in this point of view, is the enlargement of the mind by science!

But that men of observation, understanding, and genius should entertain such extravagant opinions, the doctor considers as a circumstance of great astonishment, and which deserves more investigation than it has hitherto received. It is probable, however, that if the matter were fully inquired into, it would be found to originate pretty much from the same causes. In men of information, as well as those whose habits of life lead them to think but little on subjects of this nature, the same inertia, or want of inclination to examine with minuteness opinions, that have been handed down from one author to another for a great length of time, is frequently observable.

vantage, that it is employed on events which will determine the fate of Europe, the influence of which will continue to be felt, and the circumstances of which can never be forgotten.

It belongs to future ages to determine upon the justness of his observations, the wisdom or folly of his plans: for they will experience the fulfilment of his predictions; or know the falsehood of his statements, from the happy influence of the principles he denounces, as the pests of human society, and the canker of life: and to them we refer the decision.

This pamphlet contains, from the pen of Mr. B., three memorials, and some short hints for a memorial, which he wished to have been delivered to Mr. Montmorin by lord Gower, before he left Paris, after the first tumults of the revolution. In these hints for the first memorial, the king of Great Britain is made to offer the interposition of his good offices towards a reconciliation of the unhappy differences that then existed in France, and to declare that he offers his royal mediation,

P. *3.—‘ With an unaffected desire and full resolution, to consider the settlement of a free constitution in France, as the very basis of any agreement between the sovereign and those of his subjects who are unhappily at variance with him; to guarantee it to them, if it should be desired, in the most solemn and authentic manner, and to do all that in him lies to procure the like guarantee from other powers.’

Should no attention be paid to this memorial, it announces the departure of our ambassador from the court of France.

It is the opinion of the writer of the preface, that these hints were never actually seen by the king’s ministers.

The three following memorials go to one point. Their object is to urge the powers of Europe to *unite*, and to direct all their force against the republic of France, to crush it’s power, to destroy it’s principle, and to re-establish monarchy in that country.

Mr. B. thus would set the world on fire, for the accomplishment of a great purpose indeed: but before so much destruction should be recommended, he ought to have discussed with more attention, we think, or laid down some plain principle by which we might have discovered, how the powers of Europe are warranted in such an undertaking, and what *preponderating good* to the human race, would be the result of this enterprize.

It is not enough for him to prove from the writings of the most celebrated publicists, that one nation has a right to interfere in the internal government of another nation, ‘ which shall make an open profession of trampling justice under foot, of despising and violating the right of others,’ which he would represent to be the character of the french, ‘ because they acknowledge no power not directly emanating from the people.’ He must prove, in order to justify the bloody and mighty movement he recommends, that monarchy is the form of government prescribed by the Deity, or that it is the only form of government in which men can live with any safety or comfort. Indeed, were one, or even both, of these positions proved, it would remain yet to be examined, whether *war* be the only and valid mean of establishing that form of government in France.

With

With respect to the divine ordination of monarchy, although Mr. B., all along, states republicanism and the rights of men as founded essentially in atheism, yet he does not assert monarchy to be a *divine* institution. So important are the events in their establishment, and so general the influence of different governments, that we freely confess we have looked with disappointment and wonder into the page of inspiration for information on these subjects; as it seems reasonable to expect, that we should rather be left to discover our duties, in cases where the influence of conduct is obvious and direct, than to determine concerning a system of government, the influence of which is so wide, so various, and so complex, by the uncertain conclusions of the narrow understanding of man concerning its *tendency*. Mr. B. however, who is said, in the preface, to have founded and bottomed his political, on his moral philosophy, has plainly enough declared his fundamental principle, the *test* to which all governments must be brought to prove their legitimate existence.

'I cannot think,' says he, p. 111, 'that what is done in France is beneficial to the human race. If it were, the english constitution ought no more to stand against it, than the antient constitution of the kingdom, in which the new system prevails.'

This then is Mr. B.'s *fundamental principle* of government—the good of the human race is, with him, the supreme law. This is a principle not essentially founded in atheism; but, we hope, essentially founded in true religion. He says it is not the principle of the rights of men. According then to Mr. B., monarchy is to be supported where it exists, and established where it has been pulled down, because, and only because it is 'beneficial to the human race,' because, in other words, it is the only government adapted to the condition and the wants of man.

If the reader be disposed to grant this to Mr. B.; to prove which, however, Mr. B. has spent too little time and labour; and if he be also disposed to think war the only mean of re-establishing monarchy in France, he will peruse these memorials with much pleasure.

The first of the three contains a very ingenious and beautiful illustration of the following maxim, which Mr. B. lays down, as at once true and alarming, namely, 'That, as the french revolution is a revolution of doctrine and theoretic dogma, its effect will be, 'to introduce other interests into all countries, than those which arise from their locality and natural circumstances.'

He borrows matter for this illustration from the *reformation*, which was a revolution of religious dogma; and from the conduct of the states of Greece, which were bound to each other rather by their political doctrine, than their natural interests; the lacedemonians being at the head of the aristocratic, and the athenians at the head of the democratic faction.

He states the following as the fundamental dogma of the french government.

P. 11.—'That the majority told, by the head, of the taxable people in every country, is the perpetual, unceasing, indefeasible sovereign; that this majority is perfectly master of the form, as well as the administration of the state, and that the magistrates,

gistrates, under whatever names they are called, are only functionaries to obey the orders, (general as laws or particular as decrees) which that majority may make; that this is the only natural government; that all others are tyranny and usurpation.'

To show that in England this dogma is embraced by numbers, who are thus united to new France, rather than to old England, Mr. B. denounces, *most of the dissenters of the three denominations, with the restless who resemble them, of all ranks and all parties, the whole race of half bred speculators, all the atheists, deists, and jacobins, all who hate the clergy and envy the nobility, many of the monied people, and the East Indians almost to a man*, who cannot bear to find that their present importance does not bear a proportion to their wealth! This is a long and a formidable string of proscription.

He then takes a rapid glance at the different countries of Europe, examines their state, and shows their situation to be perilous, if they do not join heart and hand in the confederacy against the new republic. The map of political Europe is familiar to our author, and he has looked into it with a penetrating eye. Having stated, in the strongest terms, his conviction of the necessity of all Europe uniting against France; he shows, such is the internal strength of the new government, that nothing is to be hoped from internal commotion, in the production of its overthrow. The following, on this subject, are his conclusions.

P. 51.—'First, that no counter-revolution is to be expected in France from internal causes solely.

'Secondly, that the longer the present system exists, the greater will be its strength; the greater its power to destroy discontents at home, and to resist all foreign attempts in favour of these discontents.

'Thirdly, that as long as it exists in France, it will be the interest of the managers there, and it is the very essence of their plan, to disturb and distract all other governments, and their endless succession of restless politicians will continually stimulate them to new attempts.'

In treating of the slight danger the republic was in from a bankruptcy, Mr. B. has the following expression, remarkable for its easy application to our own country.

'As to a bankruptcy; that event has happened long ago, as much as it is ever likely to happen. So soon as a nation compels a creditor to take paper currency in discharge of his debt, there is a bankruptcy.'

After Mr. B. has stated all the evils that exist, and all the evils that threaten all countries, if the french republic be not crushed, he asks, at the end of this memorial, what is to be done? He declines to answer the question, saying he only meant to make a *case*. He wishes the ministry, after an examination of his case, to apply the remedy to the evil; in the next memorial, however, the reader will find what Mr. B. himself was of opinion *ought to have been done*.

It was written in november 1792, and begins by stating, that, from its mere geographical position, France must affect every state in Europe.

In this memorial, Mr. B. blames with vehemence the european powers, for considering the french king as an *individual*, a party of himself: he says, 'the royal party, with the king, or his representatives at it's head, is the *royal cause*.' He thinks the cause of the confederated powers has been ruined, by not paying proper respect to the *royal party in France*. The powers at war rather seemed to be fighting for themselves, than for France, which created jealousies even among the most spirited and zealous of the royalists, who sought the restoration of monarchy, not the division of their country. Mr. B., we think, justly considers this as a *fundamental error*, and his observations are at once wise and striking.

P. 97.—'According to all the old principles of law and policy, a regency ought to have been appointed by the french princes of the blood, nobles, and parliaments, and then recognized by the combined powers. Fundamental law and antient usage, as well as the clear reason of the thing, have always ordained it during an imprisonment of the king of France; as in the case of John, and of Francis the First. A monarchy ought not to be left a moment without a representative, having an interest in the succession. The orders of the state, ought also to have been recognized in those amongst whom alone they existed in freedom, that is, in the emigrants.'

P. 99.—'If the *old* politick and military ideas had governed, the advanced guard would have been formed of those who best knew the country, and had some interest in it, supported by some of the best light troops and light artillery, whilst the grand solid body of an army disciplined to perfection, proceeded leisurely, and in close connexion with all it's stores, provisions, and heavy cannon, to support the expedite body in case of misadventure, or to improve and compleat it's success.

'The direct contrary of all this was put in practice. In consequence of the original sin of this project, the army of the french princes was every where thrown into the rear, and no part of it brought forward to the last moment, the time of the commencement of the secret negotiation. This naturally made an ill impression on the people, and furnished an occasion for the rebels at Paris to give out that the faithful subjects of the king were distrusted, despised, and abhorred by his allies. The march was directed through a skirt of Lorraine, and thence into a part of Champagne, the duke of Brunswick leaving all the strongest places behind him; leaving also behind him, the strength of his artillery; and by this means giving a superiority to the french, in the only way in which the present France is able to oppose a german force.'

He urges the absolute necessity of the english joining in the coalition, and proposes,

P. 106.—'First, That a minister should forthwith be sent to Spain, to encourage that court to persevere in the measures they have adopted against France, to make a close alliance and guarantee of possessions, as against France, with that power, and whilst the formality of the treaty is pending, to assure them of our protection, postponing any lesser disputes to another occasion.

'Secondly,

‘ Secondly, To assure the court of Vienna, of our desire to enter into our antient connexions with her, and to support her effectually in the war which France has declared against her.

‘ Thirdly, To animate the Swiss, and the king of Sardinia, to take a part, as the latter once did on the principles of the grand alliance.

‘ Fourthly, To put an end to our disputes with Russia, and mutually to forget the past. I believe if she is satisfied of this oblivion, she will return to her old sentiments, with regard to this court, and will take a more forward part in this business than any other power.

‘ Fifthly, If what has happened to the king of Prussia is only in consequence of a sort of panick or of levity, and an indisposition to persevere long in one design—the support and concurrence of Russia will tend to steady him, and to give him resolution. If he be ill disposed, with that power on his back, and without one ally in Europe, I conceive he will not be easily led to derange the plan.

‘ Sixthly, To use the joint influence of our court, and of our then allied powers, with Holland, to arm as fully as she can by sea, and to make some addition by land.

‘ Seventhly, To acknowledge the king of France’s next brother (assisted by such a council and such representatives of the kingdom of France, as shall be thought proper) regent of France, and to send that prince a small supply of money, arms, cloathing and artillery.

‘ Eighthly, To give force to these negociations, an instant naval armament ought to be adopted; one squadron for the Mediterranean; another for the Channel. The season is convenient, most of our trade being, as I take it, at home.’

Mr. B. had heard, that it was in agitation to form a defensive alliance among the powers of Europe, but this he reprobates with great force, saying, that nothing but *offensive* operations can be productive of any the least advantages to the cause.

The last memorial was begun in october 1793.

Mr. B. having been informed, that it was intended to issue a manifesto, declaratory of the objects of the war, which he thought then unseasonable, wrote this memorial to dissuade the government from this measure. Here he again blames, with just severity, the neglect of the french royalists, and the not having made them a *leading party* in the contest. On this subject we have the following observation.

P. 122.—‘ The affair of the establishment of a government is a very difficult undertaking for foreign powers to act in as *principals*; though as *auxiliaries and mediators*, it has been not at all unusual, and may be a measure full of policy and humanity and true dignity.

‘ The first thing we ought to do, supposing us not giving the law as conquerors, but acting as friendly powers applied to for counsel and assistance in the settlement of a distracted country, is well to consider the composition, nature, and temper of its subjects, and particularly of those who actually do, or who ought to exercise power

power in that state. It is material to know who they are, and how constituted, whom we ought to consider as *the people of France?*

Mr. B. holds jacobinism not at all to consist in having or in not having a king, but to consist in the establishment 'of the rights of the man, and the absolute equality of the human race.' Wherever he finds this principle established, there is *jacobinism*. Mr. B. considered the inhabitants of Toulon as radically jacobins. 'If they were left to themselves,' (he says, p. 144.) 'I am quite sure they would not retain their attachment to monarchy of any name for a single week.' Yet do this, and various other assertions of the author, respecting the general jacobinism of the french people, appear to us to clash, with a former declaration in one of these memorials, that four fifths of the french were loyal to the king, and hated the jacobin government, from which they would be glad to take shelter under that of the emperor of Morocco. It had been proposed by some, to employ, in settling the disputes with France, men who had taken no part in the contest. This Mr. B. reprobates with great energy. On undecided characters, his observations are equally true and interesting. The following remarks on this subject, are a fair specimen of the style of this last memorial, and have been conceived in some of the author's happiest moments.

P. 161.—'Believe a man who has seen much, and observed something. I have seen in the course of my life a great many of that family of men. They are generally chosen, because they have no opinion of their own; and as far as they can be got in good earnest to embrace any opinion, it is that of whoever happens to employ them (neither longer or shorter, narrower or broader) with whom they have no discussion or consultation. The only thing which occurs to such a man when he has got a business for others into his hands, is how to make his own fortune out of it. The person he is to treat with, is not, with him, an adversary over whom he is to prevail, but a new friend he is to gain: therefore he always systematically betrays some part of his trust. Instead of thinking how he shall defend his ground to the last, and if forced to retreat, how little he shall give up, this kind of man considers how much of the interest of his employer he is to sacrifice to his adversary. Having nothing but himself in view, he knows, that in serving his principal with zeal, he must probably incur some resentment from the opposite party. His object is to obtain the good will of the person with whom he contends, that when an agreement is made, he may join in rewarding him. I would not take one of these as my arbitrator in a dispute for so much as a fish-pond—for if he reserved the mud to me, he would be sure to give the water that fed the pool, to my adversary. In a great cause I should certainly wish, that my agent should possess conciliating qualities; that he should be of a frank, open, and candid disposition, soft in his nature, and of a temper to soften animosities and to win confidence. He ought not to be a man odious to the person he treats with, by personal injury, by violence, or by deceit; or, above all, by the dereliction of his cause in any former transaction. But I would be sure that my negotiator should be *wise*, that he should be as earnest in the cause as myself, and known to be so; that

that he should not be looked upon as a stipendiary advocate, but as a principled partizan. In all treaty it is a great point that all idea of gaining your agent is hopeless. I would not trust the cause of royalty with a man, who, professing neutrality, is half a republican. The enemy has already a great part of his suit without a struggle—and he contends with advantage for all the rest. The common principle allowed between your adversary and your agent, gives your adversary the advantage in every discussion.'

Of these three memorials, the first is distinguishable for great compass and variety of knowledge; the second, for wisdom of plan, for, admitting the principle, we think the plan good; and the third, for animation and energy. We do not, indeed, even in the third memorial, find that magnificence and splendour, which form so much the characteristics of some late publications of this celebrated author. It abounds not in bold and striking imagery; yet it displays a copious and powerful stream of eloquence, on which we are borne away with exquisite delight. We have still to lament, that Mr. B. paid so little attention to arrangement. By the versatility of his movements, we are continually losing sight of the connecting links in his chain of reasoning. After feasting upon the rich banquet he has set before us, we lose the recollection of the dishes, and only retain a general sense of their flavour.

We consider Mr. B. as the most eloquent writer who has adorned our language; but he is far from being the most accurate. The reader, who wishes to remark the incorrectness of this great orator, we recommend to consult the following pages of this publication—11, 16, 19, 27, 51, 59, 91, 125, 185, 193.

But the faults of Mr. B. as a writer are trifling and insignificant; his excellence, great and unrivalled: his eloquence is of that species which Dr. Johnson compares to the rapid torrents in Peru, which roll down gold and sand along with them; and we can well tolerate the sand, were it even in greater quantities; for the gold is abundant and precious.

We mean, however, only to apply these remarks to Mr. B. as an orator and a writer; for to his moral, and to his political philosophy, we have much to object.

ART. XXIV. *A second Letter to the Hon. Thomas Erskine. Containing farther Strictures on his 'View of the Causes and Consequences of the War:' some Reflections on the Subject of the present Negotiation; and Observations on the late voluntary Loan. With a Word to the Critics, subjoined.* By John Gifford, Esq. Author of 'A Letter to the Earl of Lauderdale,' &c. &c. 8vo. 80 p. Price 2s. Longman. 1797.

Mr. G., in this pamphlet, continues his strictures on Mr. Erskine's popular publication, and attempts to show, that, by a disregard of dates, he has misrepresented the conduct of France and England, in the commencement and continuance of hostilities. We do not say, that Mr. G. has detected no inaccuracy in Mr. Erskine's dates; but neither his present nor his former observations produce in us any conviction, that England did not *desire and seek* a war with France; not because she feared an attack from the
new

new republic, but because she was solicitous to create an occasion of invading her territory, in order to restore the ancient despotism. Posterity, who have no other documents, may puzzle themselves with the examination of dates, and the language of state manifestoes, in order to ascertain who were aggressors in a war, in which their ancestors were engaged; and they will not want convincing evidence, collected from *this* source, of the anxiety of England to provoke a quarrel with the french republic: but contemporaries have recollections of the spirit of the people, of the language and conduct of the partisans of the court, of their triumph when the madman Brissot moved a declaration of war, of their confidence in instant success, of their declarations that our safety *depended* upon the restoration of monarchy in France, and of a thousand other circumstances, which afford overwhelming evidence to every impartial man, that this is *a war of our own choice*. State manifestoes are full of ambiguity, of artful dissimulation, of hypocritical pretence; but the strong language of public conduct and public feeling favours a correct interpretation. Englishmen in France, after the revolution, were hailed as elder brothers, embraced as friends, admired as philosophers, adored as freemen by the french people! From whom then proceeded the war against the free english? He must have been a miserable observer of the times, who, living in England at the commencement of the war, entertains a doubt, whether the english ministry did not lay schemes for bringing on the war, with all the anxiety and solicitude, with which a wealthy father waits for the birth of his first born.

Although we cannot yet approve the spirit Mr. G. discovers, we must do him the justice to say, he throws about him less unhallowed fire than on his first attack.

Mr. Erskine's late zeal in the prosecution of Williams, for publishing Paine's *Age of Reason*, appears to have made a very favourable impression upon Mr. G. We freely confess, that we are not of those who admire that zeal. Mr. Erskine had already pronounced 'waging war against *principles*, to be a *new* and *fatal* principle of hostility;' and we think, to endeavour the overthrow of *principles* in the court of king's bench, is as absurd, and as *fatal*, and alas! as *new* an attempt too, for neither has any claim to novelty, as to endeavour their overthrow in a field of battle. But such is the inconsistency of man. Unbelievers have obtained, by this ridiculous zeal, a new occasion of triumph, and another name is to be added to their martyrs. Again are they exulting, that christianity has appealed to the laws, and is now to be defended, not as a divine philosophy, founded on evidence, and courting examination, but as *the law of the land*.

On one subject we entirely agree with Mr. G. We allow, that none but *virtuous men* ought ever to hold offices of trust in the state; and that all hope of public virtue should be built on *private character*. Here we can allow of no compromise. A spendthrift, a gambler, a sot, a man regardless of private obligations, and individual claims, shall never have our vote for the senate or executive office. We are for the country alone; and woe to that

people, who choose a profligate party, or profligate master, to rule them!

It is due to Mr. G., that we insert the following passage.

p. 68. 'I deem it expedient to repel it [a charge of dependence on ministry] by a solemn and unequivocal declaration, that no one person connected with ministers has had the smallest concern with any political pamphlet that I ever have composed; that I have written them all spontaneously, without any communication with others; that no part of the expence attending the publication of them has been borne by government; that I never have received, directly or indirectly, any consideration or recompence for having published them, except a fair division of the profits arising from their sale; that I was not led to compose them from the hope of emolument, or the prospect of reward, but solely and exclusively from a conscientious and disinterested desire to serve the cause, which I had espoused from *principle*, and from a conviction of its tendency to promote the welfare and happiness of my country.'

ART. XXV. *A cursory View of Civil Government, chiefly in Relation to Virtue and Happiness.* By Ely Bates, Esq. Small 8vo. Price 3s. in boards. Rivingtons. 1797.

THE first section of this work, written in a spirit of seeming moderation, asserts some wholesome truths, in language decently correct and easy. Enough is said of the nature of man, to temper the expectations of the reformer, and reconcile the philosopher to no inconsiderable share of misery, rendered inevitable by our formation, and the circumstances of our existence.

Our author, in his progress, shows what government cannot, and what it can do; and if this had been represented more exactly, with more truth and fairness, and greater profundity of research, we should have congratulated the public on the annunciation of a valuable and important performance. But Mr. B. is a mere party writer. That the corrupt plunderers of the community may enjoy their spoils in tranquillity, he advises to acquiescence, from the consideration that *government can do little towards human happiness*. Why, then, should it *be paid so much* for the little it can do? A government, the annual expence of which in peace must be equal to three pounds per annum upon every individual of it's population, lisping infancy and decrepid old age not excepted, should produce *much good*.

A government, which annually pours out the blood of thousands, does so much evil, that it ought to balance it by *much good*. 'But,' says the writer, 'look to the blessings of religion and the rewards of futurity.' Idiotism, however, can tell us, that concerning religion, government can do nothing; it's reward it's comforts, it neither can give nor take away. Why, then, *government* for this?

The plain truth is, that government can do much good much harm; but cannot remove every evil, or inflict it. The less it can do, the less it is worth; and the less it ought to be paid. The author, when he finds so much advantage in be-

under authority, and subjected to labour, should have some mercy upon governors, who suffer the wretchedness of not being under authority, and not being subject to labour. Under most governments, some labour too little, some too much; and the evil will never be wholly remedied. Yet all, that can be done by reform, *should be done.* Our author's talents are of the middle class: his book is calculated to serve the purposes of party, and the possessors of power.

S. A.

ART. XXVI. *The Principles of Government, in a Dialogue, between a Gentleman and a Farmer. By the late Sir William Jones. Republished, with Notes and Historical Elucidations, by T. S. Norgate. The Second Edition much enlarged. 8vo, 82 pa. Pr. 2s. 6d. Norwich, March. 1797.*

As far as the authority of great names is of any weight, the cause of freedom may derive support from that of sir W. Jones. He was a decided enemy to the servile doctrine of passive obedience and non-resistance; and wrote the dialogue here republished, to impress upon the minds of the common people a sense of their civil rights, and particularly to bring into open day that primeval right, which no power on earth can abrogate, of arming in self-defence, and in resistance of oppression. The publication of this piece by the dean of St. Asaph, occasioned a memorable trial at the Shrewsbury assizes, in the year 1784. It is now reprinted by a gentleman, who appears to have entered fully into the views, and completely to have imbibed the spirit, of the original author, on the important subject of politics. The piece itself, though it has excited much ferment among men who have called themselves loyalists, is nothing more than a fair exposition of the rights and liberties, which the british constitution acknowledges. 'Every sentence of this little tract,' said Mr. Erskine in his defence of it, 'if the interpretation of words is to be settled, not according to fancy, but by the common rules of language, is to be found in the brightest pages of english literature, and in the most sacred volumes of english laws.'

Mr. N. accompanies this seasonable republication with many notes, strongly, but decently, expressive of the principles of liberty. This ingenious and spirited commentator is not disposed to encourage that tame spirit of timid and unprincipled acquiescence in the infringement of the constitutional rights of englishmen, which so strongly marks the present times. He expresses, indeed, his abhorrence of the foul and sanguinary spirit, which in France dictated the proscriptions of Robespierre; and gives it as his decided opinion, that resistance should flumber, except in cases of urgent, extreme, and unequivocal necessity: but he asserts, with the confidence of an independent spirit, and maintains with the force of an enlightened understanding, those principles of freedom, which are the only broad and firm basis of social happiness.

The performance may be read with pleasure by every one, whose ideas and feelings, on the great principles of polity, are in unison with those of the author. The dialogue is too well known to require an extract: we shall make one from the notes, on the important question of universal suffrage, in which the writer replies, p. 40,—to

an argument against universal suffrage, introduced by Mr. Belsham in his memoirs of the reign of George III. namely, that if population be the sole basis of representation, and we suppose in the first place, the house of commons to consist of six hundred members; and secondly, the population of the metropolis to be one sixth part of that of the whole kingdom, that London alone would, on this principle, send one hundred members to parliament!

* This is certainly a very fair deduction, and if the advocates of universal suffrage acknowledge that such an effect will be pernicious, they must give up their system, or prove that it is counterbalanced by some preponderate advantage; for in an investigation of this practical importance, it is highly incumbent on us to see the complete and utmost tendency of our principles, and to trace them through their most distant and most delicate ramifications; we must not be negligent of remote and even of contingent consequences, for the sake of supporting a popular or a darling theory.

* This consequence, obvious as it undoubtedly is, having never before occurred, at first appeared so forcible, the representation of the metropolis so vastly disproportionate, that for a moment I was completely staggered; but a little reflection taught that this was no very formidable antagonist to encounter, and that in reality there would be no disproportion at all; the disproportion would be, not between the representation, but the things represented: between the number of inhabitants which two cities may contain, and not between the number of members they may send to parliament: in fact we are annihilating a deformity, and not creating one; at first we are astonished at the apparent undue influence which London would have with her hundred members; but if her inhabitants were dispersed in an hundred different places, and each place were to send one, the difficulty would not strike us with half the force—it would absolutely vanish; but does locality alter the nature of a principle? Why should not these inhabitants exercise the same right when collected in the centre, which they would do when dispersed over the periphery of a circle?

* But even this *appearance* of disproportion will be considerably diminished, if we consider a circumstance of which Mr. Belsham forgot to remind us; namely, that the number of members would be materially increased, which every other large town and city in the kingdom would send to parliament, and in an exact *ratio* to the number of its inhabitants.

* As to the objection that paupers pay no taxes, have no property*, and consequently have no right to legislate concerning the property of others, it is false and unfeeling; it is false, because **EVERY MAN'S LABOR IS HIS PROPERTY**; and labor, says a great character, is the wealth of nations. For every meal he eats, for every coat he wears, for every coal, for every candle that he burns, this pauper, however, pays a tax, and helps to feed that mighty monster of rapacity, the exchequer. Respecting the dependance, or the *want of will*, as

* Blackstone acknowledges, that members of parliament are “delegates, to whose charge is committed the disposal of” a man’s “property, his liberty, and his life.” The two latter, however, are considered as “trifles light as air,” when balanced against property!

Blackstone

Blackstone calls it, which is supposed to be annexed to poverty, and which is urged as a reason both by him and sir William Jones, for the exclusion of such as are depressed with it, I feel no hesitation in asserting that there is infinitely more dependance, more servility, more bribery, and infinitely less excuse for any one of them, among what are called the higher, than among the lower orders of society. Few members of the house of commons will have the hardiness and effrontery to deny this assertion. As to bribery among electors, universal suffrage must give it a death-blow; no purse could possibly support it.

• The objection is unfeeling, because the less a man possesses, the more does that little require extraneous protection. Wealth can protect itself; the limbs beneath a garb of fluttering cobweb rags, feel alone the rage and wantonness of the winds. Property will always have influence enough; poverty always too little. Why poison the arrow which already wounds?

• Though an advocate for the universality of suffrage, I feel the force of a political aphorism, which Mr. Hume has pronounced in his "idea of a perfect commonwealth," respecting the total inadequacy of a coal-heaver or a carman to form an estimate of the political merits of two contending candidates, or to decide on the various qualifications and very extensive knowledge, necessary for the performance of senatorial functions. That plan then of representation, seems to be a good one, which like the american, rises in pyramidical proportion; let the bulk of the people, rather than nominate in person, annually choose intermediate electors, for the annual nomination of the supreme council of the kingdom. I conclude this note with the aphorism of Mr. Hume. "The lower sort of people and small proprietors are good judges enough of one not very distant from them in rank or situation; and therefore in their parochial meeting, will probably choose the best, or nearly the best representative; but they are wholly unfit for county-meetings, and for electing into the higher offices of the republic. Their ignorance gives the grandees an opportunity of deceiving them."

The delicate subject of hereditary succession is, in these notes, handled with temperate freedom; a warm tribute of deserved respect is paid to George Washington; the political character of king William III is rigorously scrutinized, in refutation of the high encomium bestowed upon it by the writer of the critique on Mr. Burke's Letters on a regicide Peace in the Monthly Review; and the mischievous consequences of standing armies are strongly exhibited in historical facts.

D. S.

ART. XXVII. *Read or be Ruined! Containing some few Observations on the Causes of the Commencement,—of the disastrous Progress,—and of the ruinous Expences of the present War; with a serious Call on the Stock-Holders in the British Funds, to forego the Receipts of a Part of their Dividends for a stated Period, as the only possible Mode of rendering their Property secure, as well as of saving their Country. Also a Plan for discharging the National Debt in 55 Years, and yet immediately ameliorating the distressed Situation of the middling, and inferior Classes of the People of Great Britain, by commencing its Operation with the Abolition of Taxes*

Taxes to the Amount of Ten Millions per Annum. 8vo. 73 pages.
Price 2s. Jordan. 1797.

READ or be ruined! This is not a very modest title, and we confess ourselves agreeably disappointed in finding so little of arrogance in the pamphlet. The author takes a rapid glance of the causes of the commencement, the disastrous progress, and the enormous expenses, of the war. This is followed by some observations on the reputed increase of our trade and manufactures during the war, in which we find much worthy of attention, and of which our readers will think the following extracts no unfavourable specimen.

§. 32.—‘The taxes existing in 1791 were deficient in 1795 to the amount of *eight hundred thousand pounds*, and upwards, yet the *exports and imports* of 1795 exceeded those of 1791 by upwards of *seven millions*.—Is this a proof of the increase of our trade and manufactures?’

‘In 1788, when we were represented to be at the height of our prosperity, the *exports and imports* amounted to *thirty-six millions*, and the customs produced upwards of *three millions, and seven hundred thousand pounds*; but, in the year 1795, the *exports and imports* amounted to *forty-nine millions*, yet the customs produced only *three millions, and two hundred thousand pounds*. Thus then we perceive that the *exports and imports* of 1795 exceeded those of 1788 to the amount of *thirteen millions*, but the customs fell short upwards of *half a million*.—Is this a proof of the increase of our trade and manufactures?’

§. 33.—‘In 1792, a year of opulence to our trade and manufactures never to be forgotten, our *exports* did not amount to more than *twenty-one millions*; but in 1794 they leaped up to *twenty six millions and an half*, and in 1795, to upwards of *twenty seven millions*! But though our exports increased to so astonishing an extent, our trade to America, to the West-Indies, to Portugal, —Spain, —Italy, —Turkey, &c. diminished very seriously; while the whole of such increase, as well as an amount equal to the deficiencies to the above countries, centered in Germany. To Germany the immense increase of *exports* in 1794, and 1795, consisted of bullion, provisions, and war-like stores, sent to the emperor to enable him to butcher thousands who never injured either him, or us; and our imports, in return, have been disgrace and ruin. But neither can this be deemed a proof of the increase of our trade and manufactures.’

§. 34.—‘The permanent taxes, in 1793, fell short of those in 1792, to the amount of *four hundred thousand pounds*;—those of 1794 were short of those in 1792 upwards of *five hundred thousand pounds*;—those of 1795 were less than those of 1792 about *eight hundred thousand pounds*;—and those of 1796 fell short of those of 1792 to no less amount than *eleven hundred thousand pounds*!’

Our author next enlarges on the weight of the peace establishment should the war conclude with the year, in which he follows Morgan and Lauderdale.

Then follows a scheme for the reduction of the national debt, and lightening the burdens of the people. Here the author ex-

persuade the stockholder to sacrifice some temporary interest, for the security of his principal, which, we think, although not likely to be followed, is advice that ought not to be slighted. But those, who wish to see the whole of our author's plan, we must refer to the pamphlet itself.

ART. XXVIII. *The Iniquity of Banking. Part II. Containing a further Illustration of the Injustice of the Paper System, an Enquiry into the Nature and probable Consequences of the Bank Indemnity Bill, and a Plan for removing (or at least alleviating) the Evils produced by the Circulation of Bank Notes.* 8vo. 64 pages. Price 1s. 6d. Jordan. 1797.

In our Review for January last, Vol. xxv, p. 87, we noticed the first part of this work, and we find the second part executed with equal ability. Much of the reasoning, which occurs in the pages before the fortieth, we do not only think unexceptionable, but worthy the attention of all our readers, and to that attention we heartily recommend it.

Upon the undeniable general principle, 'that no one ought to have a share in the productions of society, greater than in proportion to his property,' understanding the word property in its most large and proper signification, and confining the application of the principle to such as are not properly and justly, from bodily or mental infirmity pensioners upon the community; an inference is legitimately drawn, that the maker and issuer of bank notes, which cost him no labour, and represent no property consumed, or put out of his possession, is a *public plunderer, reaping the productions of society where he has not sown*, and enjoying that to which he has no title, except the title of a *robber to his spoil*. It is fairly and conclusively shown, in these pages, that thus increasing the circulating medium, or nominal money of the country, is, in fact, reducing the relative value of its money, and increasing the price of all commodities. That as, the quantity of money remaining the same, its value would be increased by the increase of commodities; so, the quantity of money thus increased, its value is diminished, and nothing but the vast increase of the commodities brought to market has preserved the money from sinking almost to no value at all. In these observations we wish to express an entire agreement with our author; but we dissent as completely from the doctrines of the latter part of this pamphlet, as we cordially assent to the principles of the former; and we cannot forbear the expression of our surprise, that they should be both written by one pen.

Our author proposes, that all the bank paper in the country should be put out of circulation; that with it all the gold and silver should cease to circulate; and that government should create a paper currency of its own, which should be supported by all the authority of the law, and made a *legal tender* in all cases! It is assumed, to give a colour of propriety to these propositions, that gold and silver are a circulating medium, *merely by convention*. We allow, that, as a medium of exchange, they have become general by *convention*; but we deny, that they have no intrinsic

intrinsic adaptation to that end. They are yielded by the mines with great frugality ; much labour is spent upon their production ; they are portable, and adapted to easy conveyance : so that, if every commodity be valuable according to the labour spent upon its production, which we think our author has fully admitted in his general reasoning, and which we think he has too much knowledge of the subject, and good sense, to deny ; gold and silver are eminently adapted to become a circulating medium of exchange, and this adaptation invited no doubt the convention, on which their universality is built. We confess, however, they are only important and a proper medium of exchange, as *the real representatives* of labour ; and we acknowledge paper would be a better circulation, *if its quantity could be limited*. This, however, appears to us to be absolutely impossible ; and our author has not lessened that conviction, by his scheme of prevention. The labour spent upon their produce, determines the value of all commodities ; this we assume as an axiom. Paper currency can only borrow from law the impress of its value. Law is local. The paper currency of one country can never become that of another by *convention*. It is therefore not adapted to our wants as a commercial country.

But waving this argument, every government intrusted with the creation of money will abuse the privilege. This is certain ; for human nature is improvident. Private banks have illustrated this principle by their example, and have only been restrained by being obliged to find gold and silver, or, in other words, by not being protected by a tender act. Our author would limit the existence and circulation of this government paper, by obliging government to *receive it upon interest* when its quantity became excessive. And yet the *interest is to be paid in paper*, in paper too of the government's own creation ! Absurd and ineffectual as is this restraint, it is as good as the case admits. There is no alternative. A tender act will destroy all the security of exchange, and reduce us again to have recourse to simple barter ; or we must have a currency of *real value*, representing *labour spent*. This alone can invite the *convention* of all nations, and fix the principles of exchange. We wish to call the attention of our readers to this subject, as one pregnant with more danger to our country than any other, and not of improbable expectation ; that they may resist the first proposition of it, with indignant energy : we mean, the making *any species of paper currency a legal tender*. The moment this is done, mortgages, bonds, book debts, national stock, are involved in one common destruction, and they are all *paid off by an act of parliament*. The fruits of the labour of lives are destroyed, and every debtor is authorized in legal villainy. Englishmen ! beware of this moment, that will introduce a confusion, out of which nothing less than divine power can produce *order*. When we consider the talent and knowledge this pamphlet discovers, the author must excuse us, if, unknown as he is to us, we either suspect his last propositions not to be seriously offered, or offered with no good design. S. A.

ART. XXIX. *The essential Principles of the Wealth of Nations, illustrated, in Opposition to some false Doctrines of Dr. Adam Smith and others.* 8vo. 152 pages. Becket. 1797. Price 3s.

THAT whose minds have been pre-occupied with the expediency and rectitude of the present system of taxation, which is most justly characterised in the publication before us by the epithet *chaotic*, and with the notion of a vast income arising to the state from manufactures, have expressed great surprize and astonishment at the conclusion of the economists, that the public supplies ought to be drawn wholly and directly from the rents of lands, or from the surplus produce of lands; that is, that there should be no tax but a land-tax. This doctrine has been attacked by ridicule as well as by serious argument, both on the continent of Europe, and in our island: in the former by Montesquieu, Voltaire, in his *Man of Forty Crowns*, Necker, and others: in the latter by Dr. Adam Smith, and Mr. Arthur Young.—Dr. Smith, in his *Wealth of Nations*, as our author observes, views it a'kance, and cautiously shoves off the discussion of it's merits in the following evasive words: “Without entering into the disagreeable discussion of the *metaphysical* arguments, by which the economists support their very ingenious theory, it will sufficiently appear, from the following review, what are the taxes that fall finally on the rent of land, and what are those that fall finally on some other fund.” On this quotation from Smith, our author makes the following just remark.—‘The economists found their system of policy and finance upon the three principles of number, weight, and measure: and if we are to reckon, with Dr. Smith, number, weight, and measure, to be metaphysics*, I should be glad to know what we are to consider as physics.’

Our author having, in our judgment, proved, in the clearest manner, that the revenue of a state arises solely from the produce of it's lands; and that Dr. Smith's arguments in support of the productiveness of manufactures are altogether illusive; he proceeds also to consider a fundamental error on the part of the french economists, namely, their ranking the proprietors of land as a productive class in society; and explains a principle, founded in nature, which, when acted upon, renders the proprietors of land, not indeed a productive class, but an essential class, and the most honourable class in society. But the principal scope of the book is, to show that the produce of a state arises solely from the produce of it's lands; with the advantages, of course, of physical over pecuniary wealth, and

* This leads to a very curious and profound inquiry. As, on the one hand, we examine matter by metaphysical abstractions; so, on the other, we have not any ideas, or names, for the operations, beside those that are taken from objects of sense. Every thing is of a mixed nature. It is difficult to define what is matter, and what is mind, or mental abstraction; but on any theory the stricture on Smith is just. If matter have no real existence, all our ideas of it's qualities and properties are equally metaphysical. If matter really exist of itself, and independently of a percipient mind, solidity and extension are among it's primary qualities.

various

various other corollaries arising out of his main doctrine, that may be improved for the relief, the comfort, and the prosperity of the nation.

The doctrine maintained by our author, in defence of the economists, wears, at first glance, the air of enigma; but, on the perusal of this treatise, an entire conviction is produced at once of its truth and political importance. Among the various arguments and illustrations by which this doctrine is established, the following remain on our memory, after laying aside the volume, and are therefore probably among the most forcible and impressive.—While any land in a kingdom, or other state, remains to be cultivated, cultivators are better than manufacturers; for the exportation of manufactures is not so advantageous to a state as that of raw materials. No augmentation of the revenue of the society arises from the labour of a manufacturer, excepting in the case of its being sold abroad. In that case, indeed, the profit of the exporter becomes the profit of the nation where he lives. That nation, however, would be a gainer, were the labour of the cultivator to be exported rather than the labour of the manufacturer. The manufacturer produces something of value; but this at the expense of another value previously provided for him by the cultivator. The merit of the manufacturer is, that he gives a fixed and permanent value to the more perishable riches procured by the cultivator, or rather bestowed on the cultivator by nature. The labour of the manufacturer, then, is unfruitful in comparison of that of the cultivator. The cultivator, by raising subsistence, raises and supports population; and, by raising more than his own subsistence, creates annually a new fund for purchasing all the conveniencies that it may be in the power of the manufacturer to produce, whether that manufacturer reside in his own parish, or ten thousand miles off.—The clear profit arising from exports of manufactures ought, as above observed, to be reckoned a gain to the nation as well as the individual exporter; but as such exports bear no proportion to the manufactures consumed at home, and as the exports of natural production are better than those of labour employed in manufactures it follows, on the whole, that national revenue, or wealth, proceeds from agriculture. All this reasoning is confirmed by the example of America. From this truth, which is of the very first political importance, our author, with great reason, concludes, that there ought to be no other tax for the defence of a state than a land-tax; a simplification which would be highly advantageous to the state, to the landholder, to the tenant, and to the manufacturer. In the prosecution of this, which is his general design, he is naturally led to show, that the cultivation of the territory ought to have a preference to the establishment of manufactures, not only in respect of revenue, but of morals, health, and happiness.—‘Landholders,’ says our author, ‘in both Great-Britain and Ireland, should zealously concur with their respective legislatures in adopting such measures as may spread cultivation over every valley and every hill. While a field can be found for every seidler, let every idler have a field. Houses of industry are good; fields of industry better.’

Among

Among many ingenious facts, drawn from history as well as the present state of the world, and made to bear on our author's main design with much felicity, we are particularly struck with the observation, that the charge of defending the state was laid by the Saxons, and other nations ancient and modern, on the possessors of land, as the grand condition and tenure of landed property. It continued to be so in England even in the times of queen Elizabeth, and to later periods in several other countries in Europe. There is a recent and curious fact, of which our author, had he recollected it, might perhaps, on this head, have taken notice:—the emperor, Joseph II, among other changes, introduced, or rather attempted to introduce, for the defence of the state in the war with Turkey, a land-tax into the kingdom of Hungary. The nobility murmured, and opposed its effectual establishment; and were even indignant, that any other mode of defence should be deemed necessary, than what had been adopted by their ancestors.

The views and sentiments of this writer appear to us to be so fair and friendly to mankind, as well as so wise in respect of political economy, that we should think it our duty to recommend them very particularly to public attention; if we had not on many occasions declared our hearty approbation of them. See particularly our Retrospect of the Active World for April last, and our Review of Mr. Sullivan's Tracts on India, in our last volume. B. B.

ART. XXX. *The Speech of a Patriot King to his Parliament.* 8vo. 19 pages. Price 6d. Debrett. London.

THAT this, alas! unreal speech, contains a great deal of philanthropy and sound good sense, our readers will be convinced from the following address to the 'Gentlemen of the House of Commons,' which we extract from it.

P. 13.—'The objects which will call for your attention are of such magnitude that I am at a loss to trace their outlines. Bankruptcy stares us in the face, and the nation is so overloaded with taxes, that a limit must inevitably be put to the present deleterious system. Something must be done for the relief of the people, who will not, who ought not, tamely to bear the ills accruing from a mass of debt, entailed upon them by the malversation and villainy of their rulers. On the other hand, in this cruel dilemma, what is to be done for the creditors of the state? This is truly a matter which challenges the sublimest efforts of your combined labours. Perhaps some ingenious method of composition may be devised, to extinguish the interest gradually, as it would create a tremendous concussion to wipe it off at once. It will also be proper, (although the discrimination will be nice and difficult) to make a distinction between the honest well-intentioned state creditors, and those harpies who have become so for the purpose of stock-jobbing and villainous speculation, to profit by the distresses of a falling country. Much also may be expected from the suppression of useless pensions and places, and the reduction of enormous salaries, not the rewards of industry and virtue, but of venality and corruption. For myself, what money I have personally amassed during my reign, it belongs to my people, and I freely give it back to them. I recommend a complete abolition

tion of all monopolies and chartered companies. Why should any set of men enjoy privileges distinct from their fellow-citizens? I am well aware it will be argued, that these prescriptive rights serve as a barrier to the undue power of the crown; but I presume it will be found on investigation, that haughty and tyrannical themselves, they have always, instead of diminishing, helped to increase it's influence; witness their cringing addresses on all occasions to me, whilst under the dominion of prejudice, and blind to my genuine interests. The security of the country ought to depend on the fundamental principles of the constitution, the sacred equality and upright administration of the law, not on party spirit and intrigue.'

ART. XXXI. *An Inquiry into the present Condition of the lower Classes, and the Means of improving it; including some Remarks on Mr. Pitt's Bill for the better Support and Maintenance of the Poor: In the Course of which the Policy of the Corn Laws is examined, and various other Branches of political Economy are illustrated. By Robert Acklom Ingram, B. D. Fellow of Queen's College, Cambridge. 8vo. 102 pages. Debrett. 1797.*

POLITICAL science is so important to the interests of society, that it seems entitled to a much larger share of attention in education, than has hitherto been allowed it in our public schools. This study might well supply the place of many others, which are now become obsolete or superfluous. We remark with pleasure, that the subject of political economy begins to attract the attention of the members of our universities; and we introduce the present pamphlet to the notice of our readers, as a promising foretaste of the benefit which might be expected to accrue to society, if this subject were made a principal branch of academical instruction.

The ingenious author of this publication takes a wide scope, and treats, not superficially, on various important topics. In the present state of society, he justly remarks it as a great evil, that increasing opulence in the higher classes is the result of a continual subtraction from the comforts of the lower orders. As powerful remedies for this growing evil, and efficacious means of producing a less unequal distribution of wealth, and consequently a surer prospect of internal peace and tranquillity, he recommends the reduction of the rates of profit, the restriction of the luxurious and wasteful consumption of produce, and the imposition of burdens on the consumption of foreign productions. On the difficult subject of finance Mr. I. maintains, that the proper object of taxation is that part of the income of a nation, which remains after replacing it's capital with the accustomed profit of trade: he, accordingly, proposes an increase of taxes on articles of luxury, and suggests a plan for imposing the principal burden where it ought to lie, on landed property.

The next subject which our political economist discusses is, the reduction of the price of provision. The effect of the present corn laws on prices is distinctly and ably examined, and shown to be injurious, by giving encouragement to farmers for the benefit of foreigners, rather than of our own country, and a free corn-trade with temporary restrictions is recommended. Numerous expedi-
ents

ents are proposed for restraining superfluous consumption, and increasing the quantity of produce.

Supposing the condition of the poor meliorated by the rise of wages, and by lowering the price of provision, the author, in order to excite in the common people a desire of accumulation, proposes, that the distribution of property be facilitated and encouraged, by altering the laws of inheritance; that societies be instituted to give the poor an opportunity of securing, and employing their savings; that provision be made for their instruction; and that, by a gradual alteration of the poor laws, they may have less encouragement to idleness in the expectation of parochial relief. The pamphlet concludes with some ingenious observations on agriculture and population.

M. D.

ART. XXXII. *Outlines of an Attempt to establish a Plan for a just and regular Equivalent for the Labour and Support of the Poor, and to reconcile the Weights of the Kingdom to one Standard, by connecting them with the Copper Coinage.* 8vo. 68 pages. Price 2s. Debrett. 1797.

It is with infinite satisfaction, that we announce so many valuable publications in behalf of the poor, and we can assure our readers this work on the subject well deserves the public attention.

The author's plan, for the relief of the poor, is twofold: the first part consists of a new mode of paying for the labour of the poor; the second, the reducing the weights of the kingdom to one standard, and connecting them with a new copper coinage.

He wishes it to be ascertained how much wheat, or other grain, is sufficient for the support of a labourer's family; for all the necessities of life bear an accurate proportion to the price of grain.— This done, our author would have a law passed, which should enable the labourer to demand his wages, either in grain or money. This would, no doubt, prevent the injury he now sustains, by the eternally varying value of money; be productive of much benefit, and no possible evil.

The author would next have all false coin suppressed, and a new copper coinage issued; and he would have forty-eight of the new halfpence issued for a shilling. The weights to be reduced to one standard, and the *weights to be coined*. Thus would the labourer be freed from continual losses and imposition by counterfeit copper, and have in his possession legal *weights*, by which he could detect, with ease, the impositions of tradesmen. Various objections occur to the author to the execution of his plan, which, however, he meets with fairness, and answers, we think, conclusively.

The style, in which these important observations are written, is easy and correct, and, although the author is entirely to us unknown, we suspect it flows from a pen not unaccustomed to composition. May that pen never sleep, till something is accomplished, for the relief of the largest portion of society, whose sufferings cry to heaven, and must soon move the earth.

It was to this pamphlet we referred in our Rev. for july last, p. 91; the reference there made to vol. xxiv was an error. S. A.

ART. XXIII. *L'Art de parler et d'écrire Correctement la Langue Française, &c.*—*The Art of Speaking and Writing the French Language correctly, or a new Grammar of that Tongue, for the Use of Foreigners, who are desirous of being thoroughly acquainted with its Principles and Genius.* By the Abbé de Levisac. 8vo. 308 p. Booley. 1797.

From the vast number of french grammars, which have lately issued from the press, we think it our duty to single out the work before us, as particularly worthy of attention. Its merit indeed has been respectfully acknowledged by some of the most eminent french journalists. Peltier in particular hesitates not to affirm, that nothing has yet appeared, on the french language, so clear, so methodical, and so complete, as this grammar. The testimony of Montlosier is equally favourable. The author certainly seems to possess a critical knowledge of his native tongue, with a happy talent of communicating his ideas in a natural, perspicuous, and impressive manner. He thinks correctly, and writes with precision. The grammar, in common with others, contains the etymology, orthography, and syntax of the language; but the principles are elucidated with an accuracy peculiarly logical and scientific. The last three chapters, in which the author discovers a considerable share of taste and discernment, are employed in explaining the nature and use of the grammatical figures, and in treating of galli- cisms, and in the application of the principles and rules previously illustrated to that sublime passage in Racine's *Phedre*, in which is related the death of Hippolytus. The grammar being written in french, is designed for those only, who have acquired a tolerable knowledge of the language, and are able to construe it without the aid of a master. To those, who are desirous of becoming critically acquainted with the principles of the french tongue, this grammar will prove a valuable acquisition.

ART. XXIV. *The Rational Guide to the French Tongue: Containing Tables, calculated to teach the Order of the French Syntax: Together with a Treatise for attaining the idiomatical French Elegance; and Rules for learning the Language without Disgust, and for speaking it with Facility.* Part II. *A French Plaidoyer between Five young Ladies contending for a Prize; in the Course of which the French Syntax is elucidated, the Idiom discussed, the true French Accent demonstrated and distinguished by appropriate Signs.* By B. Calbris, A. M. 12mo. 362 pages. Debrett. 1797.

THE author of this french grammar professes to lessen the labour, diminish the difficulties, and relieve the tedium of grammatical learning. We do not perceive any particular advantages for accomplishing these ends in the plan of this grammar, or any thing in which it excels former publications of the same kind, unless it be, that some of the idiomatic elegancies of the french language are, perhaps more distinctly than usual, pointed out in the second part, in which the rules respecting syntax and idiom are thrown into the amusing form of a dialogue, or *trial of skill*, between five young ladies. This dialogue, being written in french, cannot be of much use, till the learner has made some progress in the language.

guage. The grammar seems to require the assistance of the author, or some french teacher, to render it perfectly intelligible and useful to the english scholar.

ART. XXXV. *The Principles of English Grammar; with critical Remarks and Exercises of false Construction: adapted to the Use of Schools, and private Tutors.* The 4th Edition. 12mo. 144 pa. Price 1s. 6d. Vernor and Hood. 1796.

THIS english grammar, which has hitherto escaped our attention, may deserve notice, on account of the concise form, into which it has brought whatever is most necessary to be learned in this subject by young people; and on account of a very useful list of *improper expressions*, chiefly gathered up from conversation, given with the corrections. It's principal defect is, that it adheres too closely, in it's method of declining nouns and conjugating verbs, to the forms and terms of the latin grammar. We have on former occasions remarked, that we do not think the use of exercises of false construction, of which many are given in this grammar, a judicious method of teaching grammatical accuracy: it tends to confound the learner, and to retard, rather than promote, the habit of correctness.

ART. XXXVI. *English Exercises, adapted to the Grammar lately published by L. Murray: consisting of Exemplifications of the Parts of Speech; Instances of false Orthography; Violations of the Rules of Syntax; Defects in Punctuation; and Violations of the Rules respecting Perspicuity and Accuracy: designed for the Benefit of private Learners, as well as for the Use of Schools.* By Lindley Murray. 12mo. 187 pages.

A Key to the Exercises, adapted to L. Murray's English Grammar. 12mo. 147. pages. Price of the Exercises, without the Key, 2s., with the Key, 3s. York, Wilson; London, Darton and Harvey. 1797.

FOR a particular account of the very useful english grammar, to which these exercises refer, we must request our readers to turn back to Rev. vol. XXIII, p. 646. The value of that work is greatly increased by this large collection of examples, under the heads above mentioned. They are selected with great judgment, and very happily adapted to the purpose of correcting *common* errors in writing and speaking; they afford the learner a large field of employment, which, carefully gone through, either in writing or orally, will not fail to produce a habit of attention to accuracy. The key will, sometimes, perhaps, be useful in assisting the teacher's judgment, or oftener, in enabling a young person to become his own instructor. We could easily find passages, in which we should not perfectly agree with the author in his corrections; but, in criticism, there must be diversity of opinion; and to pick out a few faults, in a work which has cost the author much pains, and which bids fair to be very useful, would be invidious. With respect to the matter, as well as the language of these examples, we are much pleased with the author's choice: both vulgarity, and peculiarity of sentiment, are judiciously avoided.

ART. XXXVII. *Mental Amusement; consisting of Moral Essays, Allegories, and Tales, interspersed with poetical Pieces.* By different Writers: now first published, calculated for the Use of private Families and public Schools. Small 8vo. 138 pages. Price 1s. 6d. - Sael. 1797.

THIS miscellaneous little volume, if it have nothing very striking to recommend it, may be profitably perused by children, who will see the advantages of morality and virtue displayed in an amusing manner.

D. M.

ART. XXXVIII. *Recueil de Fables, de Contes, et d'Histoires, &c.—Collection of Fables, Stories, and Histories, moral and entertaining, for the Use of young People who study the French Language; translated from the best English Works of the same Nature.* 24mo. 196 pages. Peacock. 1796.

IN the preface we are informed, that the present translation was undertaken by the advice of an english lady, who considered, that children will be more interested in perusing a story, which, perhaps, they already know, dressed in a foreign language, than one which is totally strange to them, both in respect to incident and diction: in the former case, they have also an opportunity of comparing the different modes of expressing the same idea, which prevail in the two languages. The collection is judicious, and the translator has expressed himself in an easy unidiomatic manner.

D. M.

MISCELLANEOUS.

ART. XXXIX. *Truth for the Seekers; or, a fair and full Statement of the Facts, which gave rise to the Imprisonment of the Quakers now in York Castle.* 8vo. 24 pages. 6d. Jordan. 1797.

WE were glad to hear that Dr. Markham had at last appealed to the public, in defence of his injured honour; and we took up the pamphlet with the hope of seeing every imputation upon his conduct in this far famed cause done away, by a fair statement of undeniable facts. We are somewhat disappointed. He indeed asserts, that he took every method to obtain an amicable settlement of the matter in dispute, before he appealed to the exchequer; but, although he states, that the magistrates were reluctant to engage in the business in the first instance, we fear, and we are induced to fear, by the statement itself, the doctor had not been 'slow to wrath,' or had he zealously attempted to obtain the decision of the neighbouring justices. This pamphlet is written in the spirit of resentment, and with all the fury of zeal. We do not think the quakers ought to be exempted from the payment of tithes, until the law frees us all from that burden. But they plead conscience, and the Scriptures, which we allow to be divine, in a case not very dissimilar, offer to our consideration an awful question, 'Who art thou that judgest another man's servant?' How then is the rector or vicar to obtain his support, that support on which his family depends? The answer is at hand. By applying to the neighbouring magistrates.

magistrates, and putting the quaker to the *least possible expense*. Thus may *justice* and *charity* be united. It belongs to Dr. M. to show, that, on his part, this was *bona fide* endeavoured. We fear the present pamphlet will not satisfy the public on that head; and if the statement it offers be false, we have no doubt it will be replied to, by some able pen. It is the duty of the quakers to see that this is done; a duty they owe to the public and *themselves*. We rejoice to find, that Dr. M. has not been countenanced, as was suspected, in this prosecution, by the archbishop of York, or by any of the heads of the church. They appear with clean hands. The doctor appears angry with every body—with all who govern and are in authority both in church and state.

May church and state long excite the resentment of violent men, and prove, by a wise moderation, their title to support. This zealous champion of our hierarchy describes the quakers every way odious and despicable, as men, 'who, under a cloak of tender consciences and simplicity of manners, conceal a very high degree of pride and selfishness; of pride without dignity, and selfishness without disguise.' We confess we are at a loss to discover how they can conceal, under a cloak, selfishness without disguise. S. A.

ART. XL. *Exile of Major General Eustace, a Citizen of the United States of America, from the Kingdom of Great Britain, by Order of his Grace the Duke of Portland, Minister for the Home Department, &c.* 8vo. 48 pages. Price 2s. Jordan. 1797.

GENERAL Eustace, after boasting that he was one of the founders of american liberty, tells us, that he has been exiled from this country, in consequence of being *suspected* to be the author of a pamphlet, published some time ago in France. He accuses the duke of Portland of equivocation, and seems to think, that Mr. King, the american minister, did not interfere with sufficient dignity in his behalf.

ART. XLI. *A fair Statement of real Grievances experienced by the Officers and Sailors in the Navy, with a Plan of Reform In a Letter to Mr. Dundas.* By a Naval Officer. 8vo. 60 pa. Price 1s. 6d. Bell. 1797.

THE plan of this author is to new model the sea service, by giving pay in more equal proportion to the rank of the officers, and rank in more exact proportion to the service required and performed.

He would have a totally new arrangement take place in respect to the distribution of prize-money; and so far from thinking his ideas are immoderate or unjust, in favour of subordinate officers and seamen, we think his plan is still not equitable; and the inequality and disproportion he would preserve too great. He wishes also for the institution of a naval academy. We think his observations just, and deserving the attention of the board of admiralty: they appear to us useful as far as they go, and important, as leading to some plan still more just and honourable.

ART. XLII. *A Letter from a Naval Officer to a Friend, on the late alarming Mutiny on board the Fleet.* 8vo. 33 pages. Price 1s. Murray and Highly. 1797.

THE writer of this letter, who, although he assumes the character, does not affect the language of a 'naval officer,' thinks, that the sailors 'had a pre-disposition to mutiny,' but that 'the exciting cause came from a different quarter.'

This however is a gratuitous insinuation, wholly unsupported by any thing in the shape of proof.

ART. XLIII. *A Letter to the Tars of Old England.* Third Edition. 8vo. 15 pages. Price 3d. Debrett. 1797.

THIS is a remonstrance to the navy, written like the former, in consequence of the late mutiny at the Nore.

The author asks 'the tars of old England,' if they mean to convert their 'wooden palaces' into 'the dens of disloyalty, disorder and death.'

'Your mistresses,' adds he, 'will desert you! Where is the honest hearted girl who will trust a sailor *false-hearted* to old England? Your wives will blush for you! your children will be ashamed to follow a profession which their fathers have disgraced! you will more than *bastardise* them.'

ART. XLIV. *A Letter to the British Soldiers.* Second Edition. 8vo. 15 pages. Price 3d. Debrett. 1797.

IN this very flattering address to the army, which is here praised for its unshaken loyalty, the sailors are said to be 'worse than the pirates—the monsters of the sea.'

ART. XLV. *An Account of the Commencement and Progress of sinking Wells at Sheerness, Harwich, and Landguard-Fort, for supplying those Dock Yards and Garrisons with fresh Water. To which is annexed, the Correspondence between the Master-General of the Ordnance, and the Commanding Engineer of those Places, (Sir Thomas Hyde Page,) upon the Subject, in the Years 1778, 1781, and 1783.* 8vo. 42 pages. Price 1s. Stockdale. 1797.

THE first attempt to sink a well, on the parade at Sheerness, failed, in consequence of the double frames employed on that occasion. The second, which was made soon after in fort Townshend, luckily succeeded. The process commenced june 4, 1781, and the whole was finished july 4, 1782. At the depth of 300 feet from the top of the well, a piece of a tree was found; at 328 feet, sand and clay, with some water, were discovered; and at 330 feet deep, upon boring, the whole bottom of the well blew up, it being with great difficulty the workmen escaped the torrents of water, which was mixed with a quicksand, that rose forty feet from the bottom of the well. The water rose, in six hours, 189 feet, and in a few days, within eight feet of the top of the well. It has since been carefully analyzed by a chemist, and found perfectly good for every purpose; and, it is presumed, the quantity will be equal

to every demand of public and private use at that place; there having been, ever since it was discovered, a constant drawing, and the water has not been lowered more than 200 feet. It is proper to remark, that the water is of a very soft quality, and upon being drawn, has a degree of warmth unusual in common well water. It remains yet to be determined whence this warmth proceeds; but as it is proved wholesome, the circumstance is fortunate for the troops of the garrison; and they will not be so liable to the complaints that are frequent among troops, (as often happens at Dover castle), arising from the use of very cold well water.

The wells at Landguard fort were begun and finished in the year 1782.

The wells at Harwich were begun on the 6th of may 1781, and finished on the 29th of september of the same year.

Sir T. H. Page, who displayed great skill, ingenuity, and perseverance, on the above occasion, laments, that the navy has not yet received all the benefit that might have been expected from the well at Sheerness; but surely he has lived too long in the neighbourhood of *Rocheſter and Queenborough*, not to guess at the reason.

ART. XLVI. *Essays on various Subjects; in which some Characters of the present Age are introduced.* 12mo. 93 pages. Low. 1796.

IN a short advertisement, the author tells us, that he does not presume to announce brilliancy of composition, but trusts that the morality of his essays, and the friendly admonitions which they convey in plain language, will produce instruction, not unaccompanied with amusement. These essays contain but little either to censure or commend; there are thirteen of them, on the subjects of Life, Friendship, Happiness, &c.: some occupy three duodecimo pages, some four. They are not unlike the themes of a schoolboy.

ART. XLVII. *Thoughts on different Subjects, chiefly Moral and Political.* By R. M. C. Part the First. 8vo. 87 pa. Price 1s. 6d. Robinsons. 1797.

THERE is so little of originality or information in these 'thoughts,' that it is simply necessary for us to announce, that they are embodied in the form of a pamphlet. If those which are to constitute the second part have no better claim to commendation than the present, perhaps the author had better content himself with diffusing them among a fire-side circle in conversation, than submit them in print to the inspection of the public. D. M.

ART. XLVIII. *A Review of the Conduct of the Prince of Wales, from his Entrance into Public Life, till his late Offer to undertake the Government of Ireland.* 8vo. 109 pages. Price 2s. Lee and Hurst. 1797.

THE author has engaged in a task, which he himself allows to be herculean. Many parts of the conduct of the noble personage alluded to are supposed to stand in need of justification; and they are here ably, if not successfully, palliated.

ART. XLIX. *Hints to Fresh Men, from a Member of the University of Cambridge.* The Second Edition. 12mo. 32 pages. Price 1s. White. 1797.

THIS very useful and smart little piece has been noticed in our Rev. Vol. xxiv, p. 24. We are glad to see it reprinted, and wish it in the hands of all *fresh men*, in the city, as well as in the universities. It now appears with the signature of P. S. Dodd. Magd. Coll. s.

ART. L. *A short Argument on the Administration of Oaths, endeavouring to show that it is an essential and unalienable Prerogative of Sovereignty.* 8vo. 19 pages. Price 6d. Beckett. 1797.

WE learn the object which our author had in view, from his title-page: it is fortunate, for we might otherwise have been puzzled to have discovered it amidst such a pompous parade of syllogistic reasoning and logical deduction, as is here most pedantically introduced. In proof that the prerogative of administering oaths, which is solely attached to sovereignty, has been usurped, we are referred to the report of the committee of secrecy of the Irish house of commons, reported May 10, and to the recent disaffected state of the navy of Great Britain. Oaths are, in both instances, considered as the cement of rebellion, and our author recommends the interposition of the legislature, to invest the executive authority with '*vindictory powers*,' adequate to the offence of receiving or administering an oath, unsanctioned by the sacred authority of the king!

It would be an insult to the understanding of our readers, should we attempt to point out the weakness of supposing, that the legislature can possibly prevent any body of men from swearing fidelity to each other, and allegiance to any common cause in which they may be engaged. The power, which could have prevented the mutineers at the Nore from taking an oath of fidelity, could at once have prevented the mutiny; and the power which could *not* prevent the mutiny, would have been idly employed in preventing the oath of fidelity.

D. M.

TO CORRESPONDENTS.

In this article of our review for last month, p. 208, observations on Mr. Patton's letter, a numerical error of the press occurs. Fifteen hundred must be substituted for fifteen thousand, the number of men constituting the lowest class of voters, where the highest class consists of only three men, on the new scheme of representation published by captain Patton.

LITERARY INTELLIGENCE.

MEDICINE.

ART. I. Leipzig. *Beschreibung der physiologischen und pathologischen Präparate, &c.* Description of the physiological and pathological Preparations in the Collection of Aulic Counsellor Loder at Jena, by J. Val. H. Koehler, M. B. &c. Division I. 8vo. 118 p. 1794.

Descriptions of diseased parts, when accompanied, as here, with occasional information respecting the cases in which they occurred, are by no means without their utility in the art of physic. This division contains the diseased bones. *Jen. Allg. Lit. Zeit.*

ART. II. Stendal. *S. G. Vogels—Kranken-Examen, &c.* The Examination of the Sick, or general philosophico-medical Inquiries for the Investigation of the Diseases of the human Body, by S. Theoph. Vogel, M. D. &c. 8vo. 355 pages. 1796.

We find here no dry pedantic conversation between a physician and his patients, in question and answer, but a semeiotic and philosophical investigation of all the appearances, that enable a physician to form an accurate judgment of a disease. This is conducted with the greatest circumspection, minuteness, and precision; yet in a pleasing and agreeable manner, which is rendered still more interesting by the occasional introduction of remarkable cases from the author's own practice. We can recommend it both to the young physician and the old, and even they who are not professional men will find it entertaining. *Jen. Allg. Lit. Zeit.*

ANATOMY.

ART. III. Halle. *J. Cbr. Reil, M.D. &c. Exercitationum anatomicarum Fasc. I. &c.* Anatomical Essays, N^o 1, on the Structure of the Nerves, illustrated by three Plates, by J. C. Reil, M. D. &c. Fol. 34 pages.

Prof. R. has examined the nerves with great care, principally by means of maceration. He has employed the nitrous acid to dissolve the coats of the nerves and expose the medullary part, which it hardens; and by means of lixivium he extracts the marrow from the tubes, which he afterwards fills with air or quicksilver, and dries. He intends to examine the brain by similar methods. The work is elegantly printed; the plates are executed with great care, and the performance, when complete, will no doubt be valuable.

Jen. Allg. Lit. Zeit.

MANUFACTURES.

ART. IV. Hanover. *Ueber die Bleyglasur unserer Töpferwaare, &c.* On the Glazing of our Pottery with Lead, and it's Improvement, by J. F. Westrumb. 8vo. 189 pages. 1795.

Much

Much has been said of the danger of employing lead, or litharge, in the glazing of pottery for kitchen utensils, and Mr. W. was much prejudiced against it, when he instituted a set of experiments for ascertaining the point. From these it appears, though not wholly innocent, less noxious than had been asserted. That its use might be dispensed with, Mr. W. made various experiments on different substances recommended for glazing pottery, but with little success: yet what he has done may be of great utility in abridging the labours of others.

Jen. Allg. Lit. Zeit.

MORAL PHILOSOPHY.

ART. V. Leipzig. *Annalen der bürgerlichen Tugend, &c.* Annals of Virtue in common Life, or Facts for the Improvement of the Heart and Mind. 8vo. 240 pages. 1792. Collection the second. 239 pages. 1796.

Among the innumerable collections of this kind we know not one equally calculated to answer the end proposed.

Jen. Allg. Lit. Zeit.

CLASSICAL LITERATURE.

ART. VI. Leipzig: *Αριστοφανους Κωμωιδιαι, &c.* The Comedies of Aristophanes, corrected on the Authority of a valuable Manuscript of the tenth Century, by Ph. Invernizi. To which are added critical Remarks, Greek Scholia, Indexes, and Notes of the Learned. 2 vols. 8vo. 1246 pages. 1794.

The ms., from which this edition is little more than a copy, is of some value, as it is perhaps one of the most correct and complete existing. It supplies several chasms, and rectifies several passages; but the greatest advantage derived from it is the correction of the metre, particularly in the chorusses. In this respect the merits of Brunck appear very conspicuous, as the frequent agreement of the ms. with his conjectural emendations is wonderful: in this point no one except Dawes can be named after him. The remarks of Mr. I. are beneath criticism: they were written in great haste, and, as appears from his own preface, merely for the sake of the copy-money.

Jen. Allg. Lit. Zeit.

TRAVELS.

ART. VII. Berlin. *Neue Reise durch Italien, &c.* New Travels through Italy, by Fred. Schulz. Vol. I. Part I. 8vo. 256 p. 1797.

Notwithstanding the number of travellers in Italy, this tour, by the author of a Livonian's Journey [see our Rev. Vol. xxiv, p. 334], of which it is a continuation, may afford both information and amusement.

Jen. Allg. Lit. Zeit.

BIOGRAPHY.

ART. VIII. *Augsburg.* Mr. Veith, who we are informed died last year, has published six more alphabets of his Augsburg Bibliotheca

thea [see our Rev. Vol. II, p. 103, and Vol. XXII, p. 336,] which conclude the work.

ART. IX. Erlang. *Monument für meinen Vater, &c.* A Monument for my Father. The Life of J. Mich. Georg, late Director of the Royal Prussian Regency at Bayreuth, one of the most industrious Men of our Time, by Fred. Adam Georg, Ph. D. 4to. 160 pages. 1797.

We have here another instance, to add to those already extant, of the power of talent to raise itself, by the help of persevering industry, from the lowest condition, amid the most difficult circumstances. As a proof of Mr. G.'s activity, his son informs us he wrote above sixty folio volumes on cases of law, during the ten years of his being in the regency: and these the government thought of sufficient value to appropriate to it's own use, though without paying his family even the expense of pen, ink, and paper. *Jen. Allg. Lit. Zeit.*

NOVELS.

ART. X. Berlin. *Wilhelmine, &c.* Wilhelmina, a History in two Volumes, by J. E. Junger. 8vo. About 500 pages. 1796.

The events of this novel are such as might be supposed to occur in real life, and are well calculated to caution women, who would wish to be happy, against forming an attachment to a man on account of a handsome figure. *Jen. Allg. Lit. Zeit.*

POETRY.

ART. XI. Breslaw. *Die Gesundbrunnen, &c.* Mineral Waters. A Poem in four Cantos by Valerius Wm. Neubeck, M. D. 4to. 87 pages. 1795.

In didactic poetry, which among the moderns the english have cultivated with particular success, the germans have little to boast. The present poem, however, if it contribute to the health of it's readers, while it affords them pleasure, will do more for it's author, as it will consign his name to posterity. The true spirit of poetry pervades the whole; various ornaments, to which this species of writing is particularly adapted, are happily introduced with classical taste; and every thing mean and disgusting connected with the subject is avoided with great judgment. *Jen. Allg. Lit. Zeit.*

FINE ARTS.

ART. XII. Dresden. *Briefe über die Kunst an eine Freundin, &c.* Letters to a Lady on the Arts, by Jos. Fred. Baron Racknitz. Parts I and II. 4to. 132 pages. 13 plates. 1796.

The skill of baron R. in the fine arts is sufficiently known, and these letters are well calculated to impart to female readers a general knowledge of the arts, and improve their taste.

Jen. Allg. Lit. Zeit.

ART. XIII. Breslaw. *Der Torso, &c.* The Torso. A periodical Publication dedicated to ancient and modern Art by C. Bach and C. F. Benkowitz. Vol. I. 4to. 202 pages with plates. 1796-7.

The

The plan of this work, of which six numbers make a volume, is so well formed, and the execution so satisfactory, that we wish it the zealous support of all the friends of the arts. The beginning of each number is appropriated to instructions for drawing, which evince the hand of an able master. Another interesting subject is the description and delineation of pieces of architecture or sculpture, either designed or already executed. A third part consists of instructive and entertaining essays and anecdotes, relative to artists or the arts.

Jen. Allg. Lit. Zeit.

ENGRAVING.

ART. XIV. Zurich. *Handbuch für Kunstliebhaber und Sammler über die vornehmsten Kupferstecher, &c.* The Amateur and Collector's Manual of the principal Engravers and their Works, from the Commencement of the Art to the present Time, arranged Chronologically and in Schools, compiled from the French Manuscript of Mr. M. Huber by C. C. H. Rost. Vol. I. 8vo. 359 pages. Vol. II. 399 pages. 1796.

This will be found a very useful publication. The first two volumes are occupied by the German school, and contain upwards of a thousand names of artists, with an account of their lives, and principal works. At the end we find an index, and the signatures of all the old engravers; and prefixed is a concise review of the books which the author consulted.

Jen. Allg. Lit. Zeit.

EDUCATION.

ART. XV. Augsburg. *Le Monde corporel représenté en 360 Figures, &c.* The corporeal World displayed in 360 Figures in Copperplate, with Explanations in French and German, calculated to teach Children the Names, Qualities, and Uses of such Things as come before their Eyes. By J. H. Meynier. Sm. 8vo. 174 p. 1796.

This is a very useful little book, adapted to the capacities of children, and well contrived to teach them things as well as words, while it gives them instructive exercises in a foreign language.

Jen. Allg. Lit. Zeit.

ART. XVI. Copenhagen and Lubec. *Beyträge zur Veredlung der Menschheit, &c.* Essays for the Ennobling of Mankind, published from the Institution for the Education of Youth at Copenhagen, by C. J. R. Christiani, German Preacher to the Court. Vol. I. Nos. I—IV. 8vo. 516 pages. 1796.

If Mr. C. were not already known to fame as a man born for the education of youth, and qualified with every necessary talent for the purpose, this periodical publication would prove him to be so. After considerations on the principal object of education, and an account of the institution mentioned in the title, follow various essays, connected with the subject, by Venturini, Marezoll, Mr. C., and others, all of which are valuable, and calculated for the diffusion of knowledge in an enlightened age.

Jen. Allg. Lit. Zeit.

FOR THE
ANALYTICAL REVIEW,
FOR SEPTEMBER, 1797.

A
RETROSPECT OF THE ACTIVE WORLD:

OR,

**A GENERAL REVIEW OF DISCOVERIES, INVENTIONS,
AND PRACTICAL CONTROVERSIES, AND CONTESTS.**

HAVING in our last number made our observations on the present state of agriculture, we go on, according to our plan, to discoveries and inventions in the arts, whether mechanical, or chemical, of direct or contingent importance.

Mechanical. Mr. Mainfel, of Clifton, in the county of Somerset, near Bristol, has invented a horizontal windmill, upon principles entirely new, for grinding corn, and various other purposes. From the description given of this invention, it would appear to have greater power than windmills on the common construction, as well as to be more easily managed, and capable of working in a greater variety of wind and weather.

Mr. Robert Blair, surgeon in the royal navy, has invented a method of improving the refracting telescope, and other dioptrical instruments. The indistinctness of refracting telescopes, with single object glasses, appeared to Mr. Blair to arise principally from the unequal refrangibility of the rays of which light is composed, which prevents their being converged by refraction to one point. After a great variety of experiments, Mr. Blair discovered a disperfive medium, which separates, by its refraction, the several kinds of rays, either exactly in the same proportion in which they are separated by the refraction of crown glass, or more nearly in that proportion, than they are separated by flint glass.

Mr. Mark Noble, of Lambeth, in the county of Surry, has invented a pump for raising water; which, it seems, may be worked with uncommon ease. The uses of water are so many and various, that this invention, simple as it may appear, is of great importance.

Conradus Shivers, of Hoxton, in the county of middlesex, D. D. and Mr. Isaac Blydesteyn, of Harp-lane, Tower-street, London, have invented a machine on a self-moving principle. This machine, (though perpetual motion on mechanical principles may be demonstrated from the friction of matter to be impossible,) we have been assured, will continue in motion, for weeks, and even months together. Two wheels, the one within the other, are erected on two uprights, or stiles, and move on the same axle. Metal balls,
taken

taken up by the motion of the wheels, force them round and round again, by their weight, as they fall, in constant succession.

Mr. James Sadler, of the city of Oxford, engineer, has invented an engine for lessening the consumption of steam and fuel, in steam, or fire engines, and also gaining a considerable effect, in time and force.

Mr. Joseph Kirkpatrick, of the Isle of Wight, has invented an implement for transplanting turnips; for an account of which, we must refer our agricultural readers to the letters and papers of the Bath and west of England society for the encouragement of agriculture. From the simplicity and cheapness of this instrument, and the very easy manner of using it, it may become generally useful. As it frequently happens in turnip fields that large spots fail, it is used for filling up those spots from the adjoining parts of the same field; where they may be thinned, at any rate, to advantage. It may also be useful in gardens, for transplanting plants of different kinds.

Mr. Fulton, of the city of London, has invented a machine, or engine, for conveying boats or vessels, and their cargoes, to and from the different levels in and upon canals, without the assistance of locks, or the other means now known and used for that purpose. This machine, we fear, is too complicated to be considered in the light of a real practical improvement.

Mr. Thomas Clifford, of the city of Bristol, has invented an entirely new mode of manufacturing nails of every kind, by machinery never before made use of for that purpose.

Chemical. Major Pratt, of the county palatine of Durham, has invented a method of making a composition-stone, which will answer every purpose served by the mill-stone at present used. As this compost, when moist and soft, might be made to assume any form by being put into proper moulds, or otherwise, it might be converted, in the major's opinion, to the purposes of ornamenting buildings, or other uses to which stucco is applicable, and would, probably, prove more durable.

Mr. Thomas Henry, of the literary and philosophical society of Manchester, has made several ingenious experiments and observations on ferments, and fermentations; the result of which was, that fixed air, or aerial acid, is the exciting cause, as well as the product of fermentation: or, in other words, that the properties of yeast, as a ferment, depend on the fixed air it contains; and that yeast is little else than fixed air enveloped in the mucilaginous parts of the fermenting liquor.

Mr. William Redman, of Salisbury, tin-plate worker, has invented a portable kitchen for roasting, boiling, or baking any kind of provision, in any room, or in the open air, without the assistance of a common fire-place, and which may be moved from place to place, at pleasure. This mode of dressing meat does not seem calculated to improve it's flavour. But it may be found convenient, in many cases, to those who are blessed with the sauce of the ancient persians*, and to whom it may be an object to save fuel: for

* Hunger. Xenoph. Cyropædia.

this machine is so constructed as to roast and boil, or do either separately, with a very small quantity of fire. A portable kitchen, for the same purpose, but differing, perhaps, in some points in its construction, was advertised by a tinman in Chiswell-street, eight or ten years ago.

Certain very curious facts have been lately discovered, and published in the *Journal des Sciences, des Lettres, et des Arts*, which point out a method of increasing the effects of gun-powder; and show also the necessity of certain precautions in loading fire arms. The effects of gun-powder in mines have been found to be very much increased by leaving a considerable space between the powder and the wadding. The person who made this discovery was led to it by the consideration that a musket or fowling-piece is very apt to burst, if the wadding be not rammed close.

Mr. S. Bentham, of Queen-square, Westminster, has invented a new method of performing and facilitating the business of divers manufacturing and economical processes. His invention consists in the idea of applying to the purposes of art and manufacture, in the large way, the practice so long in use, of extracting and excluding the air, in the way of philosophical experiment.

NATIONAL AFFAIRS.

Those who have perused our speculations on the course of late political occurrences, as we ventured to give them to the public in our last retrospect, will not find them discredited by the events of the present month.

The civil war, which many expected as the necessary result of the late contest between the directory and councils of France, has not taken place. We stated, that the first could not happen in the present times, unless the territory and finances of France were divided under opposing authorities; and we observed, farther, that if force were to crush the majorities in the two councils, the robespierrean system could not succeed, its machinery having been broken with the plate of the assignats:—that devouring and confiscating finance could no longer avail itself of the youthful rage of the people for liberty, to cover its destruction of their property; and that it could not, therefore, any longer operate in the revolution, as the agent of public credit. The party, that has succeeded to power in France, has not passed to it, as formerly, through blood. It had to trust for the means of continuing the war, and its own authority, not to assignats, but to the contributions of the people.

The people, on their part, will now begin to inquire into the advantages which they gain from their system of representation. Their representatives will, in their turn, look to their own eventual security; and it is under such trials, that the french constitution, if ever, is to receive solidity and duration.

The directory have endeavoured to justify their own violent proceedings, by an appeal to the french nation, and an accusation of their opponents, as violators of the constitution, and conspirators for the restoration of royalty. That question is entirely domestic and relative to France; and the less that it is agitated by foreign nations,

nations, the more they will be found to attend to their own interest, and indeed to favour the cause of the unfortunate loyalists. The directory, as was to be expected, have attempted, by the documents which they have published, and their proceedings towards lord Malmſbury, to insinuate a charge of interference on our part in support of the royalist party. This was so obvious a policy, on the part of the enemy, that we were extremely anxious, in our humble sphere, to induce our government to espouse a system by which that imputation might be precluded. We wished the basis of peace to be avowed by the representatives of the nation, and to be announced by them, in support of his majesty's gracious declaration from the throne in his speech to parliament. We dwelt on the spirit of Mr. Pollen's motion in april: and various circumstances led us to declare our opinion, in our last retrospect, 'that judging from the past, and weighing maturely the appearances of the day, we were apprehensive that lord Malmſbury, though he might have made some progress towards peace, would not conclude it *definitively*, but in a *third mission*.'

Yet the return of his lordship does not alarm us, as it seems to have done our exchange financiers. That return was accompanied by circumstances eventually productive of peace. We have read the list of NEW TAXATIONS, sent by the directory to the council of five hundred: not only what they call *direct* contributions (upon lands and persons) but indirect taxes upon articles of use, and convenience of life.

Two nations, paying respectively such multiplied contributions from their industry, for the purpose of carrying on a war destructive of their common prosperity, are not doomed, in our opinion, to wage it long, without clearly ascertaining it's object. We avoid an inquiry into the origin and policy of the war. But certainly to restore monarchy by force of arms, is now found to be impracticable. While we prepare with vigour for the prosecution of war, let a solemn renunciation of all future interference in *support of the cause of royalty in France* prepare the way for peace; let us be prepared for hostilities, but display still a more ardent, as well as a nobler desire of reconciliation and concord: in imitation of divine goodness, which, according to the observation of one of the christian fathers*, 'draws it's bow that it may not shoot, and whets it's sword that it may not strike.' Such sentiments and designs, communicated and re-echoed from shore to shore, might tend, even without the formality of negotiation, to at least an armed truce, which would terminate in formal pacification. Did we not renounce, after a long, an expensive, and a fruitless struggle, the support of royalty in our colonies, in America? Let us examine the origin, progress, and conclusion of the dispute between the mother country and America in the last war; compare the account of these with that of the contest between Europe and France in this: and we shall have a practical developement of the system, which shows how commerce heals the wounds of war, and public credit redraws hostile nations under it's common protection.

* St. Chrysostom.

Our investigations of this subject have received much light from the books which have been lately published relative to the transactions of India. The publications of sir W. Jones, in particular, and the pleadings in parliament, connected with the trial of Mr. Hastings, have elucidated, though not in a systematic manner, the state of civilization in Asia; and we see with admiration, how much the sagacity of our countrymen has discovered of what may be useful in politics as well as commerce, in a land which was unquestionably the cradle of both. It is the *Saucer system of finance* to which we allude, the origin of that which, as noticed in our last, was introduced in the 15th century into Europe. The ideas that we have collected on that system, with its various bearings, and happy effects on society in the east, at this day, we shall throw together in a future number: as it is an object, not only of great curiosity, but also of political importance and imitation.

SPAIN AND PORTUGAL.

A rich portuguese fleet of merchantmen has fallen into the hands of the french: but it is not yet known, whether the period of its capture preceded or comes within the term of the pacification.

ITALY.

It is to this celebrated peninsula, that has so often given law, and decided the fate of Europe, that every eye is now turned, since the rupture of the negotiation in the Netherlands. Are there any terms by which it is in the power of the directory to detach the emperor from Great-Britain, and induce him to make a separate peace with the french republic? The extension of his dominions might only serve to rouse the jealousy, and provoke the attacks of his neighbours, and of none readier than the french, at some future period; when, at peace with Britain, and all the world, they should be at liberty to bend their undivided force against the austrians. It would, therefore, be very shortsighted policy in the court of Vienna, and such as its conduct hitherto does not lead us to expect, to conclude peace on any other terms than what should include Great-Britain. But, if a separate peace should be made, still difficulties and dangers of a new kind, and equal at least to those involved in war with the austrians, might arise to the directory. If the armies should be disbanded—the armies particularly of Moreau and Buonaparte, great schools of politics as well as war; so great a number of politician soldiers, returned within the bosom of the country, would mingle their sentiments and interests with those of the people, and infuse a spirit not to be controlled by the present usurpation. If they should be retained in pay, for invading Britain, or on any pretence, but in reality for the purpose of supporting those who support and even pamper them, at the expense of the people: in this case the directory would soon experience the usual caprice and insolence of janizaries and pretorian bands, who know their power, and rise constantly in their pretensions.

The conclusion to be drawn from these observations is, that we ought not to despair, or even to be at all dejected, though there undoubtedly is high reason for vigilance and unanimous exertion. So circumscribed is our view of futurity, that he is the wisest politician,

‘tician, who does not attempt to prepare and control future, but endeavours only to improve present scenes and recent events. It is equally unwise, on the other hand, to enter into the mazes of intrigue; it is nobler and better to mount up to general principles, which control accidents by supposing and comprehending them; to watch occurrences with patience, and to act by general maxims. The political order in France, with all its foreign dependencies and connections, is not, considered as one system, more solid and stable than the confederation for re-establishing monarchy. Let us at last wisely contract our force, defend ourselves, and take advantage of every favourable opportunity, not for waging wars of ambition, but maintaining the independence, and promoting the comfort and strength of the nation.

TURKEY IN EUROPE.

THE turkish empire, by all accounts, seems to be in the situation of the mogul empire, when the great officers of state and governors of provinces began to assume independence on the court of Delhi. The pacha of Scutari has made certain overtures for an alliance with the new cisalpine republic.

GERMANY.

IN Germany there are, in fact, but two independent powers, the austrians and prussians; whose leading system, for some time, has been, to maintain a balance between them by making up for any encroachment on one part, by one, where it might be conveniently made on the other; so that if the emperor could be tempted to make a separate peace with the directory, by the spoils of Venice, the king of Prussia would dart out his talons in some other quarter.

NORTH OF EUROPE.

Is it possible that the northern powers can longer refrain from taking some measures for coercing, within some reasonable bounds, the new and great republic? There is a difference between this and interference in their internal affairs.

GREAT BRITAIN.

THE safe arrival of a large fleet from the West Indies is a fortunate event. A fleet, too, is expected about this time from India. We have only to protect our trade, to guard our coasts, to avoid profusion, to cultivate our soil; not to oppress, but to protect and cherish the labouring poor*; to simplify, if possible, the collection of taxes, and to be united in patriotic wisdom and virtue.

* This subject has happily drawn the attention of several able writers; but a small error crept into our Retrospect, p. 97, relative to the proposal for ‘paying labourers, at their option, in corn, &c.’ The valuable treatise, to which we there alluded is, ‘*Outlines of an Attempt to establish a just and regular Equivalent for the Labour and Support of the Poor,*’ &c., of which an account will be found in p. 303 of this number.

THE
ANALYTICAL REVIEW.

FOR OCTOBER, 1797.

VOYAGES AND TRAVELS.

ART. I. *An authentic Account of an Embassy from the King of Great Britain to the Emperor of China; &c.* By Sir George Staunton, Baronet. [Continued from p. 224.]

THE second volume of this interesting publication furnishing a much greater variety of amusing and valuable matter than the first, we shall, without further preamble, proceed to gratify our readers with a large specimen of it's contents.

It affords a noble idea of the munificence and hospitality, as well as of the grandeur of the emperor of China, that he is the general host of all accepted visitors from foreign powers, and furnishes them, at his own expense, with provision, and every kind of accommodation, during their stay. According to this magnificent plan, which would terrify the puny and necessitous princes of Europe, we are told, that, vol. ii, p. 7.

Ample allowance was made of every necessary article to the gentlemen, and likewise to the artificers, soldiers, and domestics in the train of the ambassador. No slight magnificence was displayed, and no expence seemed to be spared in the treatment of the embassy, either as to the number of mandarines who were appointed to accompany it, and whose salaries were increased upon this particular service; the crowd of inferior chinese who were engaged to attend upon the occasion; the many vessels employed in conveying the whole; the parade of reception wherever the yachts stopped; and the occasional shows and decorations as they passed along; the cost of all which, together with that of the supplies of every kind which could be wanted, the emperor chose should be entirely borne by himself; upon this grand idea, that the whole empire was as his private property and dwelling, in which it would be a failure of hospitality to suffer a visitor, for as such an ambassador is always considered by the chinese, to be at the least charge for himself or for his train, while he continued there. His imperial majesty's orders on this subject were very strictly obeyed. A gentleman who accompanied the ambassador, and who wished to purchase some trifling articles of dress, was immediately supplied; but the mandarine who had been employed to buy them, declared

declared he dared not accept the price from him for whose use they were destined, but charged the same to the emperor's account.'

The god of the sea is worshipped in the principal temple of Ta-coo. An engraved plate represents this chinese Neptune.

P. 10.—' He sits upon the waves with firmness, ease, and dignity; and tho he brandishes no trident, *to call up monsters from the vasty deep*, yet he seems to be conscious of security by the possession of a magnet in one hand, while the dolphin, which he holds in the other, denotes his power over the inhabitants of the ocean. His beard flowing in all directions, and his agitated locks seemed intended for a personification of that troubled element. The circumstance of the divinity's reliance upon a magnet, is a sufficient indication how intimately the knowledge of its properties has been incorporated with the mythological doctrines of the chinese; as well as at what an early period that knowledge must have been applied to navigation. They who suppose, indeed, from various allusions in ancient authors, as well as from a consideration of the facility with which pieces of iron placed in particular positions acquire magnetic qualities, that these were known in Europe also in very remote ages, conjecture that the trident itself in the hand of Neptune is less a magic wand, than an emblem of that unerring guidance which the magnet is capable of supplying.'

The particulars related concerning the manner in which the embassy was noticed by the populace, as it passed up the river Pei-ho, place the chinese in a favourable point of light, as a gentle and amiable people.

P. 15.—' Almost every vessel connected with the embassy had on board both europeans and chinese. From a mixture of people whose habits, wants, and languages, were so new to each other, much confusion might be expected to arise. It was avoided by caution and method. The mandarines were, on every occasion, attentive to the accommodation of the passengers. Even the chinese soldiers and sailors displayed a gentleness of deportment, and a willingness to oblige, distinguishable from the mere execution of a duty; and which showed that the present strangers, at least, were not unwelcome. These strangers were, indeed, announced as coming from afar to pay a compliment to their sovereign; and the lowest of the chinese were not so depressed as to be insensible of some national gratification on that account.

' The approach of the embassy was an event of which the report spread rapidly among the neighbouring towns and villages. Several of these were visible from the barges upon the river. Crowds of men were assembled on the banks, some of whom waited a considerable time to see the procession pass, while the females, as shy as they were curious, looked through gates, or peeped over walls, to enjoy the sight. A few, indeed, of the ancient dames almost dipped their little feet into the river, in order to get a nearer peep; but the younger part of the sex generally kept in the back ground. The strangers, on their part, were continually amused and gratified with a succession of new objects. The face of the country, the appearance of the people, presented, in almost every instance, something different from what offers to the view elsewhere. And a general sentiment prevailed, that it was well worth while to have travelled to such a distance to behold a country which promised to be interesting in every respect.'

The

The reception of the embassy by the viceroy at Tien-sing is thus described.

P. 25. — The spectators were mostly in the streets, and upon the vessels, literally covering the water opposite the city. Few females were mixed with those spectators. The crowds, however, were immense, not only from the highest ground to the water's edge; but hundreds were actually standing in the water, in order to approach nearer to the spectacle of the vessels which conveyed the strangers. As these could not be incommoded by the crowd, nothing like soldiers or constables interfered with the movements of the people. Yet in all the ardour of curiosity, the people themselves preserved a great degree of decency and regularity in their demeanour. Not the least dispute seemed to take place among them; and, from a sense of mutual accommodation, none of the common chinese, who usually wear straw hats, kept on theirs, while the procession of the embassy was passing, lest they should obstruct the view of the persons behind them, tho their bare heads were thus exposed to a scorching sun. The gradual rise on every side from the water to the furthest extremity of the city, rendered the whole one great amphitheatre. It was literally lined with heads, one behind and a little above the other. Every face was seen; and the number appeared to surpass any former multitude observed in the country.

The fleet which conveyed the embassy stopped nearly in the center of the city, and opposite to a pavilion where the viceroy waited for the ambassador. The former had come over land from Ta-coo by a shorter route than was described by the windings of the river. The ambassador disembarked with all the gentlemen of the embassy, and attended with his whole train of servants, musicians, and guards. He was received on shore by the viceroy and the legate mentioned in the last pages of the former volume. A body of chinese troops was drawn up behind them, according to the following order of parade in front, as particularly noticed by captain Parish.

Three military mandarines, or principal officers.

A tent, with a band of music outside the tent.

Three long trumpets.

A triumphal arch.

Four large green standards, with five small ones between each, and bowmen between each small colour.

Six large red standards with matchlock men, and five small colours between each standard.

• Two large green standards, with swordsmen between each.

Music tent.

Triumphal arch.

The weather being very warm, several of the troops carried fans together with their military arms. Fans are worn in China equally by both sexes, and by all ranks; and this use of them at a military parade, will appear less surprising to those who have observed sometimes officers in other parts of the east exercising their battalions with umbrellas over their heads.

The viceroy conducted the ambassador with the principal gentlemen into the pavilion, at the upper end of which was a darkened recess, or sanctuary, where the majesty of the emperor was supposed to be constantly residing; and to that majesty it was signified that a

respectful obeisance should be paid; which, however singular, was accordingly performed by a profound inclination of the body.*

It is surprising that this homage to absent majesty should be thought so very singular: a similar ceremony, it is well known, was practised at Mr. Hastings's trial; and, even in religious worship, the preacher, in the high church at Edinburgh, on entering the pulpit, makes a respectful bow, not only to the present magistrates, but to the supposed seat of majesty, as if to recognize in a mortal the attribute of ubiquity.

The following account of a theatrical exhibition at Tien-sing will amuse the reader.

P. 30.— Among other instances of his attention to the embassador, a temporary theatre was erected opposite to his excellency's yacht. The outside was adorned with a variety of brilliant and lively colours, by the proper distribution of which, and sometimes by their contrast, it is the particular object of an art among the chinese to produce a gay and pleasing effect. The inside of the theatre was managed, in regard to decorations, with equal success; and the company of actors successively exhibited, during the whole day, several different pantomimes and historical dramas. The performers were habited in the ancient dresses of the chinese at the period when the personages represented were supposed to have lived. The dialogue was spoken in a kind of recitative, accompanied by a variety of musical instruments; and each pause was filled up by a loud crash, in which the loo* bore no inconsiderable part. The band of music was placed in full view, immediately behind the stage, which was broad, but by no means deep. Each character announced, on his first entrance, what part he was about to perform, and where the scene of action lay. Unity of place was apparently preserved, for there was no change of scene during the representation of one piece. Female characters were performed by boys or eunuchs.

* One of the dramas, particularly, attracted the attention of those who recollected scenes, somewhat similar, upon the english stage. The piece represented an emperor of China and his empress living in supreme felicity, when, on a sudden, his subjects revolt, a civil war ensues, battles are fought, and at last the arch-rebel, who was a general of cavalry, overcomes his sovereign, kills him with his own hand, and routes the imperial army. The captive empress then appears upon the stage in all the agonies of despair naturally resulting from the loss of her husband and of her dignity, as well as the apprehension for that of her honour. Whilst she is tearing her hair and rending the skies with her complaints, the conqueror enters, approaches her with respect, addresses her in a gentle tone, soothes her sorrows with his compassion, talks of love and adoration, and like Richard the Third, with lady Anne, in Shakspeare, prevails, in less than half an hour, on the chinese princess to dry up her tears, to forget her deceased consort, and yield to a consoling wooer. The piece concludes with the nuptials, and a grand procession.

There is, we are told, no establishment of a post, for the general convenience of the people, through the chinese empire; a clear proof of the infrequency of commercial intercourse between

* A circular rimmed plate of metal, which is struck with a wooden mallet, and emits an almost deafening noise.

distant provinces. At Tien-fing a singular custom was observed, which is said to be general through the towns of China, that all the branches, or existing generations, of the same family, live under a single roof, and in small apartments. This circumstance may help to procure credit to the subsequent accounts of the extreme populousness of this country, especially when it is considered, what vast multitudes live wholly upon the water in large junks, on the decks of which are built ranges of apartments, containing several families. It was calculated that, between Tong-choo-foo and Pekin, there were at least a thousand grain junks, each of which contained at least fifty persons.

A temple near Tong-choo-foo was prepared for the reception of the ambassador and his suite, of which the following account is given.

P. 84. 'The temple and monastery intended for the accommodation of the ambassador and his suite, had been founded by a munificent bigot, some centuries ago, for the maintenance of twelve priests of the religion of Fo, which is the most general in China. This edifice is now occasionally converted into a kind of choultry, or caravansera, where travellers of rank are lodged in their journies, upon the public service, through this part of the country. The most conspicuous deity in this temple was a personification of Providence, under a female figure, holding in her hand a circular plate, with an eye depicted on it. This figure displayed some grace and dignity.

'Mr. Hickey, painter to the embassy, and already quoted in the former volume, notices this building in the following terms: "It is situated on a rising ground, of gentle ascent, about half a mile from the river, and close to the suburbs of Tong-choo-foo, and is encompassed with a high wall, in which a small door, opposite to the river, was guarded upon the occasion by chinese soldiers; and before it was a tent, containing a band of musicians, to play whenever the ambassador, or principal persons of the embassy, passed by them. From this door, through several courtyards and low buildings for domestic uses, a passage led to those particularly consecrated to the exercises of religion. They were separated from the others by a wall, in which was an opening of the exact form of a circle. The diameter was about eight feet. Beyond this circular opening were two places or halls of worship, situated opposite to each other; between them was a spacious area; and before each was a portico, supported by wooden columns, painted red, and varnished. The diameters of those columns were small in proportion to their length. They tapered slightly from the base to the capital, which was little ornamented, except with gilding. The base rested simply, like the ancient doric, upon the floor. The halls of worship were of the whole height of the fabric, without any concealment of the beams or rafters of the roof. They contained several statues of male and female deities, some carved in wood, and painted with a variety of colours, mostly of modern and indifferent workmanship; others were of porcelain."

It is remarked, as a proof of the excellence of the internal police in China, that, though no small portion of the people are

in a state approaching to indigence, none, except in seasons of general calamity, are driven to the necessity of craving assistance from a stranger. An account is given of the temples, and worship of Fo, which, though brief, contains some particulars, that may furnish matter for much speculation.

P. 100. 'The chinese interpreter of the embassy, who was a most zealous christian of the roman catholic persuasion, and himself a priest of that communion, saw, with regret, the english curiously examining the images, or attending to the ceremonies of the religion of Fo, lest they should perceive the resemblance between its exterior forms and those in his own church. Such resemblance had been, indeed, already thought so striking, that some of the missionaries conjectured that the chinese had formerly received a glimpse of christianity from the nestorians, by the way of Tartary; others that saint Thomas the apostle had been amongst them; but the missionary Prémare could account for it no otherwise than by supposing it to have been a trick of the Devil to mortify the jésuits. One of them observes, that the likeness is so strong between the apparent worship of many of the priests of Fo, and that which is exhibited in churches of the roman faith, that a chinese conveyed into one of the latter, might imagine the votaries he saw were then adoring the deities of his own country. On the altar of a chinese temple, behind a screen, is frequently a representation which might answer for that of the Virgin Mary, in the person of *Sbin-moo*, or the sacred mother, sitting in an alcove, with a child in her arms, and rays proceeding from a circle, which are called a glory, round her head, with tapers burning constantly before her. The long coarse gowns of the Ho-shaungs, or priests of Fo, bound with cords round the waist, would almost equally suit the friars of the order of St. Francis. The former live, like the latter, in a state of celibacy; reside in monasteries together, and impose, occasionally, upon themselves, voluntary penance, and rigorous abstinence.

'The temples of Fo abound with more images than are found in most christian churches; and some that bear a greater analogy to the ancient than to the present worship of the romans. One figure, representing a female, was thought to be something similar to Lucina, and is particularly addressed by unmarried women wanting husbands, and married women wanting children. The doctrine of Fo, admitting of a subordinate deity particularly propitious to every wish which can be formed in the human mind, would scarcely fail to spread among those classes of the people who are not satisfied with their prospects, as resulting from the natural causes of events. Its progress is not obstructed by any measures of the government of the country, which does not interfere with mere opinions. It prohibits no belief which is not supposed to affect the tranquillity of society.

'There is in China no state religion. None is paid, preferred, or encouraged by it. The emperor is of one faith; many of the mandarines of another; and the majority of the common people of a third, which is that of Fo. This last class, the least capable, from ignorance, of explaining the phenomena of nature,

and the most exposed to wants which it cannot supply by ordinary means, is willing to recur to the supposition of extraordinary powers, which may operate the effects it cannot explain, and grant the requests which it cannot otherwise obtain.

No people are, in fact, more superstitious than the common Chinese. Beside the habitual offices of devotion on the part of the priests and females, the temples are particularly frequented by the disciples of Fo, previously to any undertaking of importance; whether to marry, or go a journey, or conclude a bargain, or change situation, or for any other material event in life, it is necessary first to consult the superintendant deity. This is performed by various methods. Some place a parcel of consecrated sticks, differently marked and numbered, which the consultant, kneeling before the altar, shakes in a hollow bamboo, until one of them falls on the ground; its mark is examined, and referred to a correspondent mark in a book which the priest holds open, and sometimes even it is written upon a sheet of paper, pasted upon the inside of the temple. Polygonal pieces of wood are by others thrown into the air. Each side has its particular mark; the side that is uppermost when fallen on the floor, is in like manner referred to its correspondent mark in the book, or sheet of fate. If the first throw be favourable, the person who made it prostrates himself in gratitude, and undertakes afterwards, with confidence, the business in agitation. But if the throw should be adverse, he tries a second time, and the third throw determines, at any rate, the question. In other respects, the people of the present day seem to pay little attention to their priests. The temples are, however, always open for such as choose to consult the decrees of heaven. They return thanks, when the oracle proves propitious to their wishes. Yet they oftener cast lots, to know the issue of a projected enterprize, than supplicate for its being favourable; and their worship consists more in thanksgiving than in prayer.

Few Chinese are said to carry the objects, to be obtained by their devotion, beyond the benefits of this life. Yet the religion of Fo professes the doctrine of the transmigration of souls, and promises happiness to the people on conditions, which were, no doubt, originally intended to consist in the performance of moral duties; but in lieu of which are too frequently substituted those of contributions towards the erection or repair of temples, the maintenance of priests, and a strict attention to particular observances. The neglect of these is announced as punishable, by the souls of the defaulters passing into the bodies of the meanest animals, in whom the sufferings are to be proportioned to the transgressions committed in the human form.

That in China no religion is paid, preferred, or encouraged by the state, is an important fact, from which many will think themselves justified in concluding, that both religion and civil order may subsist without an ecclesiastical establishment.

The state of domestic society in China, and the prevalent habits of domestic industry and subordination, will be seen in what follows.

§. 128.— The houses of the peasants were scattered about, instead of being united into villages. The cottages seemed to be clean and comfortable: they were without fences, gates, or other apparent precaution against wild beasts or thieves. Robbery is said to happen seldom, tho' not punished by death, unless aggravated by the commission of some violent assault. The wives of the peasantry are of material assistance to their families, in addition to the rearing of their children, and the care of their domestic concerns; for they carry on most of the trades which can be exercised within doors. Not only they rear silk-worms, and spin the cotton, which last is in general use for both sexes of the people; but the women are almost the sole weavers throughout the empire. Yet few of them fail to injure their healths, or at least their active powers, by sacrificing, in imitation of females of superior rank, to the prejudice in favour of little feet; and tho' the operation for this purpose is not attempted at so early a period of their infancy, or followed up afterwards with such persevering care, as in the case of ladies with whom beauty can become an object of more attention, enough is practised to cripple and disfigure them.

Notwithstanding all the merit of these helpmates to their husbands, the latter arrogate an extraordinary dominion over them, and hold them at such a distance, as not always to allow them to sit at table, behind which, in such case, they attend as handmaids. This dominion is tempered, indeed, by the maxims of mild conduct in the different relations of life, inculcated from early childhood amongst the lowest as well as highest classes of society. The old persons of a family live generally with the young. The former serve to moderate any occasional impetuosity, violence, or passion of the latter. The influence of age over youth is supported by the sentiments of nature, by the habit of obedience, by the precepts of morality ingrafted in the law of the land, and by the unremitted policy and honest arts of parents to that effect. They who are past labour, deal out the rules which they had learned, and the wisdom which experience taught them, to those who are rising to manhood, or to those lately arrived at it. Plain sentences of morals are written up in the common hall, where the male branches of the family assemble. Some one, at least, is capable of reading them to the rest. In almost every house is hung up a tablet of the ancestors of the persons then residing in it. References are often made, in conversation, to their actions. Their example, as far as it was good, serves as an incitement to travel in the same path. The descendants from a common stock visit the tombs of their forefathers together, at stated times. This joint care, and indeed other occasions, collect and unite the most remote relations. They cannot lose sight of each other; and seldom become indifferent to their respective concerns. The child is bound to labour and to provide for his parents' maintenance and comfort, and the brother for the brother and sister that are in extreme want; the failure of which duty would be followed by such detestation, that it is not necessary to enforce it by positive law. Even the most distant kinsman, reduced to misery by accident or ill health, has a claim on his kindred for relief. Manners, stronger far than laws, and indeed inclination, produced and nurtured by intercourse and intimacy, secure assistance for him. These habits and manners fully explain the fact already mentioned, which unhappily

ply appears extraordinary to europeans, that no spectacles of distress are seen, to excite the compassion, and implore the casual charity of individuals. It is to be added, that this circumstance is not owing to the number of institutions of public benevolence. The wish, indeed, of the persian monarch is not realized in China, that none should be in want of the succour administered in hospitals; but those establishments are rendered little necessary, where the link which unites all the branches of a family, brings aid to the suffering part of it without delay, and without humiliation.

The narrative of the entrance of the embassy into Peking, and the first reception of the ambassador and his suite in a villa appointed for their use, is very interesting, but too long to be extracted. Some of the more curious particulars relating to the city of Peking are the following.

In the first street at which they arrived,

P. 119.—‘ A procession was moving towards the gate, in which the white or bridal colour, according to european ideas, of the persons who formed it, seemed at first to announce a marriage ceremony; but the appearance of young men overwhelmed with grief shewed it to be a funeral, much more indeed than the corse itself, which was contained in a handsome square case, shaded with a canopy, painted with gay and lively colours, and preceded by standards of variegated silks. Behind it were sedan chairs covered with white cloth, containing the female relations of the deceased; the white colour, denoting in China the affliction of those who wear it, is sedulously avoided by such as wish to manifest sentiments of a contrary kind: it is therefore never seen in the ceremony of nuptials (met soon afterwards), where the lady (as yet unseen by the bridegroom) is carried in a gilt and gaudy chair, hung round with festoons of artificial flowers, and followed by relations, attendants, and servants, bearing the paraphernalia, being the only portion given with a daughter, in marriage, by her parents. The crowd was not a little increased by the mandarines of rank, appearing always with numerous attendants; and still more by circles of the populace round auctioneers, venders of medicines, fortune-tellers, singers, jugglers, and story-tellers, beguiling their hearers of a few of their chen, or copper money, intended probably for other purposes.’

P. 146.—‘ This capital bears not in size the same proportion to the rest of China, that London does to Britain. The principal part of it is called the tartar city, from the circumstance of having been laid out anew in the thirteenth century in the time of the first tartar dynasty. It is in the form of a parallelogram, of which the four walls face the four cardinal points. They include an area of about fourteen square miles, in the centre of which is the imperial palace, occupying within the yellow wall at least one square mile. The whole being about one third larger than London on its present extended scale: whereas the fifteen ancient provinces of China, independently of the vast accession of territory from the great wall to the neighbourhood of the Caspian sea, bear a proportion to Great Britain of about fifteen to one. Adjoining, indeed, to the southern wall of the tartar city is another called, by way of distinction, the chinese city. Here most of the people lodge who come occasionally upon business from the provinces to the capital. Its walls, which are greatly in decay, include likewise a
very

very considerable space, about nine square miles. A small part only, however, is occupied by buildings which are indifferent, crowded and irregular: the rest is empty, and a part of it in cultivation. Within this compass has been raised the *shen-nong-tan*, or *eminence of venerable agriculturists*. Thither the emperor repairs every spring, and in compliance with ancient usages, goes through the ceremony of directing with his own hand the plough, through a small field, by way of doing honour to the profession of the husbandman. After his majesty has directed that instrument for about an hour, a group of peasants chanting, at the same time, round him hymns in praise of husbandry, the princes of his court and great officers of state, following his example, and taking the plough by turns, make several furrows in his presence. They are all, as well as the emperor himself, clothed in the garb befitting their new occupation. The produce of the ground thus ploughed is carefully collected, and solemnly announced to surpass, in quality and quantity, what any other spot of equal dimensions had yielded in the year. The celebration of this exemplary festival, as it justly may be termed, is made known in the remotest village of the empire. It is meant to gratify even to the humblest cottager, and to be some consolation to him, in the disappointments which the vicissitudes of the season frequently occasion, when he recollects that his calling has been dignified in being adopted by his sovereign; who is thus incorporated in the most numerous and useful class among his subjects, and seems to acquire a common interest with them.

Within the walls, likewise, of the chinese city has been erected the *Tien-tan*, or *eminence of heaven*. The single character *tien*, or heaven, is inscribed upon the principal building on this eminence. Its form is round, in allusion to the vault of the heavenly firmament, as it strikes the eye; in like manner as the *Tee-tan*, or temple dedicated to the earth, which the ancient chinese supposed to be a perfect square, is of a square form. In the summer solstice, when the heat and power of the sun is at the highest, the emperor comes in solemn procession to pay obedience, and offer thanks for its benign influence; and in the winter solstice similar ceremonies are performed in the temple of the earth. In neither is any personification.

P. 153.—‘There are properly but three classes of men in China. Men of letters, from whom the mandarines are taken; cultivators of the ground; and mechanics, including merchants. In Peking alone is conferred the highest degree of literature upon those who, in public examinations, are found most able in the sciences of morality and government, as taught in the ancient chinese writers; with which studies, the history of their country is intimately blended. Among such graduates all the civil offices in the state are distributed by the emperor; and they compose all the great tribunals of the empire. The candidates for those degrees are such as have succeeded in similar examinations in the principal city of each province. Those who have been chosen in the cities of the second order, or chief town of every district in the province, are the candidates in the provincial capital. They who fail in the first and second classes have still a claim on subordinate offices, proportioned to the class in which they had succeeded. Those examinations are carried on with great solemnity, and apparent fairness. Military rank is likewise given to those who are found, upon competition, to excel in the military art, and in warlike exercises.’

According

According to the best information given to the embassy, the whole population of Pekin is about three millions. Extreme population has introduced the horrid practice of exposing infants.

P. 158.—'Female infants are, for the most part, chosen as the less evil for this cruel sacrifice, because daughters are considered more properly to belong to the families into which they pass by marriage; while the sons continue the support and comfort of their own. Those infants are exposed immediately on the birth, and before the countenance is animated, or the features formed, to catch the affections rising in the parent's breast. A faint hope, at least, is generally entertained, that they may yet be preserved from untimely death, by the care of those who are appointed by the government to collect these miserable objects for the purpose of providing for such as are found alive; and for burying those who already had expired.'

It is surprising that the humanity, which dictated this appointment, has not proceeded so far as to provide public receptacles for such children as are from poverty, or any other cause, abandoned by their parents.

The emperor having determined to receive the embassy not at Pekin, but at his summer's residence in Tatar, the ambassador and his attendants had an opportunity of travelling to the northern frontier of China. The varying face of the country, and its natural and artificial peculiarities, are delineated. The famous wall which separates China from Tatar was one principal object of curiosity. It appears to have existed 2000 years; and for 1600 years is said to have been effectual in excluding the tatar hordes. It is very particularly described. From an exact admeasurement taken at a breach in the wall it was found to be twenty-five feet in height; and to be in thickness, at the cordon, fifteen feet, six inches; at the bottom of the brickwork, twenty-one feet; at the stone base, twenty-five feet. Towers are incorporated with the wall, distant from each other about one hundred yards. It is described to extend, though not equally perfected throughout, in a course of fifteen hundred miles: an astonishing production of human labour and perseverance!

The description of the visit of the embassy to the emperor's court, and its reception at Zee-hol, forms the most entertaining, perhaps we ought to add interesting, part of the work; but the effect of the story would be lost in an abridgment, and the whole is too long for insertion. We must content ourselves with copying one principal passage, with which we shall conclude the present article.

P. 229.—'Soon after day-light the sound of several instruments, and the confused voices of men at a distance, announced the emperor's approach. He soon appeared from behind a high and perpendicular mountain, skirted with trees, as if from a sacred grove, preceded by a number of persons busied in proclaiming aloud his virtues and his power. He was seated in a sort of open chair, or triumphal car, borne by sixteen men; and was accompanied and followed by guards, officers of the household, high flag and umbrella bearers, and music. His approach to the tent of audience is delineated in the 25th plate of the folio volume. He was clad in plain dark silk, with a velvet bonnet, in form not much different from the bonnet of scotch highlanders; on the front of it was placed a large pearl, which was the only jewel or ornament he appeared to have about him.

• On

On his entrance into the tent he mounted immediately the throne by the front steps, consecrated to his use alone. Ho-choong-tang, and two of the principal persons of his household, were close to him, and always spoke to him upon their knees. The princes of his family, the tributaries and great officers of state being already arranged in their respective places in the tent, the president of the tribunal of rites conducted the ambassador, who was attended by his page and chinese interpreter, and accompanied by the minister plenipotentiary, near to the foot of the throne, on the left-hand side, which according to the usages of China, so often the reverse of those of Europe, is accounted the place of honour. The other gentlemen of the embassy, together with a great number of mandarines and officers of inferior dignity, stood at the great opening of the tent, from whence most of the ceremonies that passed within it, could be observed.

His excellency was habited in a richly embroidered suit of velvet, adorned with a diamond badge and star, of the order of the Bath. Over the suit he wore a long mantle of the same order, sufficiently ample to cover the limbs of the wearer. An attention to chinese ideas and manners, rendered the choice in dress of some importance; and accounts for this mention of it. The particular regard, in every instance, paid by that nation to exterior appearances, affects even the system of their apparel, which is calculated to inspire gravity and reserve. For this purpose, they use forms the most distant from those which discover the naked figure. Indeed, among the most savage people, few or none are found to whom an interior sentiment, unconnected with any caution against inclemency of weather, does not suggest the propriety of covering some portion of the human frame. This sentiment, to which is given the name of decency, as pointing out what is becoming to do, increases generally with the progress of civilization and refinement; and is carried no where perhaps so far as among the chinese, who hide, for the most part in their loose and flowing robes, the bulk and form of their limbs. In this respect, there is scarcely any difference between the dresses of the two sexes. Even the imitation by art, of the human figure, either naked, or covered only with such vestments as follow and display the contour of the body, is offensive to chinese delicacy, a delicacy which has retarded the progress of painting and sculpture, as far at least as relates to such subjects, in that country. It has also led to the obligation imposed upon the missionaries to adopt the dress of the natives, as being more chaste and decent than the close and short clothes of modern Europe.

The broad mantle, which as a knight of the order of the Bath the ambassador was entitled to wear, was somewhat upon the plan of dress most pleasing to the chinese. Upon the same principles, the minister plenipotentiary, being an honorary doctor of laws of the university of Oxford, wore the scarlet gown of that degree, which happened also to be suitable in a government where degrees in learning lead to every kind of political situation. The ambassador, instructed by the president of the tribunal of rites, held the large and magnificent square box of gold, adorned with jewels, in which was inclosed his majesty's letter to the emperor, between both hands lifted above his head; and in that manner ascending the few steps that led to the throne, and bending on one knee, presented the box, with a short address to his imperial majesty; who, graciously receiving the same with his own hands,

hands, placed it by his side, and expressed "the satisfaction he felt at the testimony which his britannic majesty gave to him of his esteem and good will, in sending him an embassy, with a letter, and rare presents; that he, on his part, entertained sentiments of the same kind toward the sovereign of Great Britain, and hoped that harmony should always be maintained among their respective subjects."

This mode of reception of the representative of the king of Great Britain, was considered by the chinese court, as particularly honourable and distinguished: ambassadors being seldom received by the emperor on his throne, or their credentials delivered by them into his own hands, but into that of one of his courtiers. These distinctions, so little material in themselves, were however understood by this refined people as significant of a change in the opinions of their government in respect to the english; and made a favourable impression upon their minds.

[To be continued.]

TOPOGRAPHY.

ART. II. *The History of the County of Cumberland, and some Places adjacent, from the earliest Accounts to the present Time: comprehending the local History of the County; its Antiquities, the Origin, Genealogy, and present State of the principal Families, with biographical Notes; its Mines, Minerals, and Plants, with other Curiosities, either of Nature or of Art. Particular Attention is paid to, and a just Account given of every Improvement in Agriculture, Manufactures, &c. &c.* By William Hutchinson, F.A.S. Author of the History of Durham, &c. 2 vols. 4to. 1340 pp. with Plates and Vignettes. Price 2l. 2s.—Or large paper, 2l. 12s. 6d. Carlisle, Jollie; London, Law and Son. 1794.

SOME years ago Dr. Burn and Mr. Nicholson published a history of the counties of Cumberland and Westmoreland, the result of their united labours.

Mr. Hutchinson, conceiving that much remained to be said concerning the former county, which is not to be found in that history, prevailed upon Mr. Jollie, an industrious printer in Carlisle, to issue proposals for the publication of a new History of Cumberland; to circulate queries among the clergy and other inhabitants of the county; to employ a person skilled in agriculture and rural affairs to make a slow tour through the different parishes, to collect information on the state of agriculture and manufactures; and to become the proprietor of this voluminous work.

Mr. Jollie has been rewarded by a very numerous subscription, and it remains now to be examined how Mr. Hutchinson has performed his part, and whether he be intitled to the praise or the censure of the subscribers and the public.

The historian of nations, unhappily for the human race, has hitherto been obliged to employ his pen chiefly in accounts of battles and of conquests, the sinking of fleets, and the sacking of towns, alliances formed and broken, the intrigues of ministers and

and the tumults of the people, the splendour of courts, and the wretchedness of cottages. The occupation of provincial history is very different from this.

It belongs to him, who would become the historian of a province or a county, to describe the soil, and analyze the produce, to examine the manufactures, and calculate the commerce, to observe the manners, and to number the population, to dive into the mines, and to explore the woods, to stray along the waters, to estimate the fisheries, and to furnish the topography of the district he undertakes to delineate.

Well written provincial histories thus appear to be objects of the first importance; and he well employs his leisure, who devotes it to such valuable works.

The introduction to these volumes employs more than forty pages, in giving the early general history of this county, in which the influence of the druids and the romans, in the respective periods in which it here obtained, receives illustration and comment.

The vestiges of druidical and roman superstition, yet existing in Cumberland, afford ample materials for the curiosity of the antiquary, and drawings of them are exhibited in this work, with an unsparing liberality. These drawings are perhaps more remarkable for their number, than their execution; yet such as they are they cannot fail to excite the attention of every virtuoso. It is impossible for us to determine upon the exactness with which they represent the originals, but we have no reason to suspect remarkable carelessness in those who attempted to copy these defaced and broken monuments. The order of the accounts contained in this history is that of a journey, which the author appears to commence at the north-east extremity of the county, and to continue through every parish, until he has surveyed and described the whole.

With respect to the materials, of which this history is composed, there is one part which meets the eye of the reader with constant and disgusting projection. This consists of accounts of families, who boast of an ancient standing in the county. To justify this remark, it will be sufficient to inform the reader, that the account of the family of Howard occupies fifty-four quarto pages; the account of the Lowther family, eight, after the most minute and circumstantial notice had been taken of every action of the members of that family connected with the history of the town of Whitehaven, and those parts where their influence was ever felt; and that the account of almost every parish is incumbered with a long pedigree of some obscure lord of a manor, whose descendants happen now to live in the neighbourhood. It is, perhaps, not too much to affirm, that one-fourth of this history is spent in such laborious idleness as this; unconnected with every important matter it was the duty of the historian to report, and illustrating nothing that the public will never be anxious to know. The author appears to be proud of the character of an antiquary; but we are sorry to see him give so much attention to *antiquities* such as these.

We acknowledge this is a convenient mode of procuring subscriptions to a work of this kind, for every coxcomb is willing to

to sacrifice a guinea to purchase the reputation of ancestry; but the attention and patronage of the public cannot be expected to extend to works, devoted to such purposes as these. So far do the members of these *illustrious* families, these "airy nothings," who have here obtained "a local habitation and a name," appear from having been remarkable for liberal attainments or brilliant achievements, that their whole capacity seems to have been

"To draw nutrition, propagate, and rot."

Indeed the writer of the biographical accounts, contained in these volumes, notices and laments, that his pen was not so happy as to be employed in celebrating the names of such as have descended from ancient families. They quietly sleep with their fathers, and have afforded no materials for prose or rhyme. The biographical part of this work, which is no inconsiderable part, notices indeed many names, which we think merited not such distinction.

Cumberland appears not to be prolific of men of learning and genius, though those who migrate from that county, like their neighbours the scots, are remarkable for a persevering industry; but the biographer had no easy task to perform, if he meant to render interesting characters, to whom nature had been frugal of her gifts.

The biographer has so far outraged all decorum, as to introduce accounts of *persons living*; and he is still more censurable, as he has not the apology to offer, of their being such as to warrant and demand a premature delineation.

A general topographical account is given of the county; but not with the richness of colouring, that so enchanting a landscape demanded. We should have been proud to have seen the eloquence of the writer resemble the rivers of this charming county; now flowing with measured ease, now swelling into lakes, now pouring in cataracts.

Some drawings are given of mansions, the situation of which is deemed remarkably beautiful, and some of churches, the execution of which we cannot praise. A map of the county appears to be good.

Mr. Housman, the agricultural traveller, who wrote the account of the soil, produce, and cultivation of the county, appears to have collected his facts with meritorious exactness; and he has not unfrequently, with great judgment, offered hints, for improvement in cultivation of the different neighbourhoods he visited.

The statistical accounts he has given appear to us to form the most useful part of the work; and they have the farther merit of being an addition, entirely new, to the information to be found in the history of Burn and Nicholson.

The account of the parish of Brampton is entitled to the praise of uncommon minuteness, and we believe of great faithfulness. We judge from internal evidence.

A list of the birds, plants, and minerals found in the county is given, rather to be praised for its copiousness than censured for its brevity.

The rents of land appear to be extremely high; we think in no county in England do rents exceed those noticed in these volumes,

volumes, as paid in Cumberland; and yet, nearly half the county appears to consist of unenclosed and uncultivated wastes, which invite the hand of the cultivator by the promise of abundant harvests!

Surely the legislature has long slept in it's attention to the agricultural interests of this island; and are we to expect it's sleep will be eternal? Forbid it all the charities of nature; forbid it all the energies of man! The causes assigned for these wastes remaining uncultivated are *the expense of parliamentary bills of enclosure, the excessive demands of the lords of manors, and the payment of tithe in kind.* Is this three-fold cord not to be broken? Can it for ever bind the lion of the british government? We hope not.

We cannot better enable our readers to judge of the merit of this work, which admits of no regular analysis, than by introducing an account of one parish entire. By this they will have a specimen of the whole plan, and also of the general execution of the work. Our limits oblige us to select one of the shortest accounts, but our readers will not be the less able, from this circumstance, to form a competent judgment of the whole performance.

P. 347. ‘*The parish of Gilcruix (in Allerdale ward below Derwent.)* In order to complete our account of the ward of Allerdale below Derwent, we must turn our steps southward, before we pass the boundary of Cumberland ward.

‘The parish of Gilcruix comprehends one manor only, which was part of the possessions of the abbey of Calder. It was a dependent manor of the barony of Allerdale, and granted by Waldeof, first lord thereof, to Adam, son of Lyulph, whose daughter and heiress married a Bonekill, who granted the same to a younger brother; and his two sons, Thomas and Walter, gave it to that religious house. After the dissolution, it was granted by Philip and Mary to Alexander Armstrong and his heirs male, under the description of twenty-four messuages and tenements, with a water corn mill, &c. of the yearly value of 4l. 15s. 8d. under the condition of providing five horses, well caparisoned, whenever summoned, within the county of Cumberland*. In the 7th year of the reign of queen Elizabeth, Alexander and Herbert Armstrong, by fine, conveyed to William Armstrong, son of Herbert and Catharine Dalton, and to William's heirs for ever, the manor of Gilcruix, with the lands, &c. In the 17th year of that reign, it appears that the possessions of the Arm-

* * In the margin of Coke's First Institutes, p. 59, 60, it is noted, that a cause was depending 38th Elizabeth, touching the customs of this manor; the lord claimed an arbitrary fine at the lord's will upon every change of lord, though the change grew by his own act, and that daily. A case was made, and opinion given by all the judges with lord chief justice Popham, “That the custom to take fines upon every alienation of the lord was unreasonable and unlawful.”

strongs had reverted to the crown, for the manor, lands, &c. were then granted out (under the description, of late in the tenure of William Armstrong) to Soakey and Grunson, to hold as of the manor of East Greenwich; from whom, by various sales, and otherwise, the estate became the property of the family of Dykes †.

‘ The church was rectorial †; but, on being given to the abbey of Calder, was made appropriate, and thereupon vicarial rights were

‘ † The vicar has about six tenants, who pay 12s. rent, and a two-penny fine on death or alienation. In 1368, bishop Strickland endowed the vicarage. The mansion-house, and lands in Gilcrux fields; half of tithe hay; wool, lamb, milk, mills, fishings, and oblations and altarage, with a stipend from the convent of four marks yearly.’

‘ † This parish is said to contain 31 families.

‘ DECANATUS DE ALLERDALE.

P. N. Val.	£. s. d.	K. Edw. II.	K. Hen. VIII.
Eccl. de Gillette hodie Gilcrux	2 6 8	—	£0 10 0
Vic. ejusdem	— 4 13 3	Non suff. Oncr. ordin. sup.	£5 11 1 f.

‘ GILCRUX VICARAGE.

‘ Abbey and conv. Calder propr — Bishop of Carlisle patron.

‘ King’s b. 5l. 14s. 1d. halfp. — Certf. val. 22l. 16s. 4d. — Real val. 30l.

‘ Incumbents.—1371, Richard de Irland, p. ex. William de Kirkeby—1385, Robert de Pomfret, p. ex. Adam Fonward—1565, Thomas Trowghere, p. m. William Milner—1589, Thomas Dover, p. m. Trowghere—1611, Edward Cooke, p. ref. Nicholas Banks—1612, Richard Wilkinson, p. ref. Cooke—1664, Peter Murthwaite—1675, Richard Murthwaite, p. m. Murthwaite—1704, Peter Murthwaite, p. ref. Murthwaite—1736, Thomas Hobson, p. m. Murthwaite—1762, Anthony Sharp, p. m. William Walker—

‘ VICARIA DE GILCRUXE.

‘ Richardus Breykys clericus vicarius ecclie p’ochial de Gylcruxe habet mansionem et gleba dict vicar. p’tin que valent p. annu. coibus annis	£. s. d.
‘ Idem Richardus habet in pens. recept. abbat monast. de Cawder. q. valet coibus annis	0 26 8
‘ Idem Richus habet decim. Agnor. Lan. feni Canobi et Linii dict p’ochie que valet coibs annis	0 53 4
‘ Idem Richus habet in oblacon minutar alterag. et albe decim. cu. p’ficuis libr. paschalis que valent coibus annis	0 13 0
‘ Sm total valoris	0 24 4
‘ Resoluc senag. et subsid. In resoluc. Epo Karlij p. senagio annuatim solut.	0 2 0
‘ Et p’cucon. visitacon. Epi solut. de triennio in trienniu. 3s. 8d. et sic annuatim	0 0 14½
‘ Sm deduct	0 3 2 3 farthings
‘ Et reman.	5 14 1 farthing, Xma inde £0 11 5

‘ ECCL. SURVEY, 26th K. Hen. VIII.

were constituted. On the appropriation, a reservation of the perpetual right of collating thereto was made to the bishop of the diocese,

“This is a small parish, extending along Ellen about two miles, and in breadth little more than one mile. About one-fifth part of the land is common, lies low, has a verdant turf, and affords good pasturage for young cattle, but is too wet for sheep, and consequently none are kept here. They breed a great many black cattle of a middle size.

‘ Soil and produce.] A heavy, wet soil in general, rising off clay: not very fertile, but produces wheat, oats, barley, peas, and potatoes, but no turnips.—Most of it is good grass land.

‘ Rents.] From 20s. to 6s.—The average about 15s.

‘ Mines.] Plenty of fine coal.—Limestone and freestone quarries.

‘ Poor.] The poor rate collected by the purvey, about 30l. yearly.

‘ School.] One school, but not endowed.

‘ Tithes.] All tithes are paid in kind, except for hay, for which there is a prescriptive payment.

‘ Tenures of lands.] Both customary and freehold, of customary tenure chiefly; the manor belongs to miss Dykes, the principal proprietor.

‘ Game.] Hares and partridge.

‘ Springs.] This parish is perhaps the most remarkable of any in England for the fineness and number of its springs. In the village of Gilcrux, which is built in a triangular form, a fine spring rises almost at every door sufficient to turn a mill, which, when united, form a considerable stream. In a field, a little to the eastward of the village, are two springs, distant from each other 40 or 50 yards; the one of fresh water, the other salt, and of medicinal qualities; the salt-spring goes by the name of *Tommy-Tack*.

‘ Aspect and general appearance.] This parish is not much from the level, the inclination of the lands is towards the north. The river Ellen bounds it on that side. Here is little wood growing, which makes the country look bare and open. The houses in general are very good, built in a modern form, and covered with blue slates. The fences are of quick wood, and the country commands a fine view towards Scotland, and the sea.—Ellen Hall is a ruinous old building, situated near the river Ellen, anciently the seat of the Dykes’s family. Warthel-Hall, in more modern times, was the place of their residence, but is now let to a farmer, and appears in a neglected state. The front of the house is ornamented with a profusion of curious old-fashioned carving about the doors and windows. The gardens, the lawn, &c. are totally neglected, the trees are suffered to be cut down, and the whole countenance of the place seems to express very pathetically, “*I once lodged a gentleman.*”—A story, so somewhat singular, is related of this place, which, from circumstances, appears to have some foundation in facts. A possessor of this

diocese, who has constantly presented. The whole revenue doth not amount to above 30l. a year.'

As a specimen of what the reader is to expect from the biography contained in these volumes, we offer the following, as, in our opinion, not the least interesting or important.

this place, *perhaps a few years ago*, being a great card-player, and one time being on the wrong side of fortune to a great amount, in order to retrieve his losses at once, he determined to make a desperate stroke, and pledged Warthell-Hall and the estate in a single stake at the game of *putt*.—The story goes, that the game running nearly even, at the concluding deal, he exclaimed,—

“Up now *duce*, or else a *tray*,

“Or *Warnel's* gone for ever and aye.”

‘The cards came up to his wishes, and he saved his estate; to perpetuate the remembrance of that event, he had sculptured on one end of his house the figure of a card *duce*, and a tray on the other, which remained for many years, till the house was rebuilt.

‘Character.] Mr. Joseph Jackson was born, and lived the greatest part of his time, at Gilcrux. His great abilities as a mineralogist and philosopher were generally known. In the year 1784, he made propositions towards the discovery of the longitude, which were published in the *Cumberland Pacquet* for the month of May, in that year. His philosophical opinions were considered as being very singular, though specious, and supported by powerful reasonings: he attempted to disprove the newtonian system, in most of its principles, though he allowed the sun to be a fixed central body, and the earth a moving body; but then he insisted that the earth moved in a right line backwards and forwards, by which the various seasons, &c. were produced. He presumed, that a degree of *compression* supplied the place of *attraction*,—an effect which he insisted neither did nor could possibly exist. (*In this notion I perfectly coincide with him.*)—He died in 1789, at Bourdeaux, in France, on his return from Spain; to which country he travelled about eighteen months before his death, under the patronage of the spanish ambassador, to open a colliery in the province of Andalusia. By his letters to his friends, they learned, that, although he had done as much as human art and knowledge could do, to answer the end of his journey, neither the scotch nobleman who recommended him, nor the ambassador, treated him with generosity or honour; but, on the contrary, he was so far neglected, that he was not even reimbursed the expences of his travelling; the thoughts of which, it is supposed, hastened on his dissolution. A striking lesson to his countrymen, not to trust to the delusive shadows held out by insidious states and treacherous strangers.

‘The steadiness he shewed in persevering in his opinions, was only equalled by his good-nature and affability, accompanied by an earnest wish to promote useful science and knowledge.

‘This ingenious man departed this life at the early age of fifty years.—HOUSMAN'S NOTES.’

Vol. II. Part III. p. 158.—‘ In this village is now living Mary Wilson, in her 84th year. She has been 23 years a widow. Her husband left to her a cow, which she sold for 5l. but lost 2l. 18s. of it by a bad debt; the remaining two guineas she has locked up in her box, with a firm determination to save it to defray her funeral expences. House rent is 15s. a year, and coals cost her 5s. more. Her whole earnings is 2s. 6d. a month, which she receives for carding and spinning 8lb. of wool. She goes to Kefwick regularly every four weeks, with 8lb. of yarn on her back, and returns with 8lb. of wool: this she has done regularly for many years past. Her time is thus employed, or in gathering fuel, viz. fern, whins, &c. She has nothing to support nature but this scanty earning. Her dress is not expensive: her market going hat has served her thirty years, and her petticoat sixty-five. Her pewter dishes are bright as when new, her house neat and clean. She hears, sees, and walks as well as most people of fifty; is always chearful, and never was heard to utter a complaint. She has frequently been advised to live comfortably on the little she had, and then to apply to the parish-officers for relief—Her answer has always been, “Nay, nay, I’ll not be troublesome so long as I can work.” She has never till last year received any charity, when some humane people left her about 4s.—How little is absolutely necessary to support nature!—V. R.’

It is remarked by this historian, with expressions of concern, that the cultivation of classical literature begins to be neglected in Cumberland.

Where a hundred boys were, twenty years ago, taught Latin, not half a dozen are now initiated in that language.

It is remarked by Mr. Gilbert Wakefield, a man, in this particular, competent to pass judgment*, that no young men from the northern counties ever enter the colleges well grounded in classical knowledge; or are they ever remarkable for making great philological attainments, whilst they continue there. He ascribes this to the ignorance of the schoolmasters in the north of England. We believe his conclusions concerning the *fact*, and the *cause*, are equally true. None but men of taste can be good schoolmasters. Mr. Wakefield says, that the disgusting manner, in which the northern youth are taught the rudiments of language, drives them universally to other pursuits, to the cultivation of the mathematics and other branches of knowledge. They are not made to perceive the beauties of the ancients, and their recollection is not assisted by pleasing and delightful associations. Barren and bald construction is all they are taught, and to make Cicero and Horace speak in the language of a carman.

We have been informed that no man, educated in Cumberland, ever yet became a distinguished philologist. If this be true, it is less to be lamented, that the classics are neglected where they were never cultivated to great advantage.

Dr. Brown, the author of the celebrated “Estimate of the Principles of the Times,” a native of Cumberland, whose life is

* See Life of Wakefield.

Hutchinson's *History of Cumberland*.

given at some length in this history, is accused by the immortal Lowth * of not being able to translate a latin sentence; and whatever allowance we give for the intemperance and violence of dispute, it cannot be denied, that Brown was deficient in ancient learning.

The style of this work is extremely unequal. The body of the work, written, we suppose by Mr. Hutchinson, whose name appears, as the author, to the title page, is ungrammatical and inelegant in the highest degree. The biography is more correctly written, but the characters are in general uninteresting, and the remarks are trite, trivial, and pointless.

Now and then, in the body of the work, we meet with laboured attempts at eloquence, but such is the poverty of the writer's imagination, that his spirit and feelings, always at such times, evaporate in *nonsense visible*.

Cumberland, indeed, is not happy in her historian. We do not demand of the writer of provincial history the ease and neatness of Hume, the copiousness of Robertson, or the richness of Gibbon, but we expect a decent correctness of language, and a clear connection of thought.

If any provincial historian ought to be a man of genius, such should be the historian of Cumberland. The scenery he has to describe invites to varied and noble flights, which will put his powers to the proof. That man has little cause for self gratulation, whose imagination does not take fire amidst the terrible grandeur of Borrowdale, and whose pencil catches no richness in the vales of Keswick, Bassenthwaite, and Lorton.

We have however found in these volumes many important facts; materials which in more able hands, and touched by a happier pen, may one day be formed into a history of Cumberland, fit to be placed upon the shelf, with the best compilations of this kind the country can boast.

In their acknowledgements to correspondents at the close of the work, the editors lament, that the contributions they have received have not been more numerous and more important; they add,

p. *686.—‘There is, however, one correspondent in particular, to whom our obligations are so numerous and so great, that we should hold ourselves inexcusable, were we not to express our gratitude for them in the most earnest terms: and also to inform his countrymen of Cumberland, as well as the inhabitants of the northern counties of England in general, and Scotland in particular, of the probability there is of his conferring on them still greater obligations, by another work, in which we understand he is engaged, requiring an immense compass of research, labour, and learning.—This work is a large and complete glossary, on a new plan, of all the dialects in the kingdom, but particularly those of the north; together with the archaisms, idioms, and other peculiarities of the English tongue.—How well this gentleman is qualified for this great undertaking, some judgment may be formed from the specimens occasionally exhibited in these

* See Lowth's letter to Warburton.

volumes. Besides several large and valuable additions scattered all over the volumes, but particularly in the first parts, we are proud to acknowledge ourselves indebted to the Rev. J. Boucher, of Epsom, in Surry.

S. A.

ART III. *A Description of the Town and Fortress of Mantua, together with a true and concise Account of the Military Operations and Events, attending its Blockade and Siege, till its Surrender to the French. Embellished with three Engravings. Translated from the German.* 4to. 18 pa. Price 1s. 6d. Jones, Liverpool; Vernor and Hood, London. 1797.

THIS short but animated account of the military operations, which attended the siege of Mantua, was originally published at Frankfort on the Maine, by a lieutenant in the imperial army, Mr. Hasselmeyer: it is *embellished* with three engravings, not remarkable for elegance, whatever merit they may claim for accuracy; the first is a north-east view of the town, the second a map of the environs of Mantua, extending four italian miles round it, and the third is a plan of the town and fortress.—P. 4.

Mantua is the capital of a dutchy, which bears the same name, and belongs to the house of Austria. The town is surrounded by a lake, formed by the inundation of the river Mincio. This lake extends twenty italian miles in circumference, and two miles in breadth*. Its situation has been very inaccurately stated both in the descriptions and the maps, which hitherto have been laid before the public. The town is generally placed in the middle of a lake, which surrounds it on all sides to the same extent. This however is quite erroneous. The lake, or marsh, is from twelve to fifteen times longer than it is broad. Mantua is built upon solid ground. On the side of Cremona, the dam, which unites the town with the terra firma, is from two to three hundred strides long, but on the opposite side, towards Verona, it is a good deal longer. Mantua, by its very position, is a fortress, which still has been improved by dint of art, and raised to one of the strongest fortified towns of Europe. During the reign of its dukes, now extinct, it was strengthened by a citadel. When the french, in the beginning of this century, had possession of it, during the war of the spanish succession, they made considerable improvements in the fortifications; and the celebrated austrian general Wutgenau added many new works to the old ones, whilst he had the command of the place.

This ancient city, whose fortresses were deemed impregnable, or at least of such formidable strength, that the allies in 1745 dared not venture to undertake the siege, although their army had absolutely penetrated into the duchy, capitulated to the unconquerable Buonaparte on the 21st of february, 1797. The fate of Italy was instantly decided. Mr. Hasselmeyer has done justice to the perseverance and in-

* The water of the lake in some places has an outlet, and stands still in others; whence, during the summer, its exhalations impregnate the atmosphere with putrid particles, very injurious to health. The major part of the inhabitants, at that time, leave the town, and take up their residence in the adjacent country.

trepidity

trepidity of the generals and soldiery of both armies, and his account of the various victories and defeats, which preceded the fall of Mantua, is drawn up with spirit and impartiality.

BIOGRAPHY.

ART. IV. *Alumni Etonenses; or, a Catalogue of the Provosts and Fellows of Eton College and King's College, Cambridge, from the Foundation in 1443, to the Year 1797; with an Account of their Lives and Preferments, collected from original Manuscripts and authentic biographical Works.* By Thomas Harwood. 4to. 364 pages. Price 1l. 1s. in boards. Cadell and Davies. 1797.

AMONG the partial attachments which spring from early associations, perhaps none is more general or powerful, than the affection with which men, who have been educated in the same school, regard their *alma mater*. This circumstance forms a common bond of union, which gives each member of the society an interest in the characters and fortunes of the whole fraternity, and which makes the topographical and biographical memoirs of the institution a kind of family-history. This sort of filial affection seems to have given birth to the present work. The author, surely, contemplates the *Alumni Etonenses* with fraternal partiality, and compliments them too highly, when he says, that *most of them* have been *eminently distinguished* for their learning and virtues. This is a degree of good fortune, which we believe no public school can boast. Eton has, however, much reason to be proud of many of her sons, who have dignified and adorned the learned professions, and posts of the highest importance, in this kingdom; and not only the scholars of Eton and King's college, but the public at large, may peruse with interest some of the biographical sketches collected in this volume. A large part of the work, however, is little more than a mere list of names, in which even an etonian will not be able to find much entertainment.

The author, in his preface, informs the public, that the catalogue of *Alumni Etonenses* is copied, with few variations, from Mr. Pote's edition; that the manuscripts of Hatcher, of the year 1555, of Scott, a fellow-commoner of the college, of Edward Hinde, of the year 1594, of Goad, of the year 1620, and of Allen, of the year 1702, have been carefully compared; and that biographical accounts have been selected from them, as well as from the works of Fuller, Strype, Wood, Walton, Walker, Bayle, Lloyd, Le Neve, Ward, Granger, from the General Dictionary, the Biographia Britannica, and other authentic sources.

Though we cannot present our readers with much new matter from this publication, they may be amused with perusing three or four of these short memoirs.

P. 302. ' Thomas Morell, A. B. 1726; A. M. 1730; S. T. P. 1743; was born at Eton; his mother kept a boarding house in the college. He was admitted into orders when a scholar of the college,

college, and became curate of Twickenham, in Middlesex. He was rector of Buckland, in Hertfordshire, and married a daughter of Henry Barker, esq. of Chiswick, in Middlesex, where he lived many years, and died at his house at Turnham Green, February 19, 1784. In 1775, he had been appointed chaplain to the garrison at Portimouth; and for several years preached the botanical lecture at Shoreditch church. He published "Spencer's Works," by subscription;—"Theophanes and Philalethes, or, a Summary of the Controversy occasioned by a late book, entitled, The Moral Philosopher;"—"Poems on divine Subjects, original and translated from M. H. Vida, with Annotations; more particularly concerning the Being and Attributes of God;"—"A Copy of English Congratulatory Verses on the Marriage of the Prince of Orange with the Princess Anne." On the same subject in latin, wrote John Chapman, Robert Bland, Sneyd Davies, William Cooke, fellows: and Joshua Barnes, Charles Pratt, James Anstey, Thomas Dampier, William Fletcher, John Payne, Samuel Barkley, scholars of the college. "A Sermon, preached at Kew Chapel, December 11, 1737, occasioned by the death of Queen Caroline;"—"A Sermon, preached at Kew chapel, in January, 1732;"—"A Sermon, preached before the University of Cambridge, January 6, 1742; to which is added, a general Character of the late Rev. and learned Dr. Andrew Snape, Provost of King's College;"—"Hope, a poetical Essay, in blank verse, on that Christian Grace, in three books;"—"Euripides Hecuba, Orestes, et Phenissa, cum Scholiis antiquis et versione notisque Johannis King, ferè integris curante Thoma Morell, qui Alcestin adjecit cum Scholiis quæ extant, nova versione et notis perpetuis, in Usum Scholæ Etonensis," in two vols. 8vo. june, 1748. On easter wednesday, 1753, he preached a sermon (which he afterwards printed) before the lord mayor, &c. intituled, "The charitable Disposition of the present Age considered." He wrote the Life of Dr. Littleton, *of the year 1716*, which is prefixed to the first volume of his sermons. In 1762, being very fond of music, he was drawn by his friend and neighbour, Hogarth, in the character of a cynic philosopher, with an organ near him, which was his instrument; it was engraved by James Basire, and is said to have been an admirable likeness, but was not extensively circulated. He was afterwards applied to by Hogarth, to superintend and revise his publication, intituled the "Analysis of Beauty, &c." in 4to.—In the Gentleman's Magazine, May, 1770, page 183, is a copy of latin verses by Morell, *eruditissimo Viro Thomæ Ajhton, s. r. p. of the year 1733*. In 1772, he printed a sermon which he preached at the anniversary meeting of the sons of the clergy in that year. He also published "Thesaurus Græcæ Poesiæ,"—a corrected edition of Hederic's Greek Lexicon, dedicated to the present duke of York, when a boy,—a corrected edition of Ainsworth's Dictionary,—an edition of Locke on the Human Understanding, with notes,—a Life of Christ, for the use of the lower forms at Eton, dedicated to Dr. Langford, *of the year 1762*; and several other publications not here enumerated. He was a fellow of the Royal Society and Society

Society of Antiquaries. He was a profound and laborious scholar, and a chearful and entertaining companion; and as long as learning is cultivated among us, the value of his labours will be known, and the public neglect of them, while he lived, will be lamented.'

P. 321. Charles Pratt, A. B. 1735; A. M. 1739: was the third son of sir John Pratt, one of the justices of the court of King's Bench in 1714, by his second wife Elizabeth, daughter of Hugh Wilson, canon of Bangor. He applied himself to the study of the law with such success, that he became one of the most eminent pleaders at the bar. He married in october, 1749, miss Jeffreys. He was member of parliament for Downton, in Wiltshire, in 1759, recorder of Bath in 1759, and in the same year became attorney general. In january, 1762, he was appointed chief justice of the court of Common Pleas, and knighted. He presided in that court with a dignity, weight, and impartiality, never exceeded by any of his predecessors; and when Mr. Wilkes was seized, and committed to the Tower, on an illegal general warrant, with the intrepidity of a british magistrate, and the becoming fortitude of an englishman, he granted him an *habeas corpus*, and on his appearing before the court of Common Pleas, discharged him from his confinement in the Tower, may 6, 1763, in a speech which did him great honour. His conduct on this account was so interesting to every true briton, and so acceptable to the nation, that the city of London presented him with the freedom of their corporation in a gold box, and requested his picture, which was painted by Reynolds, and hung up in Guildhall. The corporations of Dublin, Bath, Exeter, and Norwich, voted him their freedom. In 1765, he was created a peer by the title of baron Camden, in the county of Kent; and in july, 1766, he was appointed lord high chancellor of Great Britain. He conducted himself in that high station with the utmost ability and integrity, till, in 1770, he was removed for opposing the taxation of America. He was appointed president of the council in march, 1782, which he resigned in march, 1783. In 1786, he was created viscount Bayham and earl Camden. He continued to the end of his life to shew himself the true friend of the constitution, and of the rights and liberties of englishmen. He died april 18, 1794, and was buried at Seal, in Kent, leaving one son and several daughters.'

P. 334. Robert Carey Sumner, A. B. 1752; A. M. 1755; S. T. P. 1768; was nephew of John Sumner, of the year 1723, the provost; was an assistant at Eton school, when his uncle was head master; afterwards became master of Harrow school, in which offices he was esteemed a man of extensive learning and polished manners, of liberality and benevolence. He had the honour of educating such learned and illustrious men as sir William Jones, Dr. Parr, and Mr. Sheridan. He published, in 1768, *Concio ad Clerum*. The following epitaph, written by his scholar, Dr. Parr, is inscribed on a monument in Harrow church:

H. S. E.

‘ H. S. E.

Robertus Sumner, S. T. P.
Coll. Regal. apud Cantab. olim Socius,
Scholæ Harrovensis, haud ita pridem,
Archididaschilus.

Fuit huic præstantissimo Viro
Ingenium natura peracre, optimarum
Disciplinis artium sedulo excultum,
Ufu diuturno confirmatum, et quodam
Modo subactum.

Nemo enim
Aut in reconditis sapientiæ studiis illo
Subtilior exstitit,
Aut humanioribus literis limatior.
Egregiis cum dotibus naturæ tum
Doctrinæ præditus
Insuper accedebant
In sententiis, vera ac perfecta eloquentia,
In sermone, facetiarum lepos, plenè
Atticus,
Et gravitate insuper aspersa Urbanitas ;
In moribus singularis quædam
Integritas et fides ;
Vitæ denique ratio constans sibi, et ad
Virtutis Normam diligenter
Severeque exacta,
Omnibus, qui vel amico essent eo
Vel magistro usi
Doctrinæ, ingenii, virtutis justum
Reliquit desiderium.
Subita, cheu, atque immatura morte correptus,
Prid. Id. Septemb.

Anno Domini M, DCC, LXXI.

Æt. suæ 41.

A publication similar to the present, with respect to Westminster School, appeared in 1781, under the title of ‘ List of the Scholars of St. Peter’s College, Westminster, from 1561 to 1663, by Joseph Welch.’

O. S.

MEDICINE. SURGERY. CHEMISTRY.

ART. V. *An Enquiry into the Nature, and Causes of the great Mortality among the Troops at St. Domingo: with practical Remarks on the Fevers of that Island; and Directions, for the Conduct of Europeans on their first Arrival in warm Climates.* By Hector McLean, M. D. Assistant Inspector of Hospitals for St. Domingo. 8vo. 358 pages. Price 6s. in boards. Cadell and Davies. 1797.

THE extreme malignity of a disorder naturally creates in practitioners a more than ordinary attention, to examine into the causes from which it is supposed to proceed. This is most probably the reason why fevers in the West-Indies have lately received so much investigation.

vestigation. But from whatever motives such inquiries may have originated, it is, perhaps, equally fortunate for the interest of medicine, and the health of mankind, that they have taken place in so full and free a manner; as it is only by the freedom of discussion, and nice observation of facts, that the narrow bounds of our knowledge of diseases, and their remedies, can be successfully enlarged.

That the author of the present work has done much in this way, we cannot assert; as he does not appear to have established many new facts, or advanced many things that have been unknown, in the treatment of the disease. His labours are more interesting in another point of view; as they tend to loosen the trammels of system, and consequently to introduce a bolder, and as he says, a more effectual practice, in removing the disorders of warm climates.

The situation of a large military hospital, in the time of such a fatal disease, as that which raged at St. Domingo, must have afforded much scope for observation, and have strongly marked the utility or utility of particular modes of treatment. Seeing then the feebleness and inefficacy of those modes of practice, which he had been taught to look up to, the doctor was probably led to doubt respecting the propriety of them, and thence to form other plans of treatment. But though he tells us, that these were more vigorous and decisive, we cannot perceive, that his success was more extensive or more certain.

Many circumstances and observations in his detail of cases, however, show in a pretty clear and satisfactory manner, that the disease originated from those causes that operate by inducing a state of indirect debility; and that the most successful instances of practice were those in which such means were employed, as tended to lessen the excessive excitement of the system. And perhaps, a plan of treatment, conducted fully on these principles, might have been more useful and efficacious. But Dr. M. does not seem to have had any view of this kind; nothing indeed as a *whole*, in the method of treating the disease, met with in his inquiry. His mind had received a bias of a different nature, which appears to have influenced the whole of his conduct in the management of the fever. He supposed, that the complaint was only to be cured by inducing a *new action* in the system. His opinion, drawn from the school of that excellent physiologist Dr. Hunter, is here laid down, as the ground-work on which the treatment of fever is to rest. By the application of different, sudden, and powerful means; an alteration is to be effected, in all the circumstances of the habit, and a new train of movements to be induced.

We may now proceed to the reasonings and observations, by which the author endeavours to support his opinion of the nature of the disease, and the means of its removal.

In the introduction, after many reflections, some of which are just and pertinent, on the difficulty and inequality of the warfare, carried on in the West-Indies, between Europeans and those accustomed to the climate; and on the errors that were committed in respect to choice of locations for the army at St. Domingo; the doctor says, that probably one chief cause of this disease may be traced in the following circumstances.

§. 8.—The towns of St. Domingo, especially Port-au-Prince, admirably calculated for the purposes of commerce. Considerations of health gave way to the schemes of avarice and the convenience

ence of attaining riches. It must be confessed, that the french made the utmost of every situation they occupied, and improved them as far as they were capable of improvement; their streets were wide, extensive, and open, a chain of virandas, or piazzas, sheltered from the sun, connected all the houses, under which the passenger could walk free from every inconvenience: a row of trees on either side of the street refreshed the eye, and gave a rural appearance to the whole, whilst streams of water, flowing along, carried off any impurities, which, in spite of every care, might accumulate. The french have taken great care to supply all their towns amply with water; a great consideration in hot countries, but which we neglect in our colonies in a remarkable manner. But notwithstanding these endeavours on the part of the french, they occupied situations, which could not be rendered healthy by any means they employed. Port-au-Prince is one of those. It is placed at the bottom of an immense bite, which passes itself into the heart of St. Domingo. The scite of the lower part of the town is, in fact, on a marsh gained from the sea, the skirts of which are covered with weeds or mangroves, where decomposed animal and vegetable matters are promiscuously thrown; on these the sun exerts its power, and the breeze conveys the noxious particles with a new activity to the lungs and bosoms of the inhabitants. But this is not all: the sea breeze, which in other situations is hailed as the genial source of refreshment and health, is here interrupted; the island of Gonave is so placed in the mouth of the harbour, as, in a great measure, to intercept this salutary gale; and, before it arrives at Port-au-Prince, it loses its usual coolness, by passing over heated lands, and gathering in its course noxious vapours. This necessarily results from the inland situation of the town. Besides these manifest causes of ill health, Port-au-Prince is exposed to the action of others. It is placed on a level, on the verge of the bite, and surrounded by very lofty mountains, from the bottom of which a horizontal plain stretches towards the town. Torrents of water, in times of rain, rush through this plain, and retain their impetuosity till they reach the sea.

The land is moistened, but after the torrent ceases the water stagnates; small streams, attaining a horizontal level, lose the impetuosity acquired in their descent; they linger in the plain, and by mingling with the soil form a marsh. On this marsh a vigorous sun acts daily, and evaporates its noxious particles, which are conveyed to the lungs of every one that breathes, and applied to their skins, and probably in this manner communicate with the blood. This is a never ceasing cause of disease, a nursery constantly rearing mortal poison. In every inspiration, we draw into our bosom a column of air thus impregnated, in every step we walk, a fresh application of these particles is made to our bodies; it is no wonder then, that on this fatal spot the british troops caught fever in each treacherous breeze.

There can be no doubt, but that the light vegetable diet, which is made use of by the french, is much better adapted to the preservation of health in these climates, than the full animal and stimulant plan of living, that is followed by the english. The latter co-operating with the powerful and continued stimulus of heat, on the abundant excitability of those newly arrived from Europe, must quickly produce the state which we have mentioned above. It is extremely probable, that

marsh effluvia may also act in the same way, and thereby add to the general effect.

The manner in which the disorder made its attack is favourable to such a supposition. The sentiments of our author would sometimes seem likewise to lead to the same conclusion. At p. 16, he remarks, that 'a tendency to an inflammatory habit forms the basis on which the remittent of St. Domingo establishes its devastation.'—And the following appearances are still more striking, as arising from miasma in the state of the system just noticed.

P. 27.—'The first evident effects are, debility and languor in many of the important functions of life. The vascular system, in some of its subordinate divisions, appears greatly weakened; for although there seems a degree of excitement and action, yet irregular determinations of blood take place to various important organs, such as the head, stomach, liver, and lungs.—Determinations of blood cannot happen to any particular organ without debility in some part of the vascular system, which destroys the balance established for a just circulation between the propelling power of the heart and the resistance of the arteries. In ordinary cases, when the propelling power of the heart is not altered, if there is any weakness in a particular set of vessels, a determination happens; but in cases of fever, whilst the vessels seem to lose greatly their resisting power, the energy of the heart is remarkably increased. From this cause the danger of determinations during fever is greatly augmented. In what direct manner all this is produced eludes at present our keenest research. It would seem, at times, that the miasmata attacked at once the very principle of life; from the beginning, in such cases, all energy is subdued, and the sufferer gradually perishes under a sense of oppression only, and a slow diminution of animal powers.'

On an effect, the particular yellowness of the skin, that sometimes takes place in this fever, the doctor aims at something like novelty. He seems to think, that it arises from a change effected in the colour of the serum, dependent on a peculiar action in the vessels; consequently to be independent of bilious admixture: whether this may be a just conclusion or not, we cannot say; but the mere circumstance of its peculiar appearance on the body is not sufficient for its support.

The sum of Dr. M.'s knowledge of the causes of this disease is thus stated.

P. 34.—'Upon the whole, then, it would appear that miasmata, or particles of elastic vapours, rising from the earth, in the condition called marsh, and acted on by a very vigorous sun, are the remote causes of the remittent of St. Domingo; and that they enter the human system, either by the vessels of the skin or by the lungs, or mixed with the saliva; that there they produce several morbid phenomena or derangements, probably by forming new combinations with the subtle elements of the fluids and solids, and thus become noxious and destructive, by deranging the peculiar organization which produces the living condition. We must lament our ignorance as to the particular mode of operation, but we may observe certain circumstances which strongly influence the issue of the disease or derangement. To mark these is to make some progress.'

The remark that the full and plethoric are more liable to this disease, than others, is we believe well founded; but the doctor's reasoning about *re-action* shows, that, though he may have discarded spasm, he has

has by no means relinquished the whole of the doctrine flowing from it. On the obstacles that have retarded the progress of medical knowledge, we meet with nothing but what has been a thousand times repeated in publications. In some respects, perhaps, the author has gone farther, than a philosophical view of the subject warrants. So far as a more intimate knowledge of anatomy, physiology, and those sciences that are connected with medicine, has enabled us to judge more correctly of the human constitution, there does not seem to be that great variety, that is here talked about. Men are all evidently nourished and supported in the same way, and by the same powers; and whatever difference of effect may arise, from an over or under proportion of these, cannot surely justify any conclusion as to their original variety. But according to our author, 'no number of human bodies possess in all respects, the same assemblage of properties; these are diversified by endless modifications.' There is surely nothing in such observations as these, that can stamp their reality; they are in direct contradiction of every thing, that is yet known of nature; all the truths, that have hitherto been discovered in respect to it, have been obvious and simple. But hear the author himself.

P. 49.—'The human frame, though regulated by some general laws, which belong to the species at large, is also subject to the influence of peculiar ones, which affect the individual only, and which are not the same, perhaps, in any two of the species; hence an experiment, made on a few individuals, and applied generally, must necessarily lead into error. If animal bodies were guided and regulated by general laws only, and never affected by the peculiarities which belong to the individual, then similar powers, applied to such body, would always produce similar effects, and a just induction could be made from a few to a great number, indeed to any extent; but human bodies are governed each by its own laws, termed by physicians its constitution. The shades, however, which mark and discriminate variety, are frequently so obscure as to elude the most acute observer. From this difficulty much confusion arises in practice. Facts remain as such with respect to individuals, but are not solid foundations of reasoning in other cases, to which they do not fully apply, from some subtle unknown difference in the constitution of each, and yet the circumstances may have been extremely similar. Some diseases, essentially different in their nature and causes, exhibit phenomena so similar, that the most sagacious observer is apt to be misled, and thus the efforts of the physician become pernicious or useless.'

This is not all, for he afterwards informs us that,

P. 52.—'From our ignorance of the essential nature of animated matter, we necessarily reason falsely regarding the direct changes produced in it, either by morbid causes or medicines. Remote causes of disease often elude the power of the senses; but when they are visible, and subject to examination, as in the matter of the small-pox, we know very little of their mode of acting; we remark, indeed, a number of unaccountable phenomena follow their application to the living system, but that is all.'

This is narrowing the circle of human information indeed. What more certain knowledge have we of gravity, or of many other phenomena? we only know these as effects.

But Dr. M. goes on to inform us, that nothing is known in respect to proximate causes; and that the practice of prescribing by definite indications must be erroneous. From our author, we also learn, that the practice in fevers has not been materially improved, during a period of two thousand years. In this way he clears off the rubbish, that impeded the erection of his own edifice; the basis of which rests on these principles.

§. 67.—‘ The living body, in the state called health, performs its functions with ease and harmony; every part of the system acts in unison, and agreeable to its nature; producing pleasurable sensations, and performing every operation necessary to preserve the whole in perfect order. This harmony of animal action constitutes good health; it consists in a peculiar mode of action inherent, or proper, to the several organs which compose the body; but there are powers, or causes, which seduce these organs from their obedience to the proper animal laws, and oblige them to deviate into other modes of action, which create derangements, pain, and uneasiness, and which ultimately destroy the system entirely. These aberrations, from the usual movements of the animal frame are termed diseases, and the causes which produce them are morbid powers. The new manner of acting introduced by the causes of disease has been termed morbid action.’

Morbid action being therefore the derangement of the functions induced by the proximate cause, which we do not understand; we are, in order to remove it, to attempt to modify and change the state of the body, so as to render the operation of this cause less destructive. ‘ For,’ says the author, ‘ if we succeed in changing the given state of the body, we assuredly change all the nature of the morbid action, so as *perhaps* to give rise to a new series of phenomena less dangerous than the former.’

There may in these attempts, *perhaps*, be also some risk of increasing as well as changing this ‘ morbid action,’ unless the nature of the cause from which it proceeds be precisely known, which the doctor has told us is impossible.

The author next endeavours to show, that the fever that raged at St. Domingo was not the same as that which prevailed in Philadelphia, or at Bulam, but the common remittent of the country. The chief ground of this opinion is, that of it's not being contagious; which our author strongly contends to have been the case in the fever which he is here describing. This is resting on a very feeble prop indeed, which will not bear the author out; for it has been observed by the best writers on yellow fever, that being contagious is a character which by no means belongs universally to the disease. Even in Philadelphia, in 1793, it was not uniformly contagious, many escaped though constantly exposed to all the violence of it's contagion. But if contagion were not present, it will be difficult to account for it's dreadful fatality. And in many of it's leading features it seems to have had a very striking resemblance to the yellow fever, which has been described by Dr. Rush. However, after much observation on this subject, which does not appear to us perfectly satisfactory; we have here a pretty full statement of the favourable and unfavourable appearances of the disease. This brings us to the medical treatment of it.

On

On this subject, Dr. M. has done little more than merely to examine the different modes of practice, that have been employed in curing the fever. This inquiry, with the author's cases, however, afford some useful hints to the practitioner. They strongly mark the utility of bleeding and evacuations in the very early stages of the fever. But the doctor appears to have trusted too much to a single remedy. Calomel seems not to have been a favourite medicine with our author; it was however evidently useful, when employed as a gentle purgative. Dashing cold water over the body was found of great utility, and we have not much doubt but that it would have been still more useful, if its application had been of longer duration each time it was had recourse to. But we are not disposed to think with Dr. M., that the advantage derived from it wholly depends upon the shock which it occasions to the system.

It was certainly judicious to confine the use of bark, and remedies of that class, to the latter stages of the disease: they are evidently hurtful when administered at an early period.

Of the utility of blistering in these fevers we have not fully formed our opinion. In the practice before us it seems sometimes to have been attended with good effects.

The third chapter contains some just and important reflections on the means of preventing the disease, the changes induced by heat, and the preparation necessary for a hot climate. The treatment of troops after landing, the situations most proper for them, and the manner of exercise most safe, are considered at some length. With regard to hospitals, we have noticed some hints and regulations, to which it might be important to attend.

The considerations on diet, and other things connected with it, have some novelty, and on the whole deserve the attention of those who visit tropical climates.

The appendix enforces the reasonings and opinions advanced in the introductory parts of the work, but without affording them much additional support from facts.

After this view, we have only to remark, and that indeed with a degree of surprise, that Dr. M., though every where treating the trammels of system and opinion with the utmost disdain, is often tamely led by the notions of Dr. Jackson, and some other writers on the diseases of warm climates.

ART. VI. *A Treatise on the Scurvy: Containing a new, an easy, and effectual Method of curing that Disease; the Cause, and Indications of Cure, deduced from Practice; and Observations connected with the Subject: With an Appendix, consisting of five Letters, respecting the Success of a new Antiscorbutic Medicine.* By D. Paterion, Surgeon in the Royal Navy. 8vo. 87 pages. Price 2s. Edinburgh, Manners and Miller; London, Johnson. 1795.

THE opinions of practitioners have not differed more on any disease than on that of scurvy. Scarcely two writers have adopted exactly the same reasonings, respecting either the causes or methods of curing the complaint. Salted and indurated provision has, however,

been most generally blamed as inducing the disorder; and the cure most frequently attributed to the free use of fresh vegetables and acid fruits.

The author of the present tract thinks differently on these points, and appeals to experience as his guide. He has considered the disease under very different views; and the result of his observation is, that it chiefly proceeds from dampness and a want of pure air. Therefore, says he, p. 11.

‘ In the course of my enquiry, from a variety of circumstances, I supposed, if common vinegar were charged with dephlogisticated air, now very frequently called oxygen or vital air, it might prove highly beneficial in preventing, or removing the scurvy.

‘ Having seen good effects from nitre, in cases of the scurvy, and knowing it contained a very great quantity of dephlogisticated or vital air, I concluded, that a solution of it in vinegar might answer the end in view. Accordingly, the first favourable opportunity, I subjected it to the test of truth, experiment; and, with inexpressible pleasure, I have found it, in a great number of cases, some of them the worst, succeed far beyond my most sanguine expectation.’

In preparing this remedy he dissolved two ounces of nitre in a quart of the ship's vinegar, and gave half an ounce of it two or three times a day. The blotched and ulcerated limbs of his patients were also bathed with it the same number of times each day.

On the operation of the causes that produce this disorder, the author thus observes, p. 50.

‘ The cause of scurvy is contaminated or poisonous air, most probably rendered so, chiefly, by azotic and hydrogen-gasses, of a sedative, contaminating nature, acting more readily in proportion as the body is exposed to, or affected by the operation of other sedative causes, singly or combined.

‘ 1. By diminishing the energy of the brain or nerves, and, consequently, of the heart, vessels, &c.

‘ a. Immediately, through the medium of the olfactory nerves, &c.

‘ b. Mediate, from mixing with the blood and fluids secreted from it, through whatever channel.

‘ 2. By contaminating or poisoning the blood and the fluids secreted from it; rendering them, it is presumed, from our present knowledge, of an alkaline nature.

‘ a. Directly, through the medium of the lungs.

‘ b. Indirectly, from the surface of the body, by absorption.

‘ It being impossible for diseased solids to prepare healthy fluids, and equally so for diseased fluids to produce healthy solids; such effects as the above, the cause being continued, may have a great many phenomena in their train.’

Considering the nature of scurvy in this point of view, the indications of cure must obviously rest on such grounds as the following.

p. 52.—‘ 1. To restore energy to the brain, &c.; and, 2. To restore the blood, and the fluids secreted from it, to their original purity.

‘ 1. To restore energy to the brain, &c.

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A a

‘ A. By

- ‘ A. By pure or wholesome air, the food of life.
 - ‘ a. In a natural way, by living in, and inspiring pure atmospheric air, in favourable situations.
 - ‘ b. In an artificial way, 1. By oxygen or vital air chemically produced and inspired; or, 2. By such medicines as are known to contain oxygen or vital air; and these may be used either internally, or externally.
- ‘ B. By avoiding every thing of a sedative nature, that may render the great and only cause more active; as
 - ‘ a. Depressing passions.
 - ‘ b. Hard, indigestible food, containing little or no nourishment; and also food containing contaminated or poisonous air, or airs, such as have been mentioned.
 - ‘ c. Water impregnated with contaminated or poisonous air, or airs, such as have been noticed.
 - ‘ d. The chewing, or the smoking of tobacco.
 - ‘ e. The too free use of spirituous liquors.
 - ‘ f. Dirty, wet, or insufficient clothing.
 - ‘ g. Too long exposure to cold and moisture, particularly if inactive.
- ‘ 2. To restore the blood, and the fluids secreted from it, to their original purity.
 - ‘ a. By all the means under A in the first indication, rendered more effectual by either natural or artificial vegetable acid.
 - ‘ b. By the opposites of all the assisting causes, as arranged under B in the first indication.’

Such are the designs of Mr. P. in the exhibition of nitrous vinegar. In his trials this remedy appears to have had very advantageous effects; but in the hands of others it has not been equally successful, according to the observations of Dr. Trotter. While therefore the experience of our author is contradicted by that of other writers, who have had great opportunities of comparing the effects of different remedies, no decisive judgment can be formed of the benefit that may be derived from the medicine which he has proposed. The tract, for why it is called a treatise we cannot discover, however contains some remarks and reasonings, that must be useful to the naval practitioner.

ART. VII. *Practical Observations on the Treatment of Ulcers on the Legs, considered as a Branch of Military Surgery.* By Everard Home, Esq. F.R.S. Surgeon to the Army and St. George's Hospital. 8vo. 315 pages. Price 4s. 6d. boards. Nicol. 1797.

CAMPs and military hospitals are repositories from which much of the surgeon's knowledge has been derived; and Mr. Home has availed himself of the opportunities which they presented, to improve the treatment of ulcers. In military as well as other hospitals the management of these complaints has, however, been far from attaining that degree of accuracy which is necessary. Little discrimination has been exercised, either in respect to the disease, or the means by which it is to be removed. The prevailing mode of practice, at least

least among the military, has been to treat the whole upon one general plan. 'If,' says our author, 'the ulcers are in a foul state, they are poulticed; when they become clean they are dressed. The same kind of poultice is used to all foul ulcers, and the same kind of dressing is used to all those which put on a more favourable appearance.' And, Introduction, p. x.

'Such,' continues he, 'must, of course, continue to be the case, while the disease remains uninvestigated; and the different species of ulcers, and their varieties arising from natural peculiarities, are not understood. Since, without such knowledge, all trials of different applications become so many random experiments, which, by their too frequent failure, will discourage the practitioner from prosecuting so fruitless an inquiry. With a view to enlarge our knowledge, and to establish some general principles, that may guide us in the treatment of ulcers on the legs, I have endeavoured to arrange them under different heads, and have pointed out those distinguishing characters of each species, which will make one mode of treatment more likely to produce a cure than others of a different kind; giving an account of those local applications of which I have had experience, and their particular effects.

'By these means I hope that I shall, in some measure, clear the way for those who may be led hereafter to take up this subject; and that, an arrangement having been made, under which the observations and detached facts noticed by individuals may be collected in a small compass, the treatment of ulcers on the legs may in process of time be very much improved; and many cases of that kind cured, which at present are considered as beyond the reach of surgery.

'A plan of this kind will, I hope, be favourably received by the surgeons of the army, who have so many cases of this kind intrusted to their care. It will shew them the extent of the enquiry, and that very little has hitherto been done. It will point out also, how much it is in the power of every individual to add to the stock of our knowledge, and thereby advance his own credit and the public benefit.'

Such a plan is unquestionably judicious, and holds out the only means by which this part of surgery is likely to be much improved. When once the natures and dispositions of ulcers are well ascertained, there cannot be much difficulty in devising the proper remedies, but until these are accomplished, we must be content to wander in the dark, and employ a sort of empirical or random practice.

We believe Mr. H.'s observation just, that ulcers on the legs vary among themselves in a much greater degree than in other parts of the body; and the causes which he has assigned are probably sufficient to account for the fact. They have not, however, altogether escaped other writers on this branch of the profession.

P. 15.—'The legs, by their situation, are more remote from the source of the circulation than the other parts of the body, and are therefore less perfectly supplied with pure blood. In many, and those the most usual positions of these limbs, the blood, in its return to the heart, is obliged to ascend against its own gravity, which retards its progress; and thus the smaller vessels are kept in a state of

too great distension and resistance from the pressure of this column of blood.

From these circumstances it must appear, that the legs even in health are weaker in their vital powers than the rest of the body; and when, from previous accident or disease, new parts are to be formed, the actions in the smaller arteries, by which this should be effected, are impeded by the languid state of the circulation in the veins of the limb, whenever the body is put into an erect posture. If, on the other hand, to obviate this disadvantage, the body be kept for any length of time in a recumbent position, this is found so injurious to the general health, as in that way to interfere with the production of healthy granulations.

This deficiency of vital powers in the legs, when compared with the rest of the body, occasions them to be more readily affected by every thing that weakens or disturbs the constitution; and in a diseased state, the symptoms will of course be influenced by the natural or acquired peculiarities, as well as by the actual state of the constitution, as to strength or weakness.

It is this influence, which the state of the general system has upon ulcers on the legs, that gives to them a variety of dispositions, and makes many different modes of treatment necessary for their cure.

The principal difficulty, in accomplishing the task which our author has in view, would seem to be that of marking with sufficient accuracy the distinctions between the different kinds of ulcer. This he attempts by taking the following as the circumstances that constitute the chief differences, viz. 'local peculiarities, constitutional peculiarities, peculiar dispositions of the parts or of the constitution, and diseased dispositions of the parts or of the constitution.' On these grounds he forms six kinds of ulcers requiring distinct and different modes of treatment. Such as, p. 30.

1. Ulcers in parts whose actions are healthy.
2. Ulcers in parts whose actions are too violent for their powers to sustain.
3. Ulcers where either the parts or constitution have an acquired irritability.
4. Ulcers where either the parts or constitution have an acquired indolence.
5. Ulcers in parts which have acquired some specific action, either from a diseased state of the parts, or of the constitution.
6. Ulcers where the parts are prevented from healing by a varicose state of the superficial veins of the limb.

These are all considered under separate heads, and their appropriate remedies under different forms or modes of application.

How far the subject of ulcers may yet be capable of simplification is not easy to say; but perhaps in the present state of our knowledge Mr. H. has gone as far as he was justified. Mr. H.'s remarks and directions are in general so just, that it is difficult to give a preference; we shall therefore rather be guided in our choice of extracts by what has a tendency to inculcate new modes of practice.

On the second kind of ulcers, when speaking of the treatment of granulations, Mr. H. observes, that, p. 51.

As

• As the great object in the healing of an ulcer is to have the new flesh, by which it is filled up, as strong in its living powers as possible, that it may not afterwards break out again; every thing that can conduce to that end is deserving of attention. It is reasonable to conclude that, in the growth of animal substance, as of vegetables, where there is a rapid increase, the parts growing are weaker than where it is slow; and if the granulations which are already growing beyond their strength, have this rapidity increased by partial removals, they must in reality be rendered weaker than they were before. If this reasoning be just, which I am led to believe it is (since the observations on which it is founded are taken from practice) the treatment of granulations ought to be regarded in a point of view that has hitherto been little considered. Their growth ought to be kept back in an early stage of their formation, by such resistance as they are just able to overcome; which will at the same time retard their increase, and allow them to acquire strength by their own actions; for new-formed parts in a living body are strengthened in proportion to the action they are obliged to exert. This, however, is confined within certain limits, for if the actions are increased beyond their real strength, the absorbents remove them altogether, and an attempt is made to produce a new growth of granulations, strong enough to support the excited actions in the parts. This they are sometimes unable to accomplish, and the ulcer remains nearly stationary, till this too stimulating application is removed.

• It is upon this principle that the pressure made by tight bandaging is found so useful in this kind of ulcer; and it is from the same cause that those ulcers which heal while the patient is walking and using exercise, are less liable to break out again, than those which are healed under the circumstances of rest and perfect quietness.

Many useful practical observations occur in directing the management of those ulcers of parts which possess an increased irritability. Here Mr. H. thinks it safest to begin with poultices, and afterwards to proceed to those medicines that are the mildest in their nature, softest in their form, and which can be used with the least pressure from their weight.

In indolent ulcers, the author remarks, there is a backwardness of forming granulations; and in those granulations that are formed, a want of sufficient health or strength to form a complete cure. The general mode of healing these, by merely increasing the growth of the granulations without altering their disposition, he considers as very imperfect and inadequate.

In describing the proper remedies of this kind of ulcer, the author speaks of an application which we do not remember to have seen recommended before.

P. 116.— The nitrous acid, diluted to such a degree as will fit it for an external application, I have found, by experience, to be a very useful medicine. The proportions must be varied according to circumstances; but a scruple to eight ounces of water will in general answer. The best mode of ascertaining the proper degree of strength for this solution is by applying it to the tongue, and

when it stimulates without being acrid, it is of a proper strength to begin with.'

It's manner of acting is thus related.

P. 118.—'The apparent effect of the nitrous acid as an external application, is different from that of most other medicines of a stimulating nature; it diminishes the quantity of matter or pus, and instead of giving a healthy, florid appearance to the surface of the ulcer, there is a soft ash-coloured coagulated mucus, which partially covers the granulations: near the circumference this mucus is more compact and harder; it there forms a complete crust, and firmly adheres to the surface. If the bottom of the ulcer is nearly on the same plane, the greater part of it has this mucus spread over it, with small interstices, through which the granulations are seen. If the ulcer is hollow in the middle, and gradually rises at the edges, the crust is met with on the circumference, while the mucous appearance is seen near the edges, and in the centre is common pus, till it has attained the level of the other parts. There is a succession of these crusts formed upon the margin of the ulcer, one under the other; these crusts bear a greater resemblance to laminæ of common cuticle than any thing else that I recollect; the parts underneath evidently rising higher and higher, till they come nearly to the level of the common skin. When that is the case, the crusts are longer in separating by four or five days, and on their removal a very perfect cuticle appears underneath; much more so than is usually met with in an ulcer cicatrized by means of other dressings.'

Of the utility of this remedy in these indolent sores there can be little doubt, after what is here stated; but as it is obviously a medicine of much activity, it should be cautiously employed at first, and in a very diluted state.

In ulcers attended with a varicose state of the limb, we observe that Mr. H. has revived a practice, which is mentioned in some of the older writers on surgery. It is that of taking up the veins. The mode of doing this, the author says, should be by passing a ligature round the *vena saphena* where it passes over the knee joint, and by this means obliterate the vein at that part. In support of the propriety of this practice a great number of cases are detailed, in which it seems to have been attended with complete success. From a few cases that are described, in which veins in other parts were taken up, it would appear however, that there is a considerable difference in respect to their irritability. This, although it affords no real objection to the operation, shows the necessity of caution, and of being particularly attentive to such cases.

This, on the whole, is a very useful publication, and which may be safely recommended to the practical surgeon.

ART. VIII. *An Essay on Burns, principally upon those which happen to Workmen in Mines, from the Explosions of Inflammable Air, (or Hydrogen Gas.) Containing a view of the Opinions of Ancient and Modern Authors upon the Subject of Burns; and a Variety of Cases conducted upon different Principles: from which an Attempt is made to rescue this Part of the healing Art from Empiricism, and to reduce*

reduce it to the Laws of the Animal Economy. By Edward Kentish, Surgeon. 8vo. 184 pages. Price 3s. 6d. sewed. Robinsons.

It is somewhat extraordinary, that while most of the important, and many of the more subordinate branches of surgery, have received considerable improvement from the judicious application of scientific principles, the serious consequences resulting from the action of fire on the human system should have remained for so long a period without attracting the notice of the surgeon. That this has been the case, however, the present essay will sufficiently show. It will likewise exhibit the practice, that has generally been followed, in a point of view, in which it has been little contemplated. It will also fully prove, that it has rested upon nothing like a just or philosophical basis; and that the designs of practitioners have frequently been trifling and contradictory.

Mr. K. sets out with an analysis of the constitution of airs, and an exposition of the principal phenomena of combustion, after which he traces the opinions of the most important ancient and modern writers on the nature of these accidents. From this account it seems pretty clear, that, although a great variety of remedies, both internal and external, have at different times been employed, the general intention has remained nearly the same, from the time of Heister to the present period.

On the causes that have operated in producing such a variety of remedies for these accidents, Mr. K. justly remarks, p. 70: 'That one of the great causes of error is the assigning to various applications the cure of slight burns, some of which no doubt would have got well without any, and perhaps much sooner than with those which were used.—This mistake frequently happens from good motives, and by the best intentioned people; for if we have seen a person recover from any complaint during the use of any particular means, we naturally imagine such beneficial effect to have arisen from that cause, although, upon further investigation, it may be found to have been inadequate.—There cannot be a more fruitful source of error than this; for the sanguine and credulous have always facts to bring forward in support of their favourite remedy; and, as they say, "There is no arguing against matter of fact:"—Surely not,—but what do such facts prove?—Nothing more than this, that there are some persons whose vital power is so strong, that, with all the endeavours of officious ignorance, it cannot be overcome. This is the fruitful source from whence all quack medicines draw their support: nothing is more easy than to have as many of these attested facts as you please; these facts beget dupes; these dupes beget knaves; and so the circle is formed. And the evil seems to have taken such root in the country, that to exterminate them is beyond the power of individual efforts; but the evil is progressive, and when it becomes of a sufficient magnitude, an enlightened legislature must relieve the country from such a hydra. To avoid this source of delusion, I purpose bringing into comparison very severe cases only, and some which must, in all probability, terminate in life or death, according to the different modes of treatment.—Such a view will at once do away all distrust, and, I hope, give room for the establishing of principles or laws which will be

found unalterable, according to the present arrangement of the system of nature *,'

The third and fourth chapters contain accounts of the external and internal modes of treatment, as employed in extensive accidents of this kind, in the collieries at Newcastle upon Tyne. The intelligent practitioner will here find many just remarks, and the different plans of treatment neatly illustrated by cases. In describing the third mode of treatment, Mr. K. takes a view of the different effects of heat, from which he endeavours to establish the following laws, viz.

P. 110. 'That whenever the action of a part has been considerably diminished by withholding an accustomed stimulus, the re-application of the stimulus so withheld, (or any other with a view to make up for the deficiency) must be very cautiously administered, until the part is gradually restored to its former healthy action.'

P. 112. And that the 'injuries caused by a pernicious quantity of heat suddenly applied to a part of the body, may be termed *local injuries from increased action*; the mode of relief in this dreadful accident will be thus indicated in order to restore the unity of action; 1st, by gradually diminishing the excitement or action of the part; and 2dly, by increasing the action of the system to meet the increased action of the part, holding this law of the system in view, that any part of the system having its action increased to a very high degree, must continue to be excited, though in a less degree, either by the stimulus which caused the increased action, or some other having the nearest similarity to it, until by degrees the extraordinary action subsides into the healthy action of the part.'

With this intention, externally strong stimulants, such as rectified spirits, made more powerful by essential oils, &c. are at first to be had recourse to, after which less stimulant applications must be employed, until the parts become capable of acting by the ordinary and natural stimuli. And internally such substances as suddenly excite the system to great action, such as æther, ardent spirits, opium, wine, &c. By such means the author supposes, that 'the solution of continuity of action is allowed to continue the shortest time possible, and the unity of action restored, which constitutes the cure.'

P. 114. 'Let us,' says the author, 'for a moment reflect upon the agent which has increased the evil, disengaged caloric, the most violent and active of all known stimuli: if this is the case, we must look for some of the strongest stimuli, and the nearer we get to the one which caused the injury, it is the best for the instant, though even should that be continued too long, it of itself might

* As far as man is physically a part of that system, it is his interest to know the laws, and his duty to obey them; for in every deviation from them, there is undoubted punishment according to the unlawfulness of the action. Thus it is a general law of nature for fire to burn; so that if a man place himself, against his own law of self-preservation, in contact with fire, nature will follow her law, and he in the instant is punished for transgressing it.'

be injurious. Suppose, for instance, we apply the strongest alcohol at first, and, to render it more efficacious, it should be heated to what the sound part would bear without injury; afterwards it should be gradually diluted until it comes to proof spirit, and the heat diminished, although that gradually, as cold is always pernicious, bringing on that tendency to shiver, which should ever be cautiously guarded against, as being a most pernicious symptom, and the forerunner of a violent sympathetic fever: with a view to prevent which, external heat should be kept at a high temperature, and the action of the whole system excited to as great a degree as the safety of the subject will admit of. By this means you make the action of the whole meet the increased action of the part; by which, the lessening of the increased action of the part to join the action of the whole, is rendered more easy: Thus there is a unity of intention by both the external and internal means, which leads to the restoration of the unity of action, and thus is the cure performed. It will be said that is only the case when there is an increased action; but when the parts are destroyed, other means should be used, such as emollients, &c.'

The division of burns into two kinds, viz. 'those where the action of a part is only increased, and those where some parts have increased action, and other parts are destroyed;' is probably sufficient for the purposes of practice; though other writers have been more nice in their distinctions.

Some judicious practical observations occur in this part of the Essay. It is remarked, that little advantage can be derived from any application that is made to those parts, that are totally destroyed, as the throwing off an eschar depends upon the action of the parts which remain alive. 'If the living parts have not the power to throw off the dead,' says Mr. K., 'the dead will assimilate the living to themselves, and a mortification ensue.' Therefore the living parts are to be preserved, and the sloughing of the dead ones promoted by keeping up the powers of the system, by stimulant medicines, and a generous diet. 'The eschars,' says he, 'will be much aided in coming away, by the application of the stimulus of heat, by means of cataplasms frequently renewed; they may be made of milk and bread, and some camphorated spirit; or any essential oil sprinkled upon the surface.' These remedies are however only to be continued until the suppuration is established. After this the stimulant plan must be gradually discontinued,

p. 118. 'Thus,' says Mr. K., 'we see the whole of the former treatment inverted; the most gentle soothing means were used both externally and internally, when an accident of this terrible nature happened; these were continued until suppuration took place, and then the system was excited under an idea of supporting it, which not unfrequently so fatigued the system, as induced a fever of the hectic form. The present mode is the reverse of this; when a part of the frame has been much excited, this part is not allowed to cease to act for want of stimulus, but is kept in action by an adequate stimulus, gradually diminishing it until it returns to its ordinary action: With the same view the internal means are highly stimulant to the whole system, which must be supposed to be in a natural state at

at the time of the accident. Thus increasing the action of the whole generally, by strong stimuli, and decreasing the action of the part by lessening the stimuli, the desired end will be more readily obtained, that is, the equilibrium of the action will be restored. Should the injury have gone the length of destroying any part of the body, I have observed that this cannot take place without some other parts of the system only having their action increased. The restoration of those yet living parts must be first attended to; and this very mode will facilitate the process of throwing off the dead parts, which, when done, and a suppuration having taken place, the exciting of the system by any thing stimulant, either by food or medicine, should be cautiously avoided. Should the secretion of pus continue too great, gentle laxatives, and a spare diet are indicated: If any part, as the eyes for instance, keep weak, with a tendency to inflammation, topical bleedings, or small quantities of blood taken from the arm, are useful: To defend the new skin, camphorated oil, or camphorated oil and lime-water, equal parts, are very good topical applications. Wounds of this kind heal very fast when the diminution of pus is prevented, by attention to the diet: If it is necessary to keep up the patient's strength, small doses of bark, taken two or three times a day in some milk, will answer that purpose, and will not excite a quickened circulation, as wine, ale, or spirit is too apt to do.'

In appreciating the merits of different applications and remedies, that have been recommended in these cases, Mr. K. has displayed much judgment, and practical knowledge of the subject. The utility of alcohol and spirit of turpentine may perhaps by some be supposed a little over-rated in this account; although, as far as we have had opportunities of judging of their effects, they have appeared to deserve the recommendation, which is here bestowed upon them; and when made use of in the way which has been adopted by Mr. K., and under such circumstances as justly indicate their necessity, there can be little doubt, but that they will be found still more beneficial.

The essay before us embraces many hints and reflections, that cannot fail of being useful in practice, and affords an instance of the successful application of scientific principles, in the cure of burns.

ART. IX. *An introductory Lecture to a Course of Chemistry: Read at the Laboratory in Oxford, on February 7, 1797, by Robert Bourns, M.D. Chemical Reader in the University of Oxford, &c. 8vo. 48 pages. Price 2s. Oxford, Fletcher and Co.; London, Rivingtons. 1797.*

IN this judicious lecture, the professor principally dwells on the great utility and advantage of a knowledge of chemistry in the arts and manufactures, and in husbandry. He considers this science not however as the parent, but as the nurse of the useful arts.

P. 16. 'Numerous and great,' says he, 'are the advantages which they have already derived from the aid afforded by this science. Many of the tedious processes in manufactures have been shortened, many of the complex ones simplified, many of the expensive ones made cheap,

cheap, and many of the hazardous ones made safe. Chemistry lends the same assistance to the arts with which it is connected, as the mathematics do to those which depend on their principles. A man may be well versed in practical mechanics without being a good mathematician; but he will, probably, be better versed if he is one: he may be a good manufacturer if he does not understand chemistry; but he will, probably, be a better if he does. Neither the mere philosophical chemist, nor the mere workman, will be likely to make great improvements in manufactures: it is when the philosopher adds the knowledge of the practice to the theory, or the manufacturer the knowledge of the theory to the practice, that these improvements are to be expected. By the happy union of these two kinds of knowledge, the late Mr. WEDGWOOD brought the art of pottery to so unrivalled a degree of perfection; and it may reasonably be hoped that, by a similar union of these two kinds of knowledge in other men, other arts may be equally improved.

In the conclusion doctor B. shows in what particular respects the study of chemistry may be useful to the different descriptions of gentlemen, who resort to the university as a place of education.

A. R.

EASTERN LITERATURE.

ART. X. *The Oriental Collections for April, May, and June, 1797.*
 Quarto, about 100 pages, four plates, price to non-subscribers 12s. 6d. to subscribers 10s. 6d. Harding.

IN our review of the former number of this work, (see Anal. Rev. vol. xxv, page 614) we particularised every article which it contained: that plan we considered eligible, because it seemed likely to give our readers the clearest idea of an incipient periodical publication: and from the short account which we added of each article successively, it was presumed, that they would be enabled in some measure to form an estimate of it's merit for themselves. It is with a little reluctance that we deviate from our original intention, but the consequence of pursuing it, we now perceive, would be an allotment of more pages to the *Oriental Collections*, than they can fairly claim. Major Ouseley mingles with many valuable and curious papers some which are too unimportant and insipid, to merit particular attention; for the future, therefore, we shall select such only for comment or analysis, as are decidedly estimable or curious.

The first article in the number before us contains a few original notes, written partly in french, and partly in latin by sir John Chardin, a celebrated orientalist, in a manuscript copy of Sadi's *Gulistan*: to us they appear of very little importance, we shall therefore proceed to the second, which concludes "the journal and memorandums written during a tour in the nizam's country." Our readers will recollect that we noticed the former part of this journal, as containing an interesting sketch of oriental manners, and we offered for their amusement the description of our author's reception by the second son of the nizam, prince Sekunder Jah. The latter part of this article is employed in a speculation on the policy of the mohammedan religion, in
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dictating the exclusion of women from participating the sweets of society. Our author's conjecture on this subject, which we shall offer in his own words, is corroborated, if we consider that many parts of the Koran are employed in checking the uncontrolled indulgence of sensual gratification. Mohammed is the only law-giver, who enforced a positive and general interdiction of the use of wine. The climate of Arabia, it is probable, he thought would sufficiently inflame the blood, and required rather a moderating than a stimulative beverage to regulate the passions of his followers: and although polygamy was consonant to the doctrine of the Koran, and the genius of the prophet, yet was the licence of it confined to four wives or concubines: divorce he discouraged, and adultery he condemned. That himself should occasionally claim exclusive exemption from the fetters of his own formation, will not perhaps be wondered at; but if the son of Abdallah were vanquished by the beauty of Zeineb, or caught in the embraces of his egyptian captive, it was easy to call from Heaven his guardian Gabriel, who would sanction the delinquency, and silence the voice of clamour in an instant. But we promised to offer the conjectures of our author in his own words:

P. 106.—“And here it may not be considered as extraneous to make some mention of a religion, whose dictates have caused so extraordinary a separation in society between the sexes; an institution the more singular as arising from the lucubrations of a man, whose devotion to the sex placed the eternal happiness of the Faithful in the perpetual enjoyment of bliss in the arms of celestial beauties; who, like their mortal sisters, are equally condemned to retirement in the next world, where Mohammed represents the charming black-eyed girls of Paradise to be created of pure musk, and possessing the most rigid sentiments of modesty, as secluded from the rest of the heavenly host in sacred groves, or enshrined in pavillions of hollow pearl of vast extent. Though this indeed particularly alludes to the *Har Al Ayn*, or *Houree*, an immortal race created for the solace of true believers, yet to prove, with many other passages of the Koran, that women had not been banished these celestial abodes, the Faithful are permitted to send for their former loves, who, clothed in robes of heavenly texture, and crowned with resplendant pearls, will wander in the fragrant bowers of Paradise, enjoying the unfading bloom of eternal youth. But to descend from the extatic raptures of the amorous prophet to his earthly institutions, we may in the mohammedan mode of life partly trace the views of its ambitious founder. Designing his disciples for the founders of a new and splendid empire, he wished the whole energy of the human soul to be collected in that one great design; and that, inspired with enthusiasm, his followers might, without interruption, pursue a steady course in the arduous and dangerous paths of politicks and war. Yet the strong impulse of nature warned the prophet, like a secret monitor, that intellectual food alone was insufficient for beings compounded of soul and body. Convinced of this, he only followed, without knowing it, the example of *Zeno*, *Epicurus*, and *Aristotle*, by adapting his system and religion to his own temperament and inclinations. Love and dominion were the passions of the prophet, so he determined they should go hand in hand; and resolved that the diet and beverage of his disciples should neither impair the vigour of the body, nor the faculties of the mind. But, as the frailty
of

of human nature had ordained repose both to the statesman and hero, he contrived that the allurements of pleasure should not interrupt the hours of business, and that women should be the solace of mankind only in the hours of retirement and relaxation, without superadding to the toils of public life the anxiety and perturbation of the absent lover. For however dull and inanimate society may appear to the votaries of pleasure, deprived of this genial source of all our delights, yet the philosopher and statesman, viewing pleasure as a secondary motive, may think the exclusion of women an advantage to the cold system of wisdom and policy; *Nam fuit ante Helenam belli teterrima causa amor*; which the subsequent ages of the world have, and do, confirm. Combining, then, together the inclinations of Mohammed with his policy, we shall find the seclusion of women from the society of men gives to the latter all those hours which, in Europe, are generally employed by men to please the object of their wishes, leaving them at full leisure to pursue, without distractions of jealousy, the business of the day. It also prevents those bitter feuds and lasting animosities, which poison the minds of contending rivals, otherwise formed for mutual esteem and friendship. It preserves the marriage bed not only from pollution, but also from the dread of it: and it secures women from those delusions and temptations which irritate the mind with fleeting joys, leaving behind the permanent sting of bitter remorse! While never having tasted the universal triumph and dominion which beauty gives in the circles of Europe, the loss of power is not added to the painful sensation of fading charms.

But as the system of all mortals is subject to error, so Mohammed sacrificed something to the gratification of his own appetites, by permitting a plurality of women, an unhappy indulgence which the christians of Europe follow without either the same authority or inducement; for the warm regions of Asia make a difference between the sexes not known to the climates of Europe, where the decay of each is mutual and gradual; whereas in Asia it is given to man alone to arrive at a green old age. The eastern women at twelve years old become marriageable; at sixteen the shoots of budding beauty ripen into full-blown blossoms, and for a few years flourish with the fragrance of spring, and the luxuriance of summer. When the autumn of six and twenty arrives, the fading flower begins to droop, and its shrivelled stalk trembles at the rapid approach of winter, and the unrelenting frost, which in preserving existence, withers its charms.

Notwithstanding the mohammedan doctrines exclude females from the participation of society, they have effected the abolition of a barbarian custom, once prevalent among the arabs, that of frequently destroying their female offspring, as unfit for war. Notwithstanding, says Mr. Gibbon, a vulgar prejudice, the gates of Heaven will be open to both sexes: the historian sarcastically adds, "but Mahomet has not specified the male companions of the female elect, lest he should either alarm the jealousy of their former husbands, or disturb their felicity by the suspicion of an everlasting marriage."

The plant described by Dr. Kerr in his letter to colonel Ironside, dated Dacca, 1774, is, without doubt, the *bedysarum gyrans*, the class and order are *diadelphia decandria*; it is a native of the East Indies, and is called *cbundali barum*, by the inhabitants. In the year 1774 this communication might have been deemed curious, but since that period,

period, much more satisfactory accounts of the physiology and structure of the *hedyfarum gyrans* have been given in a hundred botanical books.

Major Ouseley has communicated some curious observations on a passage of the celebrated epic poem of Nizami, the history of Alexander the Great. The object is, to show, that many of the customs and ceremonies of the greeks may be traced without much difficulty to asiatic or egyptian sources; and that a parallel might easily be instituted between the nuptial presents, and marriage ceremonies in general, of the jews, the greeks, and persians: in this interesting article, major Ouseley announces an intention, on some future occasion, to display the affinity which subsists between the persian, the greek, and the chaldaic languages. One of the four plates, which are inserted in this number of the Oriental Collections, gives a view of the grotto of Camoens at Macao, on the coast of China; to this view is annexed a description of it's situation and of the surrounding scenery, by Eyles Irwin, esq. The name of Camoens can scarcely be pronounced without exciting a mixture of melancholy and indignant feelings: that the finest poet, the greatest literary genius, and as brave a warrior as Portugal ever produced, should be suffered to linger in an alms-house, after having employed both his pen and his sword in foreign and unhealthy climates, with equal honour in the cause of his country, is no very flattering testimony to the humanity of his prince, or the gratitude of his country. But jealousy and ingratitude were, in times of old, the national characteristics of the spaniards and portuguese: the conqueror of Mexico was received with a cold and contemptuous civility by Charles the fifth: and the son of Columbus, don Diego, sued Ferdinand in the council which directed his indian affairs, for reinstatement into the hard-earned offices and honours, which had been wrested from his father: the council, however, disregarded the king, and gave a verdict for the plaintiff. Albuquerque, who gave to Portugal the commerce of almost every eastern port, was recalled by Emanuel: and the brave Pacheco, who extended the power of his countrymen in India, and repeatedly defeated the zamorims of Galecut with astonishing valour and intrepidity, was brought in irons to Lisbon, confined in a dungeon, at length led out to trial, acquitted, and to the infamy of Portugal, like Camoens, died in an alms-house. Such is the gratitude of princes!

Mr. Granville Penn has inserted in this number of the Oriental Collections a very learned and elaborate etymological conjecture respecting the word ΠΥΡ, and it's primitive signification in Greece. πυρα, taken either as the nominative or accusative plural of πυρ—α, or the nominative singular of πυρα—α, with an elision of the final α, not uncommon among the ancient greeks, is the form in which Mr. Penn recognizes it's egyptian origin from the word *επιρ*. In the course of this curious dissertation, which it would exceed our limits to pursue, some collateral remarks are inserted, on the probable connection between the origin of πυρα, PYRA, the *funeral pile*, of the greeks and romans, and that of the PYRAMIDS of the egyptians.

The article on the antiquities of Persepolis may rather be considered as the partial prospectus of a considerable work, intended for publication, on the general history and antiquities of Persia, than as an essay on the subject of the persepolitan remains; we shall, therefore, dismiss

dismiss it with simply stating, that the writer is dissatisfied with the conjectures which have hitherto been offered, respecting the origin and history of those venerable ruins, and intends to show, that the *Shah-Nama* of the poet *Firdausi* will alone serve as an interpreter of the grotesque and monstrous sculptures, which are to be found among them: 'in short,' says our author, 'so exactly do the works of the sculptor correspond to those of the poet, that one would be induced to imagine, either that the *Shah-Nama* had been composed on the spot, as explanatory of the sculptures, or that the chisel had been guided by the verses of *Firdausi*.' We anticipate on this subject some very curious and interesting information.

Our readers will be pleased with the following poetical version of a favourite ode of Khosroo: it was translated from the persian, some years ago, by an officer of distinguished taste and talents: p. 178.

' Night spreads her balmy wings around,—
 Yet not for me her opiate dew:
 Prostrate I kiss the hallowed ground,
 Which leads to rapture, love, and you!
 Day to each wretch diffuses light,—
 Yet not for me his genial ray:
 Despair survives the wretched night,
 Blackening with sighs and tears the day.
 Nor pity moves that heart of stone,—
 Nor sighs, nor tears, their victim save:
 Tears which my earliest youth have known,
 And sighs which court a peaceful grave.
 Scatter my dust, ye winds of death!
 Bring peace to wretched Khosroo's heart—
 In vain—alas!—departed breath
 Shall no kind balm to Love impart.

J. P. W.

The editor has given a *literal* translation of the original, which is simply this: p. 177.

' Every night am I prostrated at your doors;
 Every day do I sigh and complain of you.
 Oh, adorable object! be not unfaithful to this broken heart—
 An age is departed since I became your admirer.
 Though my bones were to moulder into dust,
 The love I have for you would still remain in my wounded heart.'

"Shirazi" has offered some remarks on the poetry of Hafez, an accurate translation of whose works, accompanied with the persian text, he strongly recommends to be undertaken by some one well qualified for the task, as more likely than a thousand essays, to promote the diffusion of oriental learning. In the asiatic researches, sir William Jones has given us several translations from the songs of this celebrated poet: that many of them are beautiful is not to be denied, we do not, however, entirely assent to the rapturous encomiums of Shirazi; and if it were not heretical to deny the mystic meaning of his sacred songs, we should feel very little hesitation in pronouncing them excessively voluptuous and indecent.

We

We shall now take leave of the present number, which, like the former, has afforded us considerable gratification; we cannot, however, but intimate to the ingenious editor, that it is necessary to be very select in the admission of communications into so expensive a work as the Oriental Collections.

B. D.

THEOLOGY.

ART. XI. *An Illustration of the Method of explaining the New Testament by the early Opinions of Jews and Christians concerning Christ.* By W. Wilson, B. D. Fellow of St. John's College, Cambridge. 8vo, 535 pa. Price 7s. Cambridge, printed at the University Press; sold in London by Rivingtons. 1797.

THE unitarian controversy, which has slept for some time past, and which many persons may think to have been already completely exhausted, is in this volume resumed. It has of late been a current opinion among the trinitarians, that Dr. Priestley has been fairly routed by bishop Horsley. Some have even thought the victory so decisive and triumphant, that they have inscribed *Actum est* upon the Dr.'s controversial writings, and have imagined, that upon the question concerning the person of Christ, the books were shut up forever. Mr. W., the learned author of the work now before us, is however of a different opinion; for he certainly would not have taken the pains to write five hundred elaborate pages, which must have required much reading and study, merely for the gratification of hearing it said: 'Again he vanquished the fallen foe, and again he slew the slain.'

Though not expressly presented to the public as a refutation of Dr. Priestley's 'History of Early Opinions' and other works concerning the person of Christ, this performance is unquestionably to be received in this light. The author constantly keeps in view the arguments of the work just mentioned, and nearly passes over the same ground; in order to prove, that the historical fact relating to the opinions of the first christians is the reverse of that which the Dr. has represented, and consequently, that the inference respecting the true meaning of the New Testament is directly contrary to that which favours the unitarian hypothesis.

Mr. W. opens his work with an inquiry concerning the grounds of the trial and condemnation of Christ. Contrary to the opinion of Erasmus, Grotius, Limborch, and many other biblical critics, he maintains, that Christ was condemned, not for indirectly declaring himself the Messiah, but for blasphemously pretending to a divine nature. This point is industriously examined, and ingeniously argued.

The interpretation of contemporaries, by which Dr. Priestley has endeavoured to ascertain the sense of Scripture, is admitted by Mr. W. to be of very considerable importance: he acknowledges the Dr.'s fundamental principle to be just, but asserts, that he has failed in the application, and undertakes to show, that his own principle may be successfully employed in defence of the opinions, which it was intended to overturn. For this purpose he goes through a long series of investigation, to ascertain the religious opinions of the first jewish christian

christians, of the ebionites, and of the first gentiles, and thence to collect, respectively, their interpretation of the New Testament. In treating of the opinions of the jewish christians, the author quotes Dr. Horsley's statement of the testimony in the epistle of Barnabas; corrects supposed mistatements of the testimonies of Justin Martyr and Irenæus; maintains that the opinions of Hegesippus were the same with those of the primitive church of Jerusalem, and that Hegesippus was not an ebionite, or unitarian, but a believer in the divinity of Christ; and brings many testimonies, direct and collateral, to prove, that the primitive church of Jerusalem was not unitarian, and that the great body of the jewish christians in the first and second centuries believed in the divinity of Christ. The appeal to the religious opinions of the ebionites, in order to determine the sense of the New Testament, is rejected, as altogether unfair, because they did not admit the authority of these books, except a mutilated and interpolated gospel of Matthew; and as giving too much countenance to the opinion of Toland, maintained in his *Nazarenus*, that the present canon, not having been acknowledged by the ebionites, who are supposed to have held the pure christian doctrine of the first christians, is of no authority. From their belief in the simple humanity of Christ, and their rejection of nearly the whole of the New Testament, Mr. W. infers, that they believed it to contain the doctrines of the miraculous conception, and divinity of Christ, which they disapproved. With respect to the testimony of gentile christians, after remarking, that, had the unitarian doctrine been that of the apostles and primitive fathers, they must have been led to oppose the gnostics, who denied the human nature of Christ, by asserting that he was a man only. The author proceeds to examine the doctrine of the apostolic fathers on this subject, and to infer from their language the state of popular opinion in their time. The early prevalence of the doctrine of Christ's divinity is argued from the hymns in which it was celebrated, and supported by various attestations from writers of the second, third, and following centuries. Dr. Priestley's reasons for supposing unitarianism the belief of the first ages of the church are examined: particular attention is paid both to the presumptive and direct evidence which he has stated, to prove that in the second and third centuries the common people were unitarians, even when many of the learned became trinitarians. The testimony of heathens in the second and third centuries to the belief of christians in the divinity of Christ is next considered, particularly of Adrian, Celsus, Lucian, Minucius Felix, Porphyry, and Hierocles. A series of testimonies to the belief of the early christians, particularly of the common people, in the divinity of Christ, are, in the last place, adduced; and the work concludes with a general view of the evidence on this subject, which we shall copy as a specimen of the author's style and manner of reasoning.

P. 529.—' Here the testimony to the opinions of the christians, on the subject of the nature of Christ, may be closed. During the long period between Trajan and Constantine, a number of heathen witnesses, or rather, the whole roman world agree in the same accusation: they represent the belief of Christ's divinity as constituting one part of christianity, and not a single voice is raised among them,

at the time that they speak of all christians as common, unlearned people, to contradict this prevailing notion: the learned and the ignorant among the heathens, the violent and the moderate, the benevolent and the malignant concur in this: those, who condemn it as a crime, those, who laugh at it as a folly, and those, who incidentally notice it as an indifferent matter, speak of the fact, as if it had never been doubted, or disputed. If we examine the witnesses on the other side, their testimony is equally full and extensive. The christian apologists and others, without a single exception, expressly admit, or silently acquiesce in, this part of the heathen accusations, at the time that they correct misrepresentations on other subjects: they openly avow the belief of christians in general, particularly of the common people, in the divinity of Christ; and labour to prove the reasonableness of their faith. Christianity was then thought a crime; and the truth or falsehood of many of the accusations, which were brought against the christians, may be proved with as much certainty, as if they had been arraigned and tried in a court of justice. When a multitude of witnesses against a prisoner is found to agree in attesting the same fact, the general concurrence on one side only is no equivocal mark of truth. When all the indifferent witnesses, and even those who appear in his favour, agree with his accusers; when the prisoner himself, on different examinations, repeatedly avows the same thing, without any prevarication whatever; the charge is proved beyond all question. In a case like this, it will be nugatory to point out a flaw (I am not aware of any) in the deposition of one or two of the witnesses: the body of evidence, which I have stated, is not, I think, to be set aside by weakness, should any be discovered, in a few of its parts. And as to *any* evidence on the other side—we may wait for it, but none will appear.

‘ A small part of the testimony, which has been produced, will probably be thought sufficient to prove the belief of the great mass of christians, in the second and third centuries, in the divinity of Christ. And even their interpretation of the New Testament is not to be despised; the sense in which any ancient book was understood by its readers, particularly well-informed readers, only a short time after it was written, being always of some importance*. But, the religious opinions of *the common people*, in the second and third centuries though supposed to have been at variance with those of the learned, have lately been employed as a medium for discovering the religion of *all* christians in the time of the apostles, and through that, the true meaning of the

‘ * “ It has been urged, that, if any doctrine is not to be found in the apostolic writings, no authority of the fathers can give it a sanction. This is very true. But if any person through frailty and misconception should imagine, that any article was of doubtful purport, and attended with obscurity, then the evidence of those, who had conversed with the apostles and their immediate disciples, must have weight. And those of the second century, who came later, are still sufficiently early to have their opinion admitted.” Bryant on the Sentiments of Philo Judeus, p. 60.’

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New Testament. Those, who can satisfy themselves with proving the unitarianism of the very first christians from the “simplices and idiotæ” of Tertullian, will find it difficult to elude their own reasoning, when it is turned with additional force against themselves. In the beginning of the fourth century the great body of the christian people, together with the writers, the rulers of the church, and the learned in general, believed in the divinity of Christ: the same opinion had prevailed among christians at large, whether learned or ignorant, through the third century, and can be distinctly traced back through the second, among all christians, except two or three extremely inconsiderable sects, up to the time of Justin Martyr, an hundred years after the foundation of christianity. To say nothing of preceding writers on this subject, we may fairly judge of the opinions of the very first christians by those of their learned and unlearned successors. The chain, which we see extended from the council of Nice up to Justin Martyr, could not suddenly stop there: but must undoubtedly be continued to the first christian converts. When we read in Tacitus a description of the religious opinions and customs of some ancient german nations, we have no hesitation in reasoning on the supposition of the prevalence of these opinions and customs, near a century before his time. When we know, that a certain system of religion was taught by the druids in this island, in the time of Julius Cæsar, we readily admit its existence at a still earlier period, some years beyond the reach of history. And, when we find the divinity and pre-existence of Christ taught by the writers, and believed by the common people, from the time of Justin Martyr down to the council of Nice; we may conclude with great probability, from this consideration alone, that this was the common faith of christians from the foundation of the first christian church at Jerusalem A. D. 33. to the time of Justin’s conversion A. D. 133*.

* The historical fact relating to the opinions of the first christians, which one writer has attempted to establish†, and which another

* For the other evidence to the opinion of the gentile christians in the apostolic age, see c.¹ xv, xvi, xvii, and xviii, of this volume.’

“† The proper object of my work is to ascertain what must have been the sense of the *books of Scripture* from the sense, in which they were actually understood by those, for whose use they were composed, and to determine what must have been the sentiments of the apostles by means of the opinions of those, who received their instruction from them only.” Priestley’s Letter to Parkhurst, p. 2.
 “This historical discussion, when the nature of it is well considered, cannot but be thought to decide concerning the whole controversy: for, if it be true, as I have endeavoured to prove by copious historical evidence,—that the great body of unlearned christians continued to be simply unitarians till the second and third century, it will hardly be doubted, but that their instructors, viz. the apostles and first disciples of Christ were unitarians also, and therefore that no other *interpretation of the Scriptures* than that of the unitarians, as opposed to that of the trinitarians or arians, can be the true one.” Pref. to Letters to Dr. Horne.’

has recommended to our notice as a *discovery*, being reversed, the inference respecting the true meaning of the New Testament must be changed with it. "It cannot be doubted but that the primitive christians really thought that their opinions (whatever they were) were contained in the Scriptures; as these were the standards, to which they constantly appealed †."—"They were in possession of the books of the New Testament, and for their use they were written ||:" and their interpretation of these books, is determined by their religious opinions.'

It will not be expected by our readers, that we should enter into a critical examination of the weight of this reply to Dr. Priestley's argument in favour of unitarianism, drawn from the opinions of the early christians. Upon such a topic, it is obvious that much may be said on both sides: and as Mr. W.'s work will probably find its way across the Atlantic, there can be little doubt, that Dr. Priestley will read it with his pen in his hand, and will soon convince the world, that the dispute is not even yet finally settled. It is not our business to forestal his reply, or to pronounce a dogmatic opinion on a question, which our limits will not permit us to discuss. It would, however, be injustice to the ingenious writer of this reply, not to allow him, unequivocally, the praise of having written, in a perspicuous and correct style, a learned and well digested tract, and of having conducted his part of the controversy with urbanity and candour.

ART. XII. *Discourses relating to the Evidences of Revealed Religion, delivered in Philadelphia.* By Joseph Priestley, LL.D. F.R.S. &c. Vol. II. 8vo. 474 pages. Price 7s. in boards. Philadelphia, Dobson; London, Johnson. 1797.

THE public is too well acquainted with Dr. Priestley's indefatigable industry and invincible firmness in supporting what he judges to be truth, to be surprised when they are informed, that he continues to issue, from his trans-atlantic retreat, numerous publications on the important subject of christianity. The present volume exhibits, more fully than has been done in any of the doctor's former works, the evidence for christianity arising from the character and doctrine of Jesus, and from a comparison of the religion of Christ with that of Mohammed.

The volume opens with two discourses on the moral design of revelation, in which a series of passages from the Old and New Testament are cited, to illustrate and confirm the peculiar value of the sacred writings as institutes of morality. Several discourses next follow, in which the doctor deduces an argument in favour of christianity from the great authority which Christ assumed, and the dignified manner with which he spake and acted. Through his whole ministry, it is remarked, he appeared to be conscious, that he was the *organ of divinity*. This argument is illustrated at large by

† Priestley's letter to the dean of Canterbury.' p. 8.

|| Letter 4. to Dr. Price in Defence of Unitarianism for 1787—1790.'

an exhibition of Christ's usual style and manner of address in teaching, in working miracles, and in his general behaviour. The evidence is thus, in conclusion, summed up.

P. 132.—‘ Thus have I given a sketch of the history of Jesus, from which we may form a just idea of his real character; and let those who are best acquainted with human nature say, whether it does not bear every mark of true greatness, even exceeding any that ever existed before or since. Jesus appears to have been free from every human weakness, and to have been actuated by every sentiment that is justly entitled to the denomination of *great*; being remote from common attainments, arising from the greatest comprehension of mind, which is only acquired by just and enlarged views of things, respecting alike God, and man, this life and another.

‘ To persons of sufficient knowledge, and candid reflection, this consideration affords satisfactory proof of the truth of christianity. The evangelists were not men who were capable of devising such a character as this, or of inventing a series of actions and discourses indicating such a character. It is a great *unique*, of which they could not have formed any conception. And if such indeed was the character of Jesus, the question to the philosophical inquirer is, How could it have been formed? For so remarkable an effect must have had an adequate cause. The answer is obvious. It could only have arisen from the firmest persuasion in the mind of Jesus of a divine mission, and consequently of a great future reward, which would abundantly overbalance all the sufferings of this life.

‘ Such an uniform propriety of conduct, free from all inconsistency and extravagance, equally excludes the ideas of *enthusiasm*, or a heated imagination. If any man was ever in his *right mind*, it was Jesus. No person, in his own right mind, can peruse his history with the least degree of attention, and think otherwise. The only conclusion, therefore, from these premises, viz. that he actually had a divine mission, must be adopted. On this supposition every thing in the history, extraordinary as it is, was perfectly natural. With such views and assurances as his history ascribes to Jesus, many other men would have acted as he did. His conduct requires no peculiarity of constitution. They are *situations* that chiefly make all men to be what they are; and the peculiar and extraordinary circumstances in which Jesus was placed, will account for his being that great and extraordinary character which the evangelical history represents him to have been. No impostor could have spoken and acted as Jesus did, and have preserved such an uniform dignity, joined with the truest simplicity of character, through the whole of his public life, and the trying scenes of his sufferings and death. It is not one transaction, but a series of transactions, not one speech, but a series of speeches, intermixed with the events of which the history consists, that are to be explained, and certainly the subject is deserving of the most serious consideration.’

The morality which Jesus taught, and his manner of teaching it, are next considered. A comprehensive view is given of all his moral instructions, first respecting the general duty of man, and then respecting particular virtues: and the survey concludes with a

brief comparison of the moral doctrine of christianity with that of paganism and mohammedanism.

Upon the doctrine of a resurrection, the subject of two discourses, after briefly touching upon the state of this opinion among the Jews, and acknowledging the difficulty of accounting for the few and uncertain references to a doctrine of this practical importance in the books of the Old Testament prior to the prophecy of Daniel, Dr. P. collects into one view all that he finds in the Gospels concerning it. On the particular mode of existence in a future state, the doctor takes occasion, from some passages in the New Testament, to indulge himself in ingenious conjectures.

P. 228.—‘One particular,’ says he, ‘our Saviour had occasion to mention, in answer to some objections of the sadducees, to which the pharisees of his time were not able to reply, and that is, that there will be no difference of sex, or farther propagation of the species, in a future state. For this must be implied in what he says, Matt. xxii. 30. “In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.” And a difference so considerable as this will probably be accompanied by other differences in our constitution, perhaps with respect to food and nourishment, and which may obviate the objection that has been made by some, to the possibility of the subsistence of such numbers as will be raised from the dead, and live upon the earth again. For it will hardly be supposed that we shall be removed to any other planet; the “new heavens and the new earth,” of which the apostle Peter speaks, probably meaning nothing more than a renewed and improved state of the present system.

‘The future body must differ very materially from the present, to give any propriety to the apostle Paul’s calling it a *spiritual*, and *incorruptible* body: Indeed, its not being subject to death, and of consequence to any disease which can terminate in death, alone implies a great difference in the substance itself, as well as the arrangement of the parts.’

Afterwards, P. 233.—‘An obvious objection to the doctrine of an universal resurrection, and of all who shall be raised from the dead living again upon this earth, arises from the idea of the difficulty of their subsisting. And a farther objection to many of them being raised at the commencement of the millenium, while the rest of mankind shall continue to live and increase as at present, arises from our difficulty of conceiving how this can take place without some great inconvenience from the interference of persons in such different states, some being mortal, and others immortal. But both these objections may be in some measure obviated by the consideration of the present condition of Christ, and also of Enoch, Moses, and Elijah, who, we know, either never did die, having been translated, or were raised from the dead, but are now living, it cannot well be doubted, upon this earth, though we have no knowledge where they are, or in what manner they subsist; and though we perceive nothing of their interference in the affairs of living men.

‘That these four persons are not in any place at a distance from the earth, may be concluded from the consideration of there being

no such thing as any local heaven above the clouds, and from their having no conceivable relation to any other system, or to any other planet in this system. And if these persons can subsist, either in the atmosphere, or any where else in an invisible state, without gross food, so, for any thing that we know, may the greatest numbers, who may also rise from the dead, and exist in the same state, and their interference with the affairs of mortal men may be as little, or as insensible. That Moses and Elijah were in this world at the time of our Saviour is evident from their appearing at his transfiguration; and that Jesus himself continued upon earth after his visible ascension, appears from his having been seen by Paul, from his giving him directions in the course of his preaching, and from his communicating to the apostle John the particulars of the Revelation, and his messages to the seven churches of Asia, contained in that work.

The conjectures here advanced will, we suspect, be commonly thought more visionary, than might be expected in the cool speculations of a philosopher.

The principles and evidences of mohammedanism are, in several curious and valuable discourses, compared with those of christianity. The author is of opinion, that Mohammed was at first an enthusiast, who imagined himself destined by God to act some important part on the theatre of the world; that he might think it greatly meritorious to endeavour the extirpation of idolatry; and that he might imagine so great an object would justify some imposture, that he thought to be useful for that good end. That he was an impostor, is shown, from several circumstances, in which his character and religion are contrasted with that of Jesus; from the deficiency of the proper evidence of miracles and prophecy to his divine mission; from the manner in which he published his mission, and gained his first proselytes; from his having had recourse to arms for the propagation of his religion; from his having borrowed his doctrine of the unity of God, and other tenets, as well as many customs, from the jews; from the inconsistencies of the Koran; from the unnatural austerities which it prescribes, yet the unlimited indulgence which in some things it allows; from the immoral conduct of the prophet; from the sensual nature of the mohammedan paradise, and the gross punishments of the mohammedan hell; and from the extravagant and silly fables of the Koran. These heads are illustrated by long, but very pertinent and amusing, extracts from the Koran, in contrast to the writings of the Old and New Testament. In conclusion, the author asks,

P. 379.—‘Whence then could arise this great difference in the characters, and the conduct, of those two men, equally the founders of new systems of religion. The only hypothesis that can account for the facts is, that the consciousness which Jesus had of his peculiar and near relation to God, gave him that spirit of habitual devotion which is the genuine parent of every other virtue; and the sure prospect of a great future reward gave him his superiority to all lower gratifications and pursuits. On the contrary, Mahomet, conscious that he was an impostor, could have no other object than worldly power and sensual indulgence; and whatever might

be his devotion at his outset, he afterwards retained no more of it than was subservient to his schemes; and, at length, as was probably the case with Oliver Cromwell, his religion was intirely swallowed up by his ambition.'

Defences of the prophecy of Daniel, and of the application of the predictions concerning antichrist to popery, terminate the volume. We shall conclude this article with laying before our readers Dr. P.'s present ideas and feelings concerning the rise, progress, and present state of infidelity.

P. 457.—' Infidelity seems to have begun with Averroes, the mahometan philosopher, in the twelfth century, and to have affected many christians, who, like him, were addicted to the aristotelian philosophy, especially in Italy, as we see in the history of Petrarch. But till the last century unbelievers were not very conspicuous. As they never courted persecution, they carefully concealed themselves, making no scruple to profess whatever was required of them; so that they did not outwardly distinguish themselves from christians. It was usual with them to say that their tenets were *philosophically true*, but *theologically false*, and therefore they were always ready to disclaim them, and profess themselves good catholics. Indeed, till within our own memory all unbelievers wrote in a disguised and artful manner, pretending to be friends to christianity, at the same time that they were endeavouring to undermine it. This was the case with all the deists in England at the beginning of the present century, and with Voltaire, who probably made more unbelievers not only in France, but in all parts of Europe, than any person before him. Of this character also are the writings of Mr. Hume, and Mr. Gibbon.

' But at this day, and especially since the revolution in France, unbelievers appear without any disguise, openly insulting the christian religion, and assailing it both by wit and argument; and the writings of unbelievers, now that they can do it with impunity, and even with applause, are exceedingly multiplied. Perhaps, however, unbelievers are not much less numerous, in proportion to the number of inhabitants, in England, and some parts of America, than in any part of the continent of Europe. I think it cannot but be allowed by candid unbelievers themselves, that many writers on their side, discover extreme ignorance of the subject, though meeting with a previous disposition to reject the doctrines, the obligations, and the expectations, of christianity, they have of late had an astonishing effect; while very rational and able defences of christianity are little read, or attended to.

' There is not, however, any reason to believe that christianity will ever lose its hold on the minds of the bulk of the *common people*, who are in general virtuously disposed, and are of course attached to a religion that favours virtue, and are unwilling to give up the hopes of christians in a future state. Besides, the common people are but little disposed to speculation, or innovation, and therefore, in all cases, they longest retain the principles in which they were educated. Christianity, I also doubt not, will continue to be held, and with additional zeal, by the most truly learned, pious, and candid of men, though the number of such persons is never great;

great; and their firm persuasion of the goodness and importance of the cause to which they adhere will easily enable them to bear up against the influence of any unbelievers they may meet with, be their number, their ability, their knowledge and respectability, on other accounts, ever so great; and though the prevailing infidelity, which at this time increases in an astonishing degree, should proceed to its utmost possible limit. On the contrary, when they perceive that this is the case, they will in the language of Scripture, "lift up their heads with rejoicing," knowing that their "redemption draws nigh," and that the second coming of Christ is at hand."

ART. XIII. *A Sermon preached before the Association for discountenancing Vice, and promoting the Practice of Religion and Virtue, in St. Anne's Church, Dublin, on Thursday, 5th of May, 1796.* By the Rev. William Magee, B. D. Junior Fellow of Trinity College, Dublin, Member of the Royal Irish Academy, and Cor. Member of the Literary and Philosophical Society of Manchester. 8vo. 82 pages. Price 1s. Dublin, printed; London, reprinted for Cadell and Davies. 1797.

In this elegant piece of popular declamation, the preacher exhibits, with considerable powers of eloquence, the excellence of religion as the best security of public order, the peculiar necessity which the present time furnishes for exertions in it's support, and the means most likely to crown those exertions with success. Among other beneficial influences of religion, he insists upon it's tendency to reconcile the poor to their humble and afflicted lot, and produce *willing* submission.

P. 19. 'Since by force alone governments cannot subsist, what remains for their support, but the principle of subordination? This indeed is the true cement of civil union—but without religion, whence is this to arise?—Since such is the condition of human affairs, that the greater part of mankind must be reduced to toil, for the necessary support of existence; whilst they see all the luxuries, and, as *they* think, the blessings of life, heaped profusely upon their superiors, without any effort for their acquisition; and can discern no difference between themselves and those favourites of fortune, save what arises from the accidental circumstance of birth—what is to teach the poor man, acquiescence in his lot? What is there, to induce him, to pay a *willing* submission to those laws, that seem to place a barrier between him and happiness—and to contribute to the support of that system, which, whilst it secures to others all the pleasures of the world, has nothing in reserve for him, but hardship and misfortune?—The philosophy of the peasant will not reach to the discovery, that this partial pressure is general good—nor will his patriotism find, in this reflexion, a sufficient consolation for the sufferings he endures.—Let not the politician rashly say, that his *willingness* to submit is of little moment, since that submission may be compelled—let him reflect, that in the mass of the people there is a principle, which, though it may be for a while kept under, can never be totally subdued; it may be pent up by the force of compression, but it will at some time undoubtedly break forth,

forth, with a violence proportioned to the restraint : let then this truth never be forgotten, that no government can be secure that is not exercised over a *willing* people.'

We are perfectly convinced of this never to be forgotten truth ; but we are of opinion, that, in order to create a *willing people*, governments must take pains to make them not only *religious*, but *happy*.

This preacher seems to entertain alarming apprehensions from the process of modern illumination, and from the popularity of a ' well-known writer, who has even vulgarised infidelity : ' yet he wisely recommends no other antidotes than cheap tracts in defence of religion. This, with Mr. Erskine's permission, we will assert to be the right method of proceeding. Give the poor an opportunity of reading and thinking, and they must become *truly* enlightened.

ART. XIV. *On Indifference with respect to religious Truth. A Sermon preached before the Synod of Aberdeen, April 11th, 1797. By Gilbert Gerard, D. D. Professor of Divinity in King's College. 8vo. 36 pages. Price 1s. Printed at Aberdeen ; sold in London by Robinsons. 1797.*

THE spirit of this discourse does credit to the writer, and to the learned seminary in which he holds a respectable station. Dr. G. very justly imputes the prevalent indifference to religious truth, among other causes, to the disputes which have been raised and agitated about abstruse metaphysical points as essential to religion. The effect of these disputes upon the minds of the common people is fairly described.

The *duty* of free inquiry is, in the sequel, strongly enforced, and persecution, of every kind, and under every pretence, is unequivocally condemned. How much is it to be lamented, that, after all the experience which mankind have had of the folly of intolerance, and the inefficacy, as well as the mischiefs, of persecution, such discourses as the present should still be seasonable and necessary !

ART. XV. *On Benevolence and Philanthropy ; an occasional Sermon : preached by the Author, in the Parish Church of Theddlethorpe, All Saints, upon the Lindsey Coast, in the County and Diocese of Lincoln ; at the particular Request of the Louth Independent, Volunteer, Yeomanry Cavalry, on the 21st Day of May, 1797. By the Rev. Francis Burton, Vicar of Theddlethorpe. 8vo. 24 pages. Price 1s. Johnson. 1797.*

A SUBJECT better adapted to an audience of soldiers could not possibly have been selected for a sermon, than the present : many of us have had too much reason to remark, that a haughty and overbearing conduct has been frequently generated by a military life ; *do violence to no man*, therefore, is a precept, which every one will applaud the pious preacher for having insisted on with peculiar earnestness and ardour. In the present discourse, we are happy to observe, that the author is never betrayed by his loyalty into any intemperate or unbecoming language. The spirit

of humanity, which this sermon breathes, is best seen in the following short extract. Let it not be forgotten to whom it is addressed.

p. 20. "Let us lament and hang our heads a moment, for the loss of millions of our fellow mortals, whose blood hath been too rashly, if not too wantonly shed, in these achievements. War! thou monster, enemy to mankind, when wilt thou cease to harrow up our sorrows? We hear from far of thy destructive havoc; the finest cities laid in ruins; the fairest fields and vineyards, before mature, destroyed; rivers of human blood poured on the open plain, and thousands upon thousands laid weltering in their gore. These are thy doings, where mankind will forget, "love to serve each other." Let the religious soldier then, at all times, cease to thirst for blood, and nobly pardon every aggressor, the moment it is required: "forgive as he would be forgiven;" with friendly hand support the drooping head, and pour the balm restorative, alike, to every human wound. All are fellow-creatures; the blessed european, the hard-hearted african, and the benighted indian; therefore he acts best who conquers and forgives. May peace be soon produced, and may the world at large, this moment, learn the lesson I would teach them, "by love to serve each other." And may the God of peace and love dispose the hearts of all contending powers to think how they disgrace religion; how they waste and desolate their countries; and how far they must run to this divine, this general, this gracious precept, inculcated in my text, "by love serve one another."

p. xvi. *A Sermon on religious Faith, abridged from the Rev. J. Orr, D. D. By a Member of the Society for promoting Christian Knowledge.* 12mo. 16 pages. Price 3d. or 2s. 6d. a dozen. Printed at Doncaster; London, Johnson. 1796.

Short Discourses on the Manner of Christ's Teaching, and the Resurrection. 12mo. 24 pages. Price 4d. or 3s. a dozen. Printed at Doncaster; London, Johnson. 1797.

To furnish the poor with the means of instruction, is a kind of charity highly meritorious; and those, who are well-disposed towards this good work, will esteem themselves much indebted to the editors of small and cheap publications, judiciously selected for this purpose. Mr. Charlesworth, the editor of these, and all other similar abridgments of sermons, has adopted a plan, which may be very useful in diffusing religious sentiments, and moral principles, among those who have little leisure for reading. His choice of sermons is judicious, and his manner of abridging is excellent. The present discourses are taken from Dr. Leland, and Mr. Bourn.

p. xvii. *Manual of the Theophilanthropes, or Adorers of God, and Friends of Men. Containing the Exposition of their Dogmas, their moral, and of their religious Practices; with Instructions relating to the Organization and Celebration of their Worship.* 12mo. 16 pages. Price 3d. or 2s. 6d. a dozen. Printed at Doncaster; London, Johnson. 1796.

Arranged by certain Citizens, and adopted by the Theophilanthropic Societies established in Paris. Second Edition. Translated by John Walker, Author of Elements of Geography, and Universal Gazetteer. 12mo. 40 pages. Price 6d. Darton and Harvey. 1797.

AFTER the late violent shock of religious opinions, and general wreck of religious establishments, in France, it is natural to inquire concerning the present state of religion in that country; and it may, perhaps, occasion some surprize to those who have lately looked upon the french as a nation of atheists, to be told, that already voluntary associations are formed, in Paris, for the worship of God, upon the general principles of natural religion, and that religious societies are organized, under the name of Theophilanthropes, whose assemblies, which are held both on the first day of the week, and on the decades, multiply rapidly, and are exceedingly crowded. Mr. W., in a visit at Paris makes this report, and transmits to England a translated copy of the manual, published by the heads of this new sect, from which we learn their leading tenets, and their religious and moral institutions.

The theophilanthropes admit no other dogmas than the existence of God, and the immortality of the soul. Their morality is founded on this single precept, *‘Worship God, cherish your kind, render yourselves useful to your country.’* These principles are unfolded in a plain appeal to reason and feeling, and in a simple description of the character which flows from them. The practice which this sect prescribes to itself, with respect to religious duties is thus related.

P. 14. *‘The temple the most worthy of the divinity, in the eyes of the theophilanthropists, is the universe. Abandon sometimes, under the vault of the heavens, to the contemplation of the beauties of nature, they render to its Author the homage of adoration and of gratitude. They, nevertheless, have temples erected by the hands of men, in which it is more commodious for them to assemble, to listen to lessons concerning his wisdom. Persuaded, that if God have no need of our worship, we have need to render it to him, for to recal to us the remembrance of this witness of all our actions, and for to mutually encourage us to virtue, they assemble on the mornings of the days consecrated to rest, in a neat and decent place.*

‘Certain moral inscriptions; a simple altar, on which they deposit, as a sign of gratitude for the benefits of the Creator such flowers or fruits as the seasons afford; a tribune, for the lectures and discourses, form the whole of the ornaments of the temples.

‘The first inscription placed above the altar, recalls to remembrance the two religious dogmas which are the foundation of their moral.

‘First inscription. We believe in the existence of God, in the immortality of the soul.—The four others are placed on each side of the principal inscription. They recal the general principles of morality, and the particular duties of each age.

• Second inscription. *Worship God, cherish your kind, render yourselves useful to the country.*

• Third inscription. *Good is every thing which tends to the preservation or the perfection of man.*

• *Evil is every thing which tends to destroy, or to deteriorate him.*

• Fourth inscription. *Children, honour your fathers and mothers. Obey them with affection. Comfort their old age.*

• *Fathers and mothers, instruct your children.*

• Fifth inscription. *Wives, regard in your husbands the chiefs of your houses.*

• *Husbands, love your wives, and render yourselves reciprocally happy.*

• A head of a family, neatly and simply clothed, his head uncovered, reads the two first chapters of this manual, which are on the tenets and morality, and some paragraph on the daily conduct of the theophilanthropists.

• After this lecture, which can be from time to time abridged, when the reunion is complete, the reader, standing at the side of the altar, recites with a loud voice the invocation, *Father of nature, &c.*

• The assembly, in the same attitude, repeat it in a low voice.

• This invocation is followed by an interval of silence, during which, each reflects on his conduct since the last religious holiday: the head of the family, who officiates, can assist in this examination, by putting questions, which each can tacitly answer to himself.

• The assembly sits to hear lessons or discourses on morality, which agree with the principles exposed in this manual; principles of religion, of benevolence, and of universal toleration; principles equally remote from the severity of stoicism and epicurean indolence.

• These lectures and discourses are diversified by hymns.

• Forms are appointed for the celebration of the birth of a child; for the religious instruction of children; for marriage and for funerals. In the first of these is introduced the provision of a god-father and god-mother, to take the charge of the child's instruction, 'if it's parents should not have it in their power to take the necessary care of him.' The manual concludes with instructions respecting the organization and celebration of the worship of the sect, intended to inculcate the principle of toleration; to check the spirit of proselytism; to discourage the introduction of ceremonies, ornaments, and particular holidays; to recommend the submitting of every lesson or discourse, intended for the public meetings, to the previous inspection of the *committee of direction*, and to enforce a diligent attention to the instruction of children. The concluding passage is striking.

P. 30. 'If any one ask you what is the origin of your religion, and of your worship, you can answer him thus:

"Open the most ancient books that are known; seek there what was the religion, what the worship of the first human beings, of which history has preserved the remembrance. There you will see, that their religion was what we now call *natural religion*,
because

because it has for its principle, even the Author of nature. It is he that has engraven it in the heart of the first human beings, in ours, in that of all the inhabitants of the earth; this religion, which consists in worshipping God, and cherishing our kind, is what we express by one single word, that of theophilanthropy. Thus, our religion is that of our first parents, it is yours, it is ours, it is the universal religion.

“As to our worship, it is also that of our first fathers. We see in the most ancient writings, that the exterior signs, by which they rendered their homage to the Creator, were of great simplicity. They dressed for him an altar of earth; they offered him, in sign of their gratitude, and of their submission, some of the productions which they held of his liberal hand. The fathers exhorted their children to virtue, they all encouraged one another, under the auspices of the divinity, to the accomplishment of their duties. This simple worship, the sages of all nations have not ceased to profess, in respecting others, and they have transmitted it down to us without interruption.”

‘If they yet ask you of whom you hold your mission, answer: “We hold it of God himself, who, in giving us two arms to aid our kind, has also given us intelligence to mutually enlighten us, and the love of good to bring us together to virtue; of God, who has given experience and wisdom to the aged, to guide the young, and authority to fathers, to conduct their children.”’

‘If they are not struck with the force of these reasons, do not farther discuss the subject, and do not engage yourselves in controversies, which tend to diminish the love of our neighbour. Our principles are the eternal truth; they will subsist, whatever individuals may support or attack them; and the efforts of the wicked will not ever prevail against them. Rest firmly attached to them, without attacking or defending any religious system, and remember, that similar discussions have never produced good, and that they have often tinged the earth with the blood of men. Let us lay aside systems, and apply ourselves to doing good. It is the only road to happiness.’

We are surprized to find that, in an institution of religion, grounded upon simple principles, and intended to attract attention by it's rationality, a door should be opened to superstition, by introducing the puerile ceremony of presenting flowers and fruits to the Eternal on an altar. This sacrifice to the national love of *spectacle* may soon lead to other superstitious deviations from the simplicity of theophilanthropic worship. In other respects, the institution is respectable, and promises to serve the cause of virtue; and, though it makes no mention of christianity, it has adopted it's fundamental law, the love of God and of man.

The translation of this manual is too literal to be elegant.

ART. XVIII. *A plain and popular View of some of the leading Evidences of Christianity.* By T. Toller. 1 amo. 24 ps. Pr. 4d. Conder. 1797.

THIS sermon is not so properly a direct statement of the heads of evidence respecting the divine original of christianity, as a familiar

familiar illustration of the argument by similar cases, supposed to happen at the present day. The leading evidences are not exhibited with sufficient distinctness and precision, to afford the reader clear information, or lead him to a satisfactory conclusion.

ART. XIX. *Common Sense; or the Plain Man's Answer to the Question, Whether Christianity be a Religion worthy of your Choice in this Age of Reason? In two Letters to a Deistical Friend.* By Philalethes. 12mo. 30 pa. Pr. 6d. Knott.

THE title, *Common Sense*, formerly employed so successfully by Mr. Paine in American politics, is here applied to a very different purpose, the defence of revelation. In this appeal, the author contents himself with a brief mention of the external evidence for the truth of christianity, and insists chiefly on the fitness of the christian doctrine to produce all the beneficial effects intended by religion. He finds in this doctrine, what is every way suited to the condition, moral feelings, wants, and desires of man: it pours a divine light upon the understanding; tends to purify the heart, and spiritualize the affections; informs us how we may obtain pardon and acceptance with God, and be restored to his likeness; and assures every humble penitent believer of unutterable felicity and glory, world without end. On this internal evidence, set home upon the heart with divine power, Philalethes conceives, that the common people are generally led to embrace the christian doctrine: they find in Jesus Christ just such a saviour as they want, and therefore welcome him to their hearts. This sort of appeal may be sufficient for pious believers, who have never doubted, but will not probably afford much satisfaction to the writer's deistical friend, who will require a fuller examination of the historical evidence on which christianity rests, than he will find in this superficial performance.

ART. XX. *A Word of Remembrance and Caution to the Rich.* By John Woolman, late of New Jersey. - Small 12mo. 60 pages. Price 6d. Darton and Harvey. 1794.

IN the style of simplicity and sanctity adopted by the sect of the quakers, the rich are here seriously lectured, on the injustice of gratifying their own luxury and vanity, at the expense of the poor. Some close questions are put to their consciences, which it may not be very easy to answer. The rise and progress of oppression are well represented in the following passage.

P. 57.—Suppose twenty free men, professed followers of Christ, discovered an island unknown to all other people, and that they with their wives, independent of all others, took possession of it, and divided it equally; made improvements, and multiplied; suppose these first possessors, being generally influenced by true love, did with paternal regard, look over the increasing condition of the inhabitants, and near the end of their lives, gave such directions concerning their respective possessions, as best suited the convenience of the whole, and tended to preserve love and harmony; and that their successors in the continued increase of people, generally followed their pious example, and pursued means;

means, the most effectual to keep oppression out of their island : but that one of these first settlers, from a fond attachment to one of his numerous sons, no more deserving than the rest, gives the chief of his lands to him ; and by an instrument sufficiently witnessed, strongly expressed his mind and will.

‘ Suppose this son, being landlord to his brethren and nephews, demands such a portion of the fruits of the earth, as may supply him, and his family, and some others, and that those others, thus supplied out of his store, are employed in adorning his building, with curious engravings and paintings, preparing carriages to ride in, vessels for his house, delicious meats, fine wrought apparel and furniture, all suiting that distinction lately arisen between his, and the other inhabitants ; and, that having the absolute disposal of these numerous improvements, his power so increaseth, that in all conferences relative to the public affairs of the island, these plain, honest men, who are zealous for equitable establishments, find great difficulty in proceeding agreeably to their righteous inclinations.

‘ Suppose he, from a fondness of one of his sons, joined with a desire to continue this grandeur under his own name, confirms the chief of his possessions to him, and thus, for many ages, over near a twentieth part of this island, there is one great landlord, and the rest, poor oppressed people ; to some of whom, from the manner of their education, joined with a notion of the greatness of their predecessors, labour is disagreeable ; who therefore, by artful applications to the weakness, unguardedness, and corruptions of others, in striving to get a living out of them, increase the difficulties amongst them, while the inhabitants of other parts, who guard against oppression, and, with one consent, train up their children in frugality and useful labour, live more harmoniously. If we trace the claims of the ninth or tenth of these great landlords, down to the first possessor, and find the claim supported throughout by instruments strongly drawn and witnessed ; after all, we could not admit a belief into our hearts, that he had a right to so great a portion of land, after such a numerous increase of inhabitants.

‘ The first possessor, of that twentieth part, held no more, we suppose, than an equitable portion, but when the Lord, who first gave these twenty men possession of this island, unknown to all others, gave being to numerous people, who inhabited the twentieth part, whose natures required the fruits thereof for their sustenance, this great claimer of the soil, could not have a right to the whole, to dispose of it in gratifying these irregular desires ; but they, as creatures of the most high God, possessor of heaven and earth, had a right to part of what this great claimer held, though they had no instruments to confirm their right : Thus oppression in the extreme, appears terrible ; but oppression, in more refined appearances, remains to be oppression, and where the smallest degree of it is cherished, it grows stronger and more extensive.

‘ To labour for a perfect redemption, from this spirit of oppression, is the great business of the whole family of Christ Jesus, in this world.’

M. D.

POETRY.

POETRY.

ART. XXI. *The Pursuits of Literature : a satirical Poem in Dialogue.*
With Notes. Parts IId, IIId, and IVth. 8vo. about 200 pages.
 Price 5s. 6d. Becket. 1797.

If learning, shrewdness, wit, and copiousness of expression, alone constitute a satirist, the author of the *Pursuits of Literature* may perhaps fairly put in his claim to the character: various and extensive erudition is displayed, though with the most pompous, pedantic, and ridiculous ostentation, in every page: and few readers will dispute the sarcastic shrewdness, with which he exposes the vice or folly of his victims. The poem before us, however, is manifestly destitute of one very essential quality in satire, namely, *good nature*; or is it unfair to say of its author, that he is another Apemantus. “Immortal gods!” was the grace of this churlish philosopher,

“Immortal gods! I crave no self;
 I pray for no man—but myself.”

No pleasantry, no playfulness; but little ridicule, and but little raillery: all is bitterness, rancour, and asperity! Our author pours forth the most acrimonious and malevolent invective against various respectable characters, and he treats with the utmost contumely many, whose attainments are certainly not inferior in point of utility, at least if we may judge from the present specimen, to his own. If it be required of us to particularize instances, we should refer our readers to the first page which they might accidentally open, but the names of Priestley, Parr, Godwin, and Wakefield, sufficiently evidence the truth of the assertion. When our author condescends to unknit his brow, and, relaxing his wonted severity, to ridicule the rage for cream-coloured woven paper; to laugh at those “seventh-form boys,” the emulous translators of Gray’s *Elegy* into greek; or to metamorphose into “black-letter dogs,” the commentators who have hunted down poor Shakspeare, we can enjoy with him his joke, and give him credit for the humour which seasons it: but when in a note, compounded of passion, insolence, and ill nature, Mr. Godwin is called an “atrocious writer” [see Part IV, p. 62, Part III, p. 29, &c.]; and when Mr. Wakefield, whose irritability of temper, indeed, we have frequently lamented, but which, from personal knowledge, we can affirm to be in a great measure constitutional, and arising probably from a complaint, which has occasionally tormented him for years, with the severest corporal anguish*; when Mr. Wakefield, a man of well-tryed integrity, and to whose ingenious and laborious exertions the world is indebted for much classical criticism; when he is insulted with an illiberal, cowardly, and sneaking insinuation, respecting the impurity of his pen; we involuntary revolt with indignation from an author, who can be guilty of so artful and malignant an

* See on this subject, the preface to Mr. Wakefield’s edition of Virgil’s *Georgics*.

attack on the unfulfilled reputation of a gentleman and a scholar *. No literary acquirements can give sanction to abuse: no acuteness of wit, no brilliancy of genius, can hide the deformity, or soften the ugly features of ill-nature.

Having thus performed what we cannot but consider a necessary act of justice, it would be incumbent on us to sketch the plan of a poem, which, from the avidity with which mankind in general open their ears to scandal, is likely to have an extensive circulation, had not the author performed this task himself: we shall offer our readers a few of his own words, particularly as they include an avowal, which certainly does him honour, namely, that if there be any passage, sentence, or expression, which a gentleman would refuse to write, or a man of virtue to admit into his thoughts, he will instantly erase it with much concern for its admission. This sentence was penned, no doubt, under the apprehension, that some such expression might possibly have found its way into our author's poem; but a declaration of this sort is alas! all the retribution that can be expected or obtained; should he be led to the perusal of these pages, we trust they will remind him of his own words, and that the remembrance will be succeeded by an erasure, in every future edition, of such exceptionable passages as we have referred to, and of many others of less prominent impropriety, which may be suggested to him by his own good sense, and sober unimpassioned reflection. The following is an extract from our author's sketch of the Pursuits of Literature.

Part iv. Adver. p. xix.—‘ In regard to the manner and the plan of *this* poem on the P. of L. I have something to say, but my respect to the reader prevents me from saying much. It aspires not to the manner or the praise of THE DUNCIAD, or to any thing whatsoever in common with that great performance. The *original motive* of it however, in my opinion, as far exceeds in importance and dignity, as the power and ability of the author falls short of that poetical excellence, which none hereafter must hope to rival or perhaps to attain. Its general subject is literature however exerted, whether for the benefit, or for the injury of mankind. It has nothing of the mock epic. It is a dialogue; has something of a dramatic cast, and is an excursus. The subjects follow each other; and if I am not mistaken, they are neither confounded nor confused. If there be, in the whole composition, any passage, any sentence, or any expression, which, according to the specific nature of the subject, can justly offend even female delicacy; which, from the manner of it, a gentleman would refuse to write, or a man of virtue to admit into his thoughts; which violates the high and discriminating, and honourable, and directing principles of human conduct, it is to me matter of serious and of solemn regret. *Naturæ imperio geminus.* I am

* ‘ There is no deceit in Gilbert Wakefield, he is just what he seems. It is plain to see *what* he expects, and *why* he writes.’ Pursuits of Literature, Part iv, p. 2. These very significant italics are in the original.

conscious of having admitted no such passage, or sentence, or expression. I have never yet heard *such* an objection to my work. If it can be pointed out, I will erase it with much concern and great indignation. But my intention is without guilt.'

From our author's learned and most abundant notes, many of which do indeed hang heavily on his verses *, we discover that his political principles are in direct opposition to our own: he always writes with warmth, and, as we before observed, very often with the most unbecoming acrimony: but he seems to be deeply impressed with the importance of his own tenets to the welfare of civil society, and with the danger of conceding to reformers one single inch of ground. Far be it from us to insinuate at random any mean and impure motive for his vigorous support of the "powers that be," or his violent hostility against those persons, whom we denominate the friends of freedom: we presume not to explore the recesses of any man's heart, and detect the secret springs of action: we dare not therefore intimate 'what he expects, and why he writes.' Our author may, and from the mark of sincerity which is stamped on his work, we give him credit that he does, expect no reward for his labour which is dishonourable, and write with no view, which would cost him a blush to acknowledge.

Having dwelt thus long on the temper and spirit of the Pursuits of Literature, and having offered for the perusal of our readers a sketch by the author of his own plan, we shall conclude this article with an extract, to the memory of Mr. Mason and Sir William Jones. Part iv. p. 89.

' But whence that groan? no more Britannia sleeps,
But o'er her lost Musæus bends and weeps.

Lo, every grecian, every british muse
Scatters the recent flow'rs and gracious dew
Where MASON sleeps; he sure their influence felt,
And in his breast each soft affection dwelt,
That love and friendship know; each sister art,
With all that colours, and that sounds impart,
All that the sylvan theatre can grace,
All in the soul of MASON "FOUND THEIR PLACE!"
Low sinks the laurell'd head; in Mona's land
I see them pass, 'tis Mador's drooping band,
To harps of woe in holiest obsequies,

" In yonder grave, they chaunt, OUR DRUID lies!"

' He too, whom Indus and the Ganges mourn,
The glory of their banks, from Isis torn,
In learning's strength is fled, in judgment's prime,
In science temp'rate, various, and sublime;
To him familiar every legal doom,
The courts of Athens, or the halls of Rome,

* Mr. Stevens, the learned editor of Shakspeare, observed of our author's verses, that *they are only a peg to hang his notes upon*. There is some truth in the expression, as well as humour.

Or Hindoo Veda's taught; for him the muse
 Distill'd from every flow'r hyblæan dew;—
 Firm, when exalted, in demeanour grave,
 Mercy and truth were his, he lov'd to save:
 His mind collected, 'gainst opinion's shock
 JONES stood unmov'd, and from the christian rock,
 Cœlestial brightness beaming on his breast,
 He saw THE STAR, and worshipp'd in the east.'

We would have given our readers another extract, which exhibits the author in a favourable point of view, gratefully employed in offering incense to a modern historian of much, and much-merited celebrity, Mr. Roscoe, but the limits of our work forbid it.

O. S.

ART. XXII. *The Fable of Cupid and Psyche, translated from the Latin of Apuleius: to which are added, A Poetical Paraphrase on the Speech of Diotima, in the Banquet of Plato; Four Hymns, &c. &c. with an Introduction, in which the Meaning of the Fable is unfolded.* 8vo. 170 pp. Price 4s. in boards. Leigh and Sotheby. 1795.

OUR learned readers need not be informed, that Lucius Apuleius was a platonic philosopher, a native of Madaura in Africa, who flourished in the second century. He was, perhaps, as much a wit, as a philosopher; and his satirical romance of the Golden Ass is conceived by many, rather to rank him with the Lucians, than the Plotinuses of antiquity. The learned translator, Mr. Thomas Taylor, who now presents the public with the elegant fable of Cupid and Psyche, which forms a beautiful part of Apuleius's work, is of a different opinion. He understands the fable as an enigmatical representation of the lapse of the human soul, from the intelligible world to the earth, and under this idea, his attachment to the platonic system has induced him to translate it, and to prefix to the translation an elaborate explanation of it's mystical meaning. In order to understand this explanation, it is necessary to be acquainted with the metaphysical notions of the later platonists; and in order to be satisfied of it's propriety, and to read it with delight as a beautiful picture of the intellectual world, some portion of the translator's enthusiastic zeal for the platonic system may be requisite. Not being initiated into these mysteries, we must content ourselves with simply announcing this publication to our readers as a good translation of a very curious relic of antiquity, in which the literal meaning of the original is, on the whole, fairly and handsomely represented. Though no part of this fable can be perfectly understood without perusing the whole, we shall copy, for the satisfaction of such of our readers as have access to the original, the concluding passage.

P. 89.—' Having thus spoke, he [Jupiter] ordered Mercury immediately to summon all the gods to attend, and at the same time to proclaim, that if any one of the celestials was absent, he should be fined ten thousand pieces of money. Through fear of this, therefore, the celestial theatre being immediately filled, lofty Jupiter, sitting on his sublime throne, thus addressed the assembly of gods: " Ye conscript gods, whose names are registered in the white roll of the muses, you are all well acquainted with that youth whom I have reared with

my

my own hands, and the fiery impetus of whose first years I thought would have been restrained by some bridle or other. It is sufficient that he is every day defamed in conversation for the adulteries and all manner of corruption of which he is the cause. Every occasion of this is to be taken away, and his puerile luxury ought to be bound in nuptial fetters. He has made choice of a girl, and deprived her of her virginity. Let him therefore hold her, let him possess her, and embracing Psyche, always enjoy the object of his love." Then turning his face to Venus—"Nor do you, my daughter," said he, "be sorrowful on this occasion, nor fearful that your pedigree and rank will be disgraced by a mortal marriage; for I will now cause the nuptials not to be unequal, but legitimate, and agreeable to the civil law." Immediately after this, he orders Mercury to bring Psyche to Heaven, and as soon as she was arrived, extending to her a cup of ambrosia—"Take this," said he, "Psyche, and be immortal, nor shall Cupid ever depart from thy embrace, but these nuptials of yours shall be perpetual."

Then, without delay, the wedding supper was served in in great abundance. The husband reclining at the upper end of the table, embraced Psyche in his bosom; and in this manner Jupiter was seated with Juno, and after them the other gods and goddesses in their proper order. Then Jupiter was presented with a bowl of nectar, which is the wine of the gods, by that rustic youth [Ganymedes], his cup-bearer; but Bacchus supplied the rest. Vulcan dressed the supper; the hours purpled over every thing with roses and other fragrant flowers; the graces scattered balsam; the muses sung melodiously; Apollo accompanied the lyre with his voice, and Venus, with unequalled harmony of steps, danced to the music. The order too of the entertainment was, that the muses should sing the chorus, Satyrus play on the flute, and Pan speak to the pipe. Thus Psyche came lawfully into the hands of Cupid, and at length, from a mature pregnancy, a daughter was born to them, whom we denominate Pleasure.

The translator, in the poetical pieces annexed, has shown considerable powers of versification; for it is certainly a difficult task, to express in harmonious verse the abstract and obscure conceptions of the platonic philosophy. The writer's devotion supplies the place of a muse. Of her productions we must treat our philosophical readers with a specimen, in a part of the author's Hymn to Venus, which, however, we must own, though we are disposed to admire, we do not altogether understand. P. 121.—

TO VENUS.

A lucid, royal, foam-begotten fount,
The second monad of the solar gods,
By sov'reign Jupiter produc'd, I sing.
Hail parent goddess! secret, fav'ring Queen,
Whose all-prolific deity first shines
Harmonic 'midst the *supermundane* gods;
And thence according streams of beauteous light,
The source of union to material forms,
Diffuses wide thro' Nature's flowing realms.
The amatory impulse which pervades,

Allures, and raises all things by its power,
 From thee, as from its fountal cause, proceeds :
 And thy unbounded mental splendor draws
 To beauty's self, its progeny divine.
 Mother of Loves ! a wing'd immortal tribe,
 Whose triple order, with resistless sway,
 The ever-changing race of mortals rules.
 The greatly-wise of old, in sacred hymns,
 Divinely mystic, thee as Night invok'd,
 Because th' exemplar of thy splendid form
 Subsists in union awfully occult,
 Amid the great intelligible gods.
 Thee too, as Lyfian Bacchus, they ador'd,
 Because thou pour'st, as from an endless fount,
 Th' intoxicating streams of beauty's light,
 Which vig'rous agitate th' enraptur'd soul,
 And aid her to dissolve her natal bonds :
 To fly indignant from the realms of night,
 And gain th' eternal palace of her fire.
 Once in truth's splendid and immortal plain,
 With thee in blest deific union join'd,
 Th' unknown pulchritudes of mystic forms,
 Which shine apparent in a lucid place,
 Beyond the sacred mental Heav'n, I saw.
 But when the latent seeds of mad desire,
 With gradual evolution silent spread,
 And rous'd the baneful tendency to change ;
 My wretched soul her mental eye withdrew
 From perfect beauty's progeny divine,
 And all the splendid forms contain'd in thee,
 And heedless gaz'd on matter's fraudulent face.
 Then eart'ly images with guile replete,
 Like thee appearing to my clouded sight,
 The figur'd eye of phantasy assail'd,
 And caus'd oblivion of supernal goods.
 Unhappily from thee, I then retir'd,
 And downward verg'd, as earthly love increas'd,
 Till with insanity my soul was fill'd,
 And into Hyle's stormy darkness hurl'd.

The rest of the pieces are in the same sublime strain.

It is much to be regretted, that this author's enthusiastic, and almost idolatrous, veneration for a system of theology, which was, perhaps, never understood, and which the world is certainly grown too wise to think of reviving, should create such a prejudice against him, and his writings, as in any degree to deprive the world of the advantage, and himself of the benefit, of his learned industry. He is, we believe, well qualified to translate Plato, and we hope he will meet with sufficient encouragement to complete that useful undertaking.

ART. XXIII. *A Collection of Poems, on various Subjects, including the Theatre, a Didactic Essay; in the course of which are pointed out, the Rocks and Shoals to which deluded Adventurers are inevitably exposed. Ornamented with Cuts, and illustrated with Notes, Original*

nal Letters and curious incidental Anecdotes. By Samuel White. The Second Edition, carefully revised, &c. By Edward Atherly White, F. C. T. C. D. 8vo. 399 pages. Exshaw, Dublin. 1792.

THIS volume is ushered in by a long and illustrious list of subscribers, the greater part of which, it seems, have been pupils of the author; after the long and tedious confinement of the day, which the profession of a schoolmaster necessarily requires, Mr. W. found an honourable relaxation in weaving little chaplets of poetry. His leisure hours of evening were also frequently devoted, together with those of a choice and very respectable circle of friends, to the performance of private plays. The didactic essay, which is called 'The Theatre,' was originally written on the performance of Jane Shore. It takes a cursory view of several principal actors, sketches the various qualifications which are necessary to acquire celebrity, and the general causes of failure; in it the discouragements attending the *professional* character of a player are forcibly elucidated, by several unfortunate examples; and one great object of the author seems to have been, the dissuasion of young people from misapplying those talents to the stage, which might be more usefully and honourably employed, in performing some character of respectability on the great theatre of the world. Much collateral matter is introduced in a preliminary advertisement, a defence of the author from any charge of plagiarism, which might be brought against him, for having, here and there, interwoven some favorite phrase or sentiment of other poets into his own 'Theatre.' The defence was perfectly unnecessary, for if none of us profited by the sentiments of our predecessors, literature would soon hang her head. Mr. W., however, has amused us with tracing the sources from which many of our celebrated poets have drawn their most beautiful productions. A long and very curious extract is given of the 'Floure of the Commaundements,' from an old folio in black-letter, printed by Wynkin de Worde, an account of which may be found in Herbert's edition of Ames's *Typographical Antiquities*: to this ancient book, Milton is probably indebted for his Description of Sin, and Parnell for the particulars of his Hermit. In the notes and illustrations are several very curious anecdotes of celebrated characters, Moscop, Digges, Wilder, Mrs. Bellamy, Alexander Stevens, &c. and of Charlotte, the unfortunate daughter of Colley Cibber. The following anecdote of the latter, is highly interesting.

P. 282.—Cibber the elder, had a daughter named *Charlotte*, who also took to the stage; her subsequent life was one continued series of misfortune, afflictions and distress, which she sometimes contrived a little to alleviate by the productions of her pen. About the year 1755, she had worked up a novel for the press, which the writer accompanied his friend the bookseller to hear read; she was at this time a widow, having been married to one Charke a musician, long since dead. Her habitation was a wretched thatched hovel, situated on the way to Islington in the parlicus of Clarkenwell bridewell, not very distant from the new river head, where at that time it was usual for the scavengers to leave the cleanings of the streets, and the priests of Cloacina to deposit the offerings from the temples of that all-worshipped power. The night preceding a

heavy rain had fallen, which rendered this extraordinary feat of the muses almost inaccessible, so that in our approach we got our white stockings enveloped with mud up to the very calves, which furnished an appearance much in the present fashionable style of half boots. We knocked at the door (not attempting to pull the latch string) which was opened by a tall, meagre, ragged figure, with a blue apron, indicating, what else we might have doubted, the feminine gender. A perfect model for the copper captain's tattered landlady; that deplorable exhibition of the fair sex, in the comedy of *Rule-a-Wife*. She with a torpid voice and hungry smile desired us to walk in. The first object that presented itself was a dresser, clean, it must be confessed, and furnished with three or four coarse delf plates, two brown platters, and underneath an earthen pipkin and a black pitcher with a snip out of it. To the right we perceived and bowed to the mistress of the mansion sitting on a maimed chair under the mantle piece, by a fire, merely sufficient to put us in mind of starving. On one hob sat a monkey, which by way of welcome chattered at our going in; on the other a tabby cat, of melancholy aspect! and at our author's feet on the founce of her dingy petticoat reclined a dog, almost a skeleton! he raised his shagged head and eagerly staring with his bleared eyes, saluted us with a snarl. "Have done, Fidele! these are friends." The tone of her voice was not harsh; it had something in it humbled and disconsolate; a mingled effort of authority and pleasure—Poor soul! few were her visitors of that description—no wonder the creature barked!—A magpie perched on the top rung of her chair; not an uncomely ornament! and on her lap was placed a mutilated pair of bellows, the pipe was gone, an advantage in their present office, they served as a succedaneum for a writing desk, on which lay displayed her hopes and treasure, the manuscript of her novel. Her ink-stand was a broken tea-cup, the pen worn to a stump; she had but one! A rough deal board with three hobbling supporters was brought for our convenience, on which without farther ceremony we contrived to sit down and entered upon business—The work was read, remarks made, alterations agreed to, and thirty guineas demanded for the copy. The squalid handmaiden, who had been an attentive listener, stretched forward her tawny length of neck with an eye of anxious expectation!—The bookseller offered, five!—Our authoress did not appear hurt: disappointments had rendered her mind callous; however some altercation ensued. This was the writer's first initiation into the mysteries of bibliopolism and the state of authorcraft. He, seeing both sides pertinacious, at length interposed, and at his instance the wary haberdasher of literature doubled his first proposal with this saving proviso, that his friend present would pay a moiety and run one half the risk; which was agreed to. Thus matters were accommodated, seemingly to the satisfaction of all parties; the lady's original stipulation of fifty copies for herself being previously acceded to. Such is the story of the once-admired daughter of Colley Cibber, poet laureate and patentee of Drury-lane, who was born in affluence and educated with care and tenderness, her servants

in livery, and a splendid equipage at her command; with swarms of time-serving sycophants officiously buzzing in her train; yet unmindful of her advantages and improvident in her pursuits, she finished the career of her miserable existence on a dunghill.

'The account given of this unfortunate woman is literally correct in every particular, of which, except the circumstance of her death, the writer himself was an eye-witness.'

Mr. W.'s. poetry is miscellaneous and unequal, but the present volume will afford considerable entertainment to most who may peruse it;

ART. XXIV. *The Sea-Side, a Poem, in a Series of familiar Epistles, from Mr. Simkin Slenderwit, summerising at Ramsgate, to his dear Mother in Town.* Folio. 52 pages. Ramsgate, Burgess. 1797.

THIS poem is written in the same easy, fluent, and familiar verse, with that well-known and very popular production of Mr. Anstie, the New Bath Guide. Without drawing any comparison between these two performances, we may observe of the present, that it contains precisely that mixture of sentiment and satire, of good-natured raillery, and humorous description, which is likely to afford entertainment to many, without injuring the feelings of others. The "Sea-Side" contains six epistles, with which Mr. S. amused the company at Ramsgate for six successive weeks. Our readers, we doubt not, will be much pleased with the following invocation to the Ocean.—p. 8.

O! ocean! thou guardian and friend to mankind,
To the best of thy favours, how many are blind!
The merchant, who cares but to live like himself,
Extols thee for floating home coffers of pelf:
The alderman, pours out his thanks to his God
Who stock'd thee with salmon, and turbot, and cod:
The scholar, who knows not the blessings of home,
Sings thy waves so transporting, which grant him to roam,
And shew him old Peloponnesus at Rome:
Which lead him to climes, fam'd for Pompeys and Neros,
And bring him to plains, trod by consuls and heros:
While philosophers, poring from midnight till noon,
Make us stare with their tales of thy jig to the moon.

But I thy waves honour, with just veneration,
For diffusing such good o'er the whole of this nation.
In infancy, thou, while we struggle and squall,
Driv'st off scrophula, rickets, and weakness and all:
'Tis thou giv'st to Jacky and Susan—sweet pair!
The blessing they've languish'd so long for,—an heir:
Returning from thee, with thy bounties elate,
Sue brings home a boy to retain the estate:
'Tis thou giv'st the rake, weak with revels and pain,
To pick up his crumbs and go to it again:
'Tis thou giv'st the demirep, slave to disease,
Again to recover her talent to please:

'Tis

"Tis the virtue supreme of thy catholic wave,
That so many poor mortals each summer doth save:
That, as potent as magic, the aged makes young,
And turns, by its tonic, the tender to strong:
That rescues their lives from the grave and from crutches,
If it wash but a beggar, a duke, or a duchess.

• Then O! may thy waters, for ages yet longer,
Continue this nation to cleanse and make stronger:
May they wash off decrepitude, lengthen our lives,
And fasten the knot 'twixt our husbands and wives:
Grant them conjugal bliss, such as sent from above,
And give them each year a sweet pledge of their love:
Make us potent in council and wise in debate,
To keep off our enemies far from our state.

• And O! may thy borders each summer display
A group thus harmonious, thus lively and gay!
Where, unanimous all, there's no struggle, or strife,
But to throw away money and treasure up life.'

ART. XXV. *First Flights*, by John Heyrick, Junior, Lieutenant in the Fifteenth (or King's) Regiment of Light Dragoons: *Containing Pieces in Verse on various Occasions.* 4to. 61 pages. Price 2s. 6d. Dilly. 1797.

WE were sorry to be informed by an advertisement prefixed to these poems, that the gentleman who composed them was suddenly called from this world, while yet the proof sheets of the latter part were in his hands: it is added, that, 'whatever may be thought of his poetry, the author will be remembered by all who knew him, as a man of superior talents, a soldier of undaunted courage, and a gentleman of unbounded liberality.' These productions appear to have been the employment of a vacant hour; they are of a light and amusing nature, and bespeak the author to have united an elegant mind with a warm and affectionate disposition. "The African Picture," addressed "to the Sympathetic," attests, that Mr. H.'s profession had not deadened his mind against the horrors of slavery and the impious hypocrisy of statesmen. The following few stanzas, on "Retirement in Winter," are so very delicate and simple, that we doubt not, they will be perused with pleasure.—P. 37.

• Howl on ye winds that rudely hurl
The storm about my cot,
I'll closer press my lovely girl,
And bless my happy lot.

• Though you unroof our little shed,
I'll fold her from your rage,
Whilst Love, the guardian of our bed,
Shall all your force assuage.

• I'll tell her fiercer storms shall rend
The proud ambitious great,
Whose lofty heads must learn to bend
Amidst the pomp of state.

- We'll envy not the rich, my girl,
The proud, the great, the gay;
But learn to live, and love as well,
Nay, better far than they.
- Richer than theirs our hearts shall be,
And purer far our bliss;
Then let the great ones envy me,
When those sweet lips I kiss.
- Though mutual toil must spread our board,
Content and peace shall bless it,
And if such joy no rank afford,
Why let the lordling guess it.'

ART. XXVI. *The Church, A Poem.* By the Reverend John Sharpe, B. A. late Scholar of Trinity College, Oxford. 4to. 62 pages. Price 2s. 6d. Vernor and Hood. 1797.

THE *reverend* John Sharpe? what! are the priests of the sacred temple to be satirized with impunity by one of their own order? Where are thy thunders, holy mother! that this thine irreverent son dares expose to public and profane inspection the dark, mysterious and *winding* labyrinths, which lead to thy preferments? Where are thy whips, thy fetters, and thy faggots, that he should have the hardiness to mock thy mitres, and insult thy stalls? but alas! good mother!—thine aged arm grows feeble.

The object of the present poem is to hold up, for observation and ridicule, some among those numerous follies, which have brought the clergy into disrepute. Mr. S. has occasionally relieved the dullness of didactic poetry, by a beautiful and appropriate simile, and has delivered his advice to candidates for curacies, vicarages, lectureships, and lawn-sleeves, with considerable humour and vivacity. After a sketch of the suppliant and smiling deportment, necessary for obtaining a curacy in the vicinage of London, our author has the following lines—P. 15.

- Learn then this mournful truth, ye rev'rend tribe,
Who seek applause around Augusta's walls,
Where thick the scatter'd villages appear
In beauteous landscape, learn this mournful truth,
That worth and stubborn virtue are the plants
Least suited to the soil, the monarch oak
Which braves inclement winter's furious storms
Thrives not in sand, be there the willow placed
Which bends its flexile branches to the gale.'

Some of Mr. S.'s delineations of his clerical brethren are drawn with a striking accuracy of outline; we select the following as a favourable specimen.—P. 28.

- But soft ye now, for lo the prayers are o'er,
And to the pulpit with slow pace proceeds
The coxcomb clerical; no straggling hair
Mars the fair oval of his angel face,

No sloven gait disturbs the floating folds
 Of silken robes which rustle as he walks.
 Graceful his passage up the winding stairs
 Which shew the satin garb, the silken hose,
 While beams the spangled buckle's gorgeous glare,
 And darts its silver radiance all around.
 Now with uplifted eyes to that mild God,
 Who knows the hidden secrets of the heart,
 Fervent he prays, to shew the diamond ring
 Which sparkling glitters on his lily hand.
 Then from his knees with modish air erect
 He rises, and with voice harmonious names
 The subject of the subsequent harangue,
 Made to delight, but not instruct his flock;
 Too haughty they to learn, to dictate he
 Much too well-bred, or call them sinful men.
 On he proceeds throughout the mild discourse,
 No knotty point of doctrine to explain,
 Or teach religion as the system pure
 Whence moral worth with sanction'd ardour flows:
 These to the pastors of an homelier tribe,
 The teachers orthodox of humble swains,
 Lost in the solitude of country cures,
 Content he leaves, with literary lore;
 His the grand object, by the plausible tale
 Of modern eloquence, and accent pure
 Of chastest language, to secure his fees,
 His evening parties, and what best promotes
 His temporal interest in the present world.

On the whole, the present poem is executed with considerable spirit: it contains, however, several harsh, prosaic lines. Blank verse, indeed, is hardly so well adapted to humorous subjects as free and easy rhyme.

ART. XXVII. *The Reign of Liberty, a poetical Sketch.* By Joseph Jackson. 4to. 16 p. Price 1s. Parsons. 1797.

THE Author of this poem declares he has not yet attained his *seventeenth* year! That his production should be distinguished by an excess of enthusiasm is not to be wondered at, or that he should be led to anticipate a speedy and a lasting reign of liberty. May his prophecy be fulfilled! Mr. Jackson is not destitute of poetical talents, which, if carefully cultivated, may at some future period give birth to many estimable effusions. He should be reminded, however, that the shoots of spring occasionally exhaust, by an untimely vigour, the plant which might have bent down with fruit, had it's early luxuriance been judiciously repressed.

ART. XXVIII. *Christ's Hospital, a Poem.* By T. S. Surr. 4to. 37 p. Price 2s. 6d. Longman. 1797.

THIS poem is dedicated to the numerous and respectable individuals, educated in Christ's hospital: the object of it is to awaken in
 their

their minds the remembrance of past scenes, to pay a tribute of gratitude to the founders and benefactors of the institution, and to display its beneficial influence on the arts, sciences, and religion of the country. The poem opens with the praise of charity, and passes on to an eulogy of Edward VI, the founder of this, and other valuable institutions. We cannot speak in very commendatory terms of Mr. Surr's poetical genius; it is somewhat languid, and somewhat cold; but he is a modest man, as the choice of his motto, which is remarkably appropriate, will attest:

—“ If unhappily deceiv'd I dream,
And prove too weak for so divine a theme,
Let charity forgive me a mistake,
That zeal—not vanity—has chanc'd to make,
And spare the poet for his subject's sake.”

COWPER.

R. D.

PHILOLOGY.

ART. XXIX. *An Essay on the Originality and Permanency of the Biblical Hebrew: with an Application to the leading Principle of a modern Unbeliever, who denies the Existence of any written Word of God.* By the Rev. Gerald Fitz-gerald, D. D. S. F. R. C. and Professor of Hebrew in the University of Dublin. 8vo. 237 p. Price 10s. 6d. Dublin, Mercier and Co.; London, Robinsons. 1796.

THIS volume is presented to the public chiefly as an antidote to the poison, which is supposed to be contained in Paine's *Age of Reason*. The learned professor thinks, if he can prove that the *Biblical Hebrew* is the primitive tongue, which was kept unpolluted, even after the confusion of Babel, in the family of Peleg and Abraham, and that it has been still essentially the same as it now exists in the Jewish scriptures, he shall have overturned the great argument of his incredulous adversary.

We are sorry to be obliged to remark, that Dr. F. has, in some measure, committed his cause, by propping his reasoning upon a double hypothesis, which few Christian critics, we believe, will at this day defend; and which himself has but badly supported.—He would prove the originality of the biblical Hebrew from *the longevity of the antediluvian patriarchs*: but this supposes, that the antediluvian patriarchs spoke biblical Hebrew; which he has not proved; and which is not even probable.—He would prove, that the language of the antediluvians was preserved uncorrupted in the family of Peleg and Abraham, a supposition still less probable than the former. But if these two fundamental suppositions, or assumptions, be withdrawn, what becomes of the structure raised on them? However, let us hear the author himself.

P. 28.—“ From the longevity of the patriarchs it may, in the first place, be inferred, that the language, in which Moses wrote the Pentateuch, was that, which all men used both *before* and *after* the flood, or, that universal one alluded to in Genesis, (xi. 1.) where it is said that “ the whole earth was of one language, and of one speech,” or dialect; for Noah survived the flood 350 years, of which the last 110 were subsequent to the dispersion; and Shem, the son of Noah, was
many

many years cotemporary with his descendant Abraham, who was born two years after the death of Noah, and in whose family the same common language, whatever it was, must have continued, 'till the going down of the children of Israel into Egypt, and, of course, to the time of Moses, who having received the law from Mount Sinai, in the third month after their departure, (Exodus xix. 1.) wrote it in the hebrew characters—the same, as I shall hereafter prove, with what we have at this day in our Bible: The hebrew, therefore, must have been the language of the post-diluvian patriarchs—a language, which, we have every reason to suppose, they were as careful to keep pure, and distinct from that of the egyptians, as they did their religious rites and ceremonies.

And, as the hebrew was the patriarchal, so will it appear to have been, also, the primitive language of mankind; for, if we extend the same mode of argument to the ante-diluvian patriarchs, whose longevity is recorded in the book of Genesis, we may thence collect, that Methuselah, who lived to the very year of the flood, had been 243 years cotemporary with Adam—that Shem, the son of Noah, had been about 97 cotemporary with Methuselah—and that Jacob, the grandson of Abraham, had been 50 years cotemporary with Shem, and was 130 when he went down into Egypt; so that no more than three persons, *Methuselah, Shem and Jacob* were necessary to hand down the names and knowledge of things from Adam to the time when the children of Israel went down into Egypt; that is, through a space of more than 2230 years; and there being no reason to suppose any change in the original language, previous to the confusion and dispersion, it follows, that it must have continued afterwards unaltered, at least to the days of Moses.

Hence we are warranted to conclude, that, since God chose to write his law in the hebrew language, when he delivered it to Moses, this must have been the original language; in which he had also addressed Adam, and out of which, after the dispersion, all other ancient languages were formed.

We must be permitted to say, that this conclusion is by no means deducible: and we may venture to add, that few intelligent readers will view it in a different light.—Besides, we do not see what effect this mode of argumentation can have upon a Painsit, who will not scruple to call the longevity of the antediluvians a jewish fable.

But let us grant, that it is a genuine history, and grant moreover, that the language of the antediluvians was *one and indivisible*, which had received no alteration in the course of 1656 years; will it hence follow, that the biblical Hebrew was that language? Yes, says Dr. F. it was the same language; for 'it is natural to think, that when God confounded the speech of the builders of Babel, he [Abraham] though born and bred in Chaldea, might not have used the corrupted language there spoken after the confusion, insomuch as the original, or primeval tongue, might have been retained perfect in his particular tribe or family, which had no concern in the building of Babel.' But pray, how do we, or how does Dr. F. know, whether they had no concern in the building of Babel? If we be allowed thus to turn *may's* and *mights* into arguments, we may prove almost any thing.

A somewhat more specious argument in favour of the originality of hebrew is that derived from it's proper names, in which there is, generally, some analogy to appellative significations.

P. 36.—Thus, אָדָם *Adam*, is derived from אָדָמָה *adama*, earth, out of which he was formed: חַוָּה *chava*, *Eve*, from חַיָּה *chai*, life, or to live, “because the mother of all living,” Gen. iii. 20.—קַיִן *Cain*, an acquisition, from קָנָה *kana*, to get, “because gotten from the Lord,” Gen. iv. 1.—שָׂרָה *Sarah*, from שָׂרָה *Sarh*, put, because put or “appointed another seed instead of Abel,” Gen. iv. 25. עֵנֹכ *Enoch*, from עָנָה *chanar*, to dedicate, because he was born when the city, which his father Cain built, was dedicated. Gen. iv. 17.

Thus also, מֶתְשֶׁלַח *Methuselah*, is derived from מָוֹת *mutb*, to die; and שָׁלַח *Shalach*, to emit or let loose, i. e. the waters, for he died but a few months before the flood: And נֹחַ *Noah*, from נָחַם *nachb*, which signifies rest or comfort—a name given him by his father Lamech, because he was to be a relief to him in his laborious employments, Gen. v. 29. or, in reference to the deluge, intimating prophetically, that he was to be the comforter and restorer of a desolated world.

We could object to several of these derivations: we could object to the very first of them: we could say that *Adam* is not naturally drawn from *adama*. We could assert that *Cain* cannot, according to the ordinary rules of hebrew grammar, be derived from *kana*. But we will not cavil: we will only observe, 1st. That these proper names are equally significant in the other oriental dialects, or might easily be made so by a slight peronomasia. 2dly. That the saxon language, or the irish language, might be proved to be the primitive tongue, by the same process. 3dly. That we are uncertain whether or not the jewish historian, or genealogist, accommodated the peronomasias of other languages to his own: in the same manner as the greek translator of the history of Susanna must have accommodated the hebrew, or chaldee words of Daniel to οὐρανός and ἕρως; or as Symmachus changed מָוֹת and נָחַם into ἀνὴρ and ἀνδρῆς.—In short, we cannot see any force in this argument.

Nor do ‘the precision and varied signification of hebrew roots’ prove the priority of that language: they only prove it’s barrenness: and barren it certainly is compared with the arabic.

In part second our author attempts to prove the priority and permanency of the present hebrew letters: which ‘may be defined,’ says he, ‘contracted delineations of the objects which they signify.’ Thus אֵלֶּפֶת signifies an ox, captain, leader, &c. בֵּית a receptacle, or place where any thing is contained. גִּמְלָה a camel, from it’s resemblance to the long neck of that animal, &c.—But these names are equally significant in the syriac, chaldee, and arabic: and we believe, that a little ingenuity would find equal resemblances with the figures of the things signified in any of the oriental alphabets, even of the present day.

Chapter fifth is chiefly employed against Dr. Kennicott’s arguments in favour of the samaritan copy of the Pentateuch, and in support of Lottinger’s system, which we believe to be very ill founded; and we now learn, that Dr. Kennicott will soon have a powerful defender against all his antagonists.

The sixth chapter treats on the septuagint version, which Dr. F. thinks was made not from a samaritan but a jewish exemplar—on samaritan characters—palmyrene inscriptions—coins dug up in Mesopotamia—hebrew final letters: in all which there is nothing new, or said in a new manner.

The

The contents of ch. vii we will give in the author's own analysis:

P. 138.—'The supposed change of letters by Ezra unfounded—credulity of St. Jerome—the autograph of Moses—not the only book of the law preserved by the jews during their captivity—argument from Targums answered—no two fold character in use among the jews—Bruce's argument in favour of the ethiopic—does not affect the antiquity of the hebrew—the hebrew alphabet the original or parent alphabet—summary of the foregoing arguments—collectively taken they demonstrate the originality and purity of the biblical hebrew—an objection from the points.'

In part iii, ch. 8, the author treats on the antiquity of the hebrew vowel-points: of the existence of which he finds no decisive proof till after the time of Christ. In this we perfectly agree with him; as well as in the assertion, that the points are no essential part of the hebrew.

The ninth and last chapter is an *application* of all that precedes to the *leading principle of Paine's Age of Reason*.—The proposition of this writer is, that "human language, whether in speech or in print, cannot be the vehicle of the word of God—" which proposition he founds on "the want of an universal language—the mutability of language—the errors to which translations are subject—the possibility of totally suppressing such a word—the probability of altering it, or of fabricating the whole, and imposing it on the world."—We will now subjoin Dr. F.'s answers entire to the first and second of these objections.

P. 190.—^t But the weakness of this foundation, on which he has reared his deistical system, called the Age of Reason, for the purpose of overthrowing both the Old and New Testament, will soon appear, on applying the principles of the foregoing essay: For human language, having been the gift of God to man, must be adequate to the end for which he gave it: consequently, it must be the proper means of communication from him to man, as it is from one man to another: The *want of universality* is no objection in this case—it is nugatory, if the original language, in which the word of God was revealed to us, be still in being; for though this language ceased at the confusion to be universally spoken, for those wise reasons which a good and merciful God saw necessary in the then state of the world; yet its authenticity is not diminished on that account; the books of the law were written in it, under the same divine agency, that first enabled Adam to speak it—they were preserved in the ark—they were preserved in the temple—they were received and revered by all orders of the people, as of Divine origin—they were, with other books of Scripture extant in the time of Ezra, formed into a regular and authentic canon, from which versions were afterwards made into the greek—syriac and other languages of antiquity: To reject these, because none of the languages, in which they are conveyed to us, is an universal one, would be as unreasonable as to reject the Memorables of Xenophon, or the moral precepts of Cicero, because the languages, in which they are written, are not distinguished by universality.

Nor less unreasonable is the objection of *mutability*, to which languages are liable: What critic in classical learning ever rejected the writings of an eminent greek or latin author, on account of the alterations these languages have undergone? Are the Iliad and *Æneid* held in less estimation on this account, or, because the characters, in which

they

they are now printed, differ from those in which they were first written? perhaps, Mr. Paine expects, that the autographs or original manuscripts of the several books of the Old and New Testament should have been preserved, as proofs of their authenticity: Since the invention of printing autographs are useless, and to expect their preservation until that period, would be to expect the interposition of a miracle; a thousand years is considered as a great age for a manuscript, and, perhaps, the oldest, that can be produced, is not prior to the sixth century.

Be this as it may, the mutability of other languages applies not to the hebrew, which has invariably preserved the characteristics of originality—especially in its letters, which are, in a peculiar manner, calculated for durability: This I have already proved, and have only to add, that the art of expressing sounds by such characters, and the varied combination of a very few of them, to express words infinite in number, seems to be “such knowledge as was too wonderful and excellent for man! he could not attain unto it.”

How far these arguments will weigh with Mr. Paine, we know not: but they certainly deserve his consideration. It is but justice to say of Dr. F., that he writes with great modesty, and liberality of sentiment; and that although, in our opinion, he often argues illogically, his style is always clear and unaffected. E.

POLITICS. POLITICAL ECONOMY.

ART. XXX. *Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the secret Meetings of Free Masons, Illuminati, and reading Societies. Collected from good Authorities by John Robison, A. M. Professor of Natural Philosophy, and Secretary to the Royal Society of Edinburgh. 8vo. 596 p. Price 6s. in boards. Edinburgh, Creech; London, Cadell and Davies. 1797.*

BEFORE we offer to the public the remarks on this work, which the perusal of it has suggested to our minds, we must observe, that we are not of the *initiated*, neither *masons* nor *illuminati*, brothers of the union, nor members of the corresponding revolution or jacobin societies.

We take our knowledge from the book itself, on the subjects on which it treats, and we shall judge of it's contents by internal evidence; without bias or prepossession we shall estimate the credibility of it's statements, and the force of it's reasoning, determined to obey the poet's advice, and to

“Nothing extenuate, nor aught set down in malice.”

Conspiracy is a cry, which naturally awakens the curiosity of the public, and, we doubt not, that the multitude will take up this book with great earnestness; for if men be interested in reports of a petty conspiracy, with what emotions must they be agitated, when they hear of a conspiracy against *all the religions and governments of Europe*, of which proofs are proclaimed by a grave and learned professor!

After all, here is little wonderful. A plain tale, made prolix by labour, and mysterious by comment. A little assistance has perhaps

been given our professor, by a talent not uncommon in his country, second sight.

The simple tale is this. Tyranny and superstition existed, in their worst forms, on the continent of Europe; this is proclaimed aloud by the author, in proof of which we need only refer the reader to the 60th and 102nd pages, although a more ample satisfaction will be obtained by reading the whole work.

Civil and ecclesiastical authority thus combined to suppress the expression of any sentiments, hostile to tyrants, and in favour of mankind.

For the purpose of serving the *builders* of all countries, societies of *Free Masons* had been long established, with a ceremonial accommodated to the ideas and habits of chivalry. The policy of these societies had fixed upon some secrets, the mutual possession of which inspired a confidential intercourse among the members. Enlarging their plan, only, we presume, to increase their funds, the masons received those who were not of their trade. They thus became a large society. Every mason was obliged to sacrifice some *money*, as a member of this institution, for the good of others. This he was encouraged to do, by discourses concerning the duty of brotherly love, and universal benevolence. Masons were of all countries. Charity and benevolence were therefore described as limited by no country, no differences in religion or government, but of universal and eternal obligation.

A society of brothers, confiding in and conversing freely with each other, was thus formed. All freedom of debate and discussion, on religion, government, law, and whatever interests mankind, was proscribed by the tyrannies of Europe. Before the reformation, the human mind slept; its energies, its powers were dormant and frozen. Luther preached, and men began to think, reason, converse. But the lynx-eyed governments of Europe watched every motion, and all was suspicion and distrust. The free-masons, in their lodges, confided in each other, and exclusively enjoyed freedom of discussion and debate. This was indeed a privilege; their numbers increased, and the collision of mind produced different opinions, some true, and some false. These differences produced schisms; and the society of the illuminati thus rose out of the masons: the illuminati were suppressed; the german union rose out of their ashes: and at the commencement of the french revolution, the revolutionists borrowed their scheme of the jacobin club, from the societies of free-masons.

And this, gentle reader, is the whole tale, offered by professor R., with many horrid circumstances, as a mighty conspiracy against all religion and all government.

“Trifles light as air, are to the jealous confirmation strong,
As proofs of holy writ—”

Mr. R. is so extremely suspicious of the new philosophy, he thinks he sees it every where. He “sees atheism in clouds, and hears it in the wind.” The very words “*brotherly love*” and “*benevolence*” are enough for our professor, they are proofs of

“Treasons, stratagems and crimes.”

We do think an ingenious writer, without being a professor, might exhibit similar proofs of a conspiracy from the history of the venerable people called quakers.

They hold all ecclesiastical establishments profane, irreligious and tyrannical; they hold the obligation of *brotherly love* and *universal benevolence*; they hold the *equality of mankind*; they have a general correspondence through all their meetings, delegates constantly moving, and one day at every quarterly meeting set apart, for *private business*. The exoteric doctrine of these people we know, but with their hidden mysteries we are unacquainted.

The exoteric doctrine of the illuminati much resembles that of the quakers; but if Mr. R. have recorded their mysteries faithfully, they, we believe, have nothing, in these respects, in common with our religious sect.

The quakers are most virtuous, industrious, peaceful, honest, worthy members of society: yet we think Dr. Markham, by observing their history, *as given by their enemies*, and the assistance of a little *second sight*, might contrive to exhibit proofs of a conspiracy against all religion and government, set on foot and planned by this sect, which has given him so much disturbance.

Professor R. has in various parts of this work shown the natural causes of infidelity and democracy to be the corruption of the clergy, and the luxury and imbecility of courts. We again refer the reader to the 60th page of this work; and we also invite his observation of the 33d and 34th pages.

But he denounces all *secret societies*. Yet what is the cause of the *secrecy* of political societies? The tyranny which prohibits public discussion. In England we have no *secret* clubs, because we have freedom to assemble in public. This is the proper remedy of all such evils. Hear the professor's own reasoning; he clearly points out the cause of this evil, and it's proper and effectual remedy.

P. 94.—'When the reader considers all these circumstances, he will abate of that surprise which naturally affects a Briton, when he reads accounts of conventions for discussing and fixing the dogmatic tenets of free-masonry. The perfect freedom, civil and religious, which we enjoy in this happy country, being familiar to every man, we indulge it with calmness and moderation, and secret assemblies hardly differ from the common meetings of friends and neighbours. We do not forget the expediency of civil subordination, and of those distinctions which arise from secure possession of our rights, and the gradual accumulation of the comforts of life in the families of the sober and industrious. These have, by prudence and a respectable œconomy, preserved the acquisitions of their ancestors. Every man feels in his own breast the strong call of nature to procure for himself and his children, by every honest and commendable exertion, the means of public consideration and respect. No man is so totally without spirit, as not to think the better of his condition when he is come of creditable parents, and has creditable connections; and without thinking that he is in any respect generous, he presumes that others have the same sentiments, and therefore allows the moderate expression of them, without thinking it insolence or haughtiness. All these things are familiar, are

not thought of, and we enjoy them as we enjoy ordinary health, without perceiving it. But in the same manner as a young man who has been long confined by sickness, exults in returning health, and is apt to riot in the enjoyment of what he so distinctly feels; so those who are under continual check in open society, feel this emancipation in these hidden assemblies, and indulge with eagerness in the expression of sentiments which in public they must smother within their own breast. Such meetings, therefore, have a zest that is very alluring, and they are frequented with avidity. There is no country in Europe where this kind of enjoyment is so poignant as in Germany.'

Having made these general observations, we shall now offer some remarks on different parts of this work.

In the 11th page our author says, he has been able to trace a regular attempt, in the lodges, to overturn all morals and religion, for the space of fifty years; and yet he was able to see nothing of this kind when he mixed with them himself on the continent, himself a mason, and a prime favourite of the fraternity in Germany. How will the author reconcile these?

In the 38th page he says, this practice had begun before the year 1743. This also demands his explanation. It is a second fight.

The 41st, 42d and 43d pages are full of strong assertions, of which no proof is offered.

Without the supposition of any existing conspiracy, the reader may account for the french revolution, by facts mentioned in the 60th page, and notorious to all men in Europe.

Unbelief was the natural consequence of facts mentioned in the 81st page, the corruption of the catholic faith, and the inquiry begun by protestants; but nothing of any conspiracy appears. Infidelity is the first waking dream of a mind, which has long slumbered in inactivity, and been subdued by deceit; a *rational faith* is the effect of a long and sober exertion of the best faculties of man.

Page 103, our author says,—' 1777. Professor Weishaupt had long been scheming the establishment of an association, which in time should govern the world.'

In the 217th page he says, ' The undoubted objects of this association are to overturn the present constitutions of the european states, in order to introduce a chimera which the history of mankind shows to be contrary to the nature of man.'

Yet he says, p. 216—' Spartacus [meaning Weishaupt] might tickle the fancy of this order with the notion of ruling the world; but I imagine his darling aim was ruling the order.'—' The happiness of mankind was a tool, which the regentes made a joke of; but Spartacus would rule the regentes.'

Is there no inconsistency in these statements?—In order to fill the mind with horror at the designs of the illuminati, the character of Weishaupt, the founder of the order, is keenly attacked; but we must say, the accusations of this man are not supported with overwhelming evidence. On the mere authority of two books, published by the enemies of this society, and giving letters under fictitious names, which names are here given to different real characters, of which Weishaupt is one, this german professor is made

to confess, that he had attempted to procure abortion of a child with which his sister in law was pregnant by him; that he designed to murder the child, as abortion could not be procured; and if necessary, should the pope refuse to grant a dispensation for their marriage, to murder the mother too.

On this most suspicious authority, this man is again and again introduced as the *murderer Weishaupt*.

We do not credit this statement. That this german professor had gotten his wife with child before marriage, was a fact easily ascertained; and this is, therefore, credible. Weishaupt married the lady, and the child, Mr. R. says, yet lives.

It is not, however, credible, that a man of Weishaupt's cautious, subtle, scheming turn of mind, should accuse himself, and disclose all his horrid purposes of murder, to a friend, in a *letter*, which might hereafter be witness against him; for though the name was fictitious, if the hand-writing could be ascertained, he might have been prosecuted; if it could not be ascertained, why is it ascribed to Weishaupt? It is more probable, that a letter with a fictitious name should be *forged* and published by an enemy; and by an enemy, protected by the government, it was confessedly published; than that a cool-headed, designing, profoundly scheming man, should write such a letter.

Nay, the inference of this murder is all Mr. R's. own; it is not even in the letter, or a *hint* of the murder of the mother. Such is the rage of our respectable professor, for dreadful and bloody accusation! Such are the *proofs* offered to the public; that public will judge, we trust, with less violence of prejudice. It will appear by and by, that professor R. is not sufficiently cautious in receiving accusations (calumnies) even of his own neighbours; and this ought to teach him candour—but the german professor is not at hand to expostulate, and Mr. R. is not called upon to retract these assertions. It ought not to be unnoticed, and noticed it ought not to be forgotten, that on the authority of these two books, and papers, either found or forged, under fictitious names, and published by the enemies of the illuminati, are built all the representations of Mr. R. of the mysteries of this society. On the same authority he states, that there are eight lodges in England connected with this society, and two in Scotland; we do not however, give any credit to this, and Mr. R. condescends to offer no proof, which, if proof could have been had, we believe, he would not have neglected. We should be happy to see Mr. R. produce some proof of this fact, or abandon the whole, that he has built on this authority. In page 207, we find professor R. attempts to prove, that the utopian expectations of the new philosophers are not founded in nature, or the character of man. We are certainly inclined to agree with Mr. R. in this opinion, and we looked with anxiety to the part where he treats on the subject; but all was superficial and unsatisfying. He has added nothing to the arguments, on this subject, to be found in various publications.

To make the german union as odious as possible; and if it were what Mr. R. represents, it cannot be placed in too odious a light; Mr. R. presents us with the life and character of a wretch, unwor-

thy the society of man, of the name of Bahrdt ; but we hope, for the credit of our common nature, that there is a little too much shade thrown into this horrible picture.

The author, however, in our judgment fails in his attempt to bring evidence of systematic conspiracy. That many men had imbibed the principles which brought about the french revolution, previous to that revolution, is a circumstance that cannot be doubted ; and that some of these were free-masons is probable : what then ? Yet this is all that is proved by our laborious professor. Although Mr. R. is anxious for mankind, for all religions and all governments, yet his most earnest zeal is engaged in the protection of our own. We praise the motive, but question the necessity of the zeal. Our monarchy is mild, our church is tolerant, and our assemblies are public ; what has happened in France, the consequence of tyranny and intolerance, need not be feared here. This is our opinion, and the author appears to have embraced the same sentiment. We rejoice we have with him one common opinion : we trust we have many feelings in common with him. When he accuses Dr. Priestley as an atheist, and Dr. Hartley as an idiot, we are proud to have no participation in his sentiments. He has accused one of his neighbours of an assertion, which appears to be false ; as much appears to us to be, that he has not yet retracted ; which assertion he has authorized us to contradict, in the following words. ‘ The author of Proofs of a Conspiracy against the Religions and Governments of Europe, thinks himself bound to inform the public, that the declaration of an eminent follower of Dr. Priestley, in page 485, that he would willingly wade to the knees in blood, to overturn the kirk of Scotland, is ill founded. He has discovered after a minute enquiry, that such a sentiment was not expressed on that occasion, by the person alluded to, and that this person disclaims all sanguinary proceedings, particularly in religious matters.’

Mr. R. has done himself more honour by this retraction, than by all the labour he has bestowed upon his book ; and we hope from this specimen of his candour, to hear of further minute inquiry, and more retraction.

We have no fears for religion. What nature contains, only demands inquiry, to be discovered. God is seen in all his works, and a thousand german professors, and ten thousand french conventions, cannot tear the conviction from the human mind.

We have before remarked, that atheism is the consequence of attempts to fetter and paralyse the mind, but the mind free, enlightened, and inquiring, sees “ God in all things, and all things in God.” Infidelity is the consequence of tyranny ; faith and religion are the consequences of freedom. Convinced before of these eternal truths, we have had that conviction strengthened if possible, by the perusal of this book, which, though inefficient to it’s main end, contains many curious particulars, worthy of notice.

The work is dedicated to Mr. Wyndham, and we shall close our account of it, with an extract in defence of political corruption.

§. 446.—‘ A most valuable result of such contemplation will be a thorough conviction that the grievance which is most clamorously insisted on is the inevitable consequence of the liberty and security which

which we enjoy. I mean ministerial corruption, with all the dismal tale of placemen, and pensioners, and rotten boroughs, &c. &c. These are never seen in a despotic government—there they are not wanted—nor can they be very apparent in an uncultivated and poor state—but in a luxurious nation, where pleasures abound, where the returns of industry are secure; here an individual looks on every thing as his own acquisition—he does not *feel* his relation to the state—has no patriotism—thinks that he would be much happier if the state would let him alone.—He is fretted by the restraints which the public weal lays on him—therefore government and governors appear as checks and hindrances to his exertions—hence a general inclination to resist administration.—Yet public business must be done, that we may lie down and rise again in safety and peace.—Administration must be supported—there are always persons who wish to possess the power that is exercised by the present ministers, and would turn them out.—How is all this to be remedied?—I see no way but by applying to the selfish views of individuals—by rewarding the friends of administration—this may be done with perfect virtue—and from this the selfish will conceive hopes, and will support a virtuous ministry—but they are as ready to help a wicked one.—This becomes the greatest misfortune of a free nation.—Ministers are tempted to bribe—and, if a systematic opposition be considered as a necessary part of a practical constitution, it is almost indispensable—and it is no where so prevalent as in a pure democracy.—Laws may be contrived to make it very troublesome—but can never extirpate it, nor greatly diminish it—this can be done only by despotism, or by national virtue.—It is a shameful complaint—we should not reprobate a few ministers, but the thousands who take the bribes.—Nothing tends so much to diminish it in a corrupted nation as great limitations to the eligibility of representatives—and this is the beauty of our constitution.'

ART. XXXI. *An Address to the County of Kent on their Petition to the King for removing from the Councils of his Majesty his present Ministers and for adopting proper Means to procure a speedy and an happy Peace together with a Postscript concerning the Treaty between the Emperor of Germany and France and concerning our domestic Situation in Time to come* By Lord Rokeby. 8vo. 83 pages. Price 1s. Debrett. 1797.

MR. GIBBON said of lord Sheffield, that his pamphlets were full of good matter, but that he had not formed a style.

This remark will apply to the address of lord Rokeby, who, in unadorned and unstudied language, sometimes rather slovenly and inelegant, has here presented to the consideration of the men of Kent many wholesome and truly important observations.

The address opens with a statement of the embarrassments in which the country is now involved; to deliver us from which, he thinks the first step to be taken is, to deprive of the management of the public affairs those who have brought the kingdom into it's present difficulties. This done, he advises that measures be taken for an immediate peace; and, for the good of the country, if not as an indemnity for the past, as a *security for the*

the future, he recommends the adoption of some scheme of parliamentary reform. But how are the Kentish men to effect these great changes? *Hic labor, hoc opus est.* Lord R. advises the modest and constitutional mode of petitioning.

The men of Kent assembled, and signed a petition to the king, praying the dismissal of his ministers as the preliminary of peace.

The friends of ministers immediately circulated through Kent counter petitions, to which they obtained many names.

The noble author takes notice of this circumstance with some indignant feeling; and says it is a measure tending to *divide the king and the people*, the continuation of that disuniting system, which has already lost us the United States of America, and which, in its career, threatens to deprive us of the kingdom of Ireland.

To this address is added a postscript, in which a list of possible evils is introduced, as cause for attention, activity, and alarm: these evils are bankruptcy, invasion, (now rendered improbable by the victory of admiral Duncan) anarchy, and general plunder. He then refutes the trite objections brought forward against making peace with France; and enumerates, with great judgment, the governments that have already concluded a peace with this terrible republic, and have thereby preserved an existence, which continued war would have destroyed.

He now proceeds to examine the different schemes, which projectors have brought forward, of parliamentary reform. Judiciously concluding, that respect ought to be paid to our ancient forms, and habits of thinking, he is inclined, for the present, to wave the experiment of universal suffrage, and adopt that plan, which gives the election of the house of commons to householders, with a new division, adapted to this end, of the counties and districts.

His lordship then offers many weighty observations on the regulations he thinks proper to be adopted, in forming a new representation; and so far from thinking this either a dangerous, or, with lord Lansdowne, a very difficult experiment, he conceives 'the difficulty is not to find a good form of government, consistent with our claims and constitution, but to invent pretences or excuses for supporting and continuing what is bad.'

So powerful and convincing, and, with all, so constitutional and peaceful, are the observations contained in this pamphlet, that we have no hesitation in pronouncing it worthy the attention of every man, who is friendly to the prosperity of Britain; or to the comfort, security and happiness of its inhabitants.

ART. XXXII. *Vindiciæ Regiæ; or, a Defence of the kingly Office, &c. In two Letters to Earl Stanhope.* 8vo. 79 pages. Pr. 2s. Wright. 1797.

THE author of this pamphlet says he is a clergyman, and writes with the purpose of recovering one of his parishioners from the errors of democracy, which he has unhappily imbibed from Earl Stanhope.

Lord Stanhope introduced into one of his speeches in the house of peers the prophetic account of the conduct of the king, when the

the people of Israel demanded one of Samuel, with a view as this writer insinuates, of holding forth the kingly office, as proscribed in the Scriptures, and abhorred of God.

Our author, with much ingenuity, has shown, that the declarations of the prophet apply only to the kings of Israel, in whose conduct they were verified, and whom God gave to Israel in his wrath, for rejecting his authority, and choosing that of an earthly monarch, in preference to the immediate and local government of the Almighty himself, who was their king.

We certainly agree with this writer in rejecting any general application of what appertained to the jews exclusively; for their circumstances were so peculiar, that their whole polity seems to have been *their own*, and, therefore, their laws, their ceremonies, and their whole ritual, ought never to be considered as either applying to, or binding upon other nations.

We, therefore, follow our author in this conclusion, and think he has fully proved, that the kingly office is not proscribed in the word of God.

When, however, the author proceeds to urge the authority of revelation in favour of kingship, and covertly, but strongly, to state arguments in favour of the *divine right of kings*, and the divine origin of the kingly office, we leave him to travel alone; for his light is deceitful, and would, like a well-known guide, lead us into swamps and quagmires.

The second letter states the difference between the conduct of the french republicans, and that of their great prototypes the romans. This is done with much ingenuity, and some learning; but we think the romans, in order to make the contrast stronger, and to favour the colouring of the painter, are represented with much partiality and favour.

The philanthropist, who is strictly impartial in his statements, will seldom find much occasion of triumph in the conduct of the romans.

The pamphlet is written with spirit and eloquence: and, enemies as we are to arbitrary power, under any form of administration, and jealous as we shall ever be of kingly prerogatives; we confess, that we have been so much shocked by some proceedings in France, and have looked at human nature with so much attention, that we should be glad to see this, or some other able writer, waving all arguments from the Scriptures, which are silent on the subject, state, with an impartial pen, such arguments as may fairly be adduced, in favour of kingship; an institution which, if defensible, must found it's necessity on the infirmity of human nature.

S. A.

ART. XXXIII. *A Collection of Tracts, on Wet Docks, for the Port of London, with Hints on Trade and Commerce, and on Free Ports.* 8vo. About 120 pages. Price No printer's name. 1797.

THE tracts in this collection have been written at different periods, and embrace two leading objects; the one, giving local accommodations to the first great commercial port in the kingdom; and the other, the making of Great Britain the great emporium or depot for commerce,

on

on the principles of a free trade. No name is announced to this collection, but it bears strong internal marks of being written by the same hand, and to have been printed more for private circulation, than for publication. The author, in a preface to one of the tracts, written in 1793, expresses his object to have been, 'to remove prejudices, to quiet claimants, and to unite great leading and commercial interests, in an application to parliament, for the creation of docks, as one of the best securities and encouragements to our commerce, and prosperity to our country.' He has not been disappointed in his wishes, as this subject has now been for some time under public discussion; and we sincerely hope, with him, that that plan will be adopted, which will be the most beneficial to the community.

The plan here proposed is intimately connected with the prosperity of the nation, as well as the accommodation of its merchants. To the latter, it affords all the advantages connected with safety, and dispatch: to the former it opens the prospect of increased commerce, and a system of free ports, than which nothing can be more conducive to the industry, the population, the revenue, and the wealth of a maritime country. The subject, however, is not without its difficulties; but they are all either removed or obviated here, and nothing but the halcyon days of peace seem wanting, to carry such great and important schemes into full effect.

Without any further preface, we shall notice the several tracts of which this collection is composed, in their proper order:

Part I. treats of wet docks, quays, and warehouses, for the port of London.

We are here told, that the commerce of the port of London has now 'far outgrown its accommodations,' as 'with an external commerce, infinitely greater than it had at the great fire in 1666, (having, perhaps, near three fifths of the trade of the whole kingdom), it possesses nearly the same legal quays which it did in Charles the second's time. They cannot be estimated at more than *fourteen hundred feet*, or little more than one-quarter of a mile on one side of the Thames, *beginning at London bridge, and ending at the Tower*; while the city of Bristol commands more than *four thousand feet*, or four fifths of a mile, on the rivers Avon and Frome, though with a trade beyond all comparison inferior.'

After a variety of observations on the docks of Liverpool, Hull, Havre-de Grace, &c., the author points out the necessity and advantages of wet docks for the port of London, and recommends four situations to the attention of the public, viz. St. Catherine's, Wapping, Rotherhithe, and the Isle of Dogs.

The first has the advantage of being near the Tower, but is on too limited a scale for a great national object.

In Wapping there is represented to be a large vacant space, unoccupied by any buildings, extensive enough for docks, wharfs, and warehouses on a large scale, that is only preserved from inundations, and the overflowing of the tides of the river, by embankments. The preference is given to this situation, from its great convenience, and vicinity to the city, the customs, and to the seat of business, as well as to the manufacturing and shipping interests of the port. Wharfs and warehouses, are recommended to be made; the whole to be surrounded by

by walls for security, and to be made capable of subdivisions, as to objects, security, and time of execution.

The author farther suggests an entrance to the docks, through the Isle of Dogs, by a cut, which might also aid the navigation of those ships, that intend to moor in the river.

Rotherhithe and the Isle of Dogs are stated to possess many natural advantages, for the immediate reception of ships, but to be accompanied with many difficulties on account of distance, risque, and expense.

The docks proposed to be erected in Wapping would possess the following advantages:

1. They would treble the present dispatch at the legal quays;
2. They would give additional convenience and security to property;
3. They would give room to accelerate the dispatch of the coasting trade; and
4. They would destroy combinations, lessen rent and charges, &c.

The following short quotation is worthy of notice:

‘If London and Great Britain could be made the grand depôt of merchandize, and if goods were landed under the king’s lock, until taken out for home-consumption, it would throw the capital of the merchant into his commerce, and leave the revenue to take the benefit of it, at the moment of consumption; for commerce is the parent of revenue. This system is already adopted, without detriment, in the East-India trade, for teas, china, silk, sugar, &c. also in the articles rum, tobacco, coffee, &c. If this reasoning be true, the extension of docks, &c. would favour any general system of landing, and under the best regulations. Holland owed much of it’s prosperity to easy duties. It was a country without national products, and had nothing but this system of becoming a general *depôt* to create industry and capital. By making the country an universal warehouse for the exchange of commodities, they sold them on terms almost as cheap as they could be procured at the place of their growth.’

Both of these ideas are good. That respecting a *depôt*, or grand storehouse for supplying the wants of Europe, and indeed of the world, would add greatly to the produce of the revenue, and as such, might stand a chance for being patronised by an able chancellor of the exchequer; but the scheme, however advantageous, relative to the extension of capital, by a temporary forbearance of duties, is not calculated for times of profusion and expenditure like the present.

Part II. *Plan of the London-dock, with some observations respecting the river, immediately connected with docks in general, and the improvement of navigation.*

This part contains a more particular detail of the spot in Wapping, as to capacity, and fitness for making of docks, for the reception of ships, and their discharging their cargoes under cranes, out of the tideway of the river. For the greater accommodation of the port, lighters are to be admitted to load and to unload ships in the docks, free of all tolls.

The author thinks, that duties and drawbacks might be paid as well at the docks, as elsewhere; and proposes to give every facility to the

the bonding system, and for suspending the payment of duties on goods, until taken out for home consumption.

Part III. *A letter to a friend on commerce and free ports.*

This letter conveys some useful commercial information.

It is stated, that the river is inadequate for the convenience of the shipping that frequents it, which is estimated as follows :

9,900 coasters

3,500 vessels from foreign ports.

Total 13,400 vessels, which arrive annually in the port of London.

We are told, and indeed it may be considered as a *truism*, that the security and increase of revenue depend on the encouragement and extension of commerce. To effect both of these objects, two plans here present themselves.

I. The making of England a great depôt for commerce by a general bonding system ; and

II. The making it a general free port.

‘ With all the guards to revenue and caution in its laws,’ adds the author, ‘ a very extensive commerce is carried on through the crevices or defects of those laws ; and we discover how much is done to evade, lessen, or postpone the payment of duties. Guernsey forms a great depôt of commerce for England, both to the fair trader and the smuggler ; and in peace, Dunkirk and Ostend form those great depôts to avoid or postpone the payment of duties. Merchandizes are housed without duties by the fair trader, until the moment of consumption, or until convenience suits a regular import and payment of duties into England. To the illicit trader, they are perpetual magazines, or store-houses, and within a few hours sail of an extensive sea-coast in the channel.

‘ An illicit commerce is carried on to England to an immense extent. The reduction on the duties on tea gave the strongest proof of the magnitude of it’s consumption, and the extent of it’s trade, in it’s legal and illegal form ; the former being now increased from six to twenty millions of pounds. High duties have and ever will occasion similar examples, and produce indirect instead of direct channels of trade. The temptations and evasions are too strong to be suppressed by penalties and risks of seizure. The revenue is defrauded, and high duties form, as it were, part of the capital of the illicit trader, and his gains, deducting all his risks and losses, always interfere with the fair trader, and with the revenue. Smuggling commands an immense active floating capital, and is so extensive, and reduced to such a regular system, as to be currently insured, at a regular premium, by a saving in the duties. The best security against illicit trade, is a general reduction of duties on a bonding system, and to impose duties instead of prohibitions on many articles of commerce, that can now only be imported for exportation, and are only exported to be smuggled back again without the duty. It would secure and increase revenue, lessen the expenses of guarding and watching of it, and all that system of connivance, which is frequently too strong and too alluring to resist in the very officers, whose duty it is to protect and detect.

‘ It may admit of some consolation, that this illicit commerce, if it did not infringe on revenue laws, would be, and often proves, in many other respects, beneficial to the general interests of the country,

at

at the time it was lucrative to the undertakers. In wars the effects of a free trade are strongly marked by the increase of a legalized trade in neutral bottoms, who become the great carriers in a regular line of commerce, with all the duties that are imposed upon it in time of peace, from the security of their navigation, and at a less expense. States are frequently obliged in war, to relax in their systems, and to encourage and receive their stores, supplies and commerce in neutral bottoms. Holland, Ostend, and Hamburgh, are also strong examples how far a free trade or a neutral port, in times of war, have and will encourage and protect commerce, and how much nations give to foreigners what might have been secured to themselves in peace, or by other systems.

Respecting the state of commerce he remarks, that 'in the present state of things, England approaches nearer to a free trade, than most are aware of. Duties and restrictions imposed for revenue, and for encouragements and counterpoise of commerce, in one state, have only created similar returns in other states. The clogs have been mutual, and the weights in each scale, have nearly equipoised, while the whole system of high duties, drawbacks, and bounties, have only tended to create intricacy, expence, and evasions. The competition or rivalry arising from industry, climate, products, and an exchange of wants, have continued the same, and have broken through all the impediments, which restrictions, taxes, and wars, have imposed on commerce.'

The author conceives, that the general principles of commerce are undergoing a revolutionary change; that, on a peace, France and other states will open their ports on more liberal systems, as the sources of wealth, and of revenue; that that state is the wisest, which the soonest prepares to meet these growing changes by *giving*, instead of *following* examples; and that monopolies, which were formerly privileges in favour of industry, are now become burdensome to the state, and the greatest bars to national improvements. He holds out sanguine prospects about the future prosperity of England, which we wish we may see realized; and thinks, that England, in any general change of commercial system, will retain her balance in the scale of commerce, while, in proportion as she removed the restraints and fetters upon trade, she would preserve and extend her advantages, and have little to fear from rival nations, industry, or markets.

The author is fully convinced, that wet docks form the key-stone of the commercial arch; and that, the more free, the more flourishing trade must necessarily be.

Part. IV. *Examination of William Vaughan, Esq., in a committee of the house of commons, April 22, 1796; on the commerce of the port of London, &c.* This is a series of very able replies, to certain questions relative to the trade and accommodations of the river.

Mr. Vaughan recommends the leaving the coasting trade and the colliers to the river, under certain regulations. Other branches of commerce, that are of greater value, and more productive in point of revenue, and to which the great burden of expence, in the collection of that revenue is attached, would be rendered more advantageous both to government and individuals by means of the projected improvements. To explain the connections and the effects of the tides with the docks, a little drawing is annexed to the examination.

Parts v, and vi. *Reasons in favour of the London-docks, and answer to objections against them.*

The reply to Colbert, "*Laissez nous faire*," would be an appropriate one to our own, and indeed to every government. The merchants therefore, who have subscribed £ 800,000 to carry these plans into execution, have very properly taken upon themselves the management of their own concerns.

Part vii contains *the resolutions of the merchants of London, in favour of the London-docks, with the heads of the proposed act of parliament.*

The more we consider the plan, the more we are anxious that it may not become a job at present, or a political engine hereafter; but whatever the event may be, the great commercial body throughout the kingdom is not a little indebted to the talents and zeal of the author.

ART. XXXIV. *Suggestions on the Slave Trade, for the Consideration of the Legislature of Great Britain.* By Sir Jeremiah Fitzpatrick, M. D. Knight, &c. 8vo. 62 pages. Price 2s. Stockdale.

It is a fact, established by every page in the history of man, that the human mind is so formed and moulded, by the condition in which part of the species is placed, that individuals, or bodies of men, are, by the pressure of one condition, rendered incapable, all at once, of acting properly in another, or even benefitting much by the enjoyments the more fortunate condition is adapted to furnish. An evil once established is not of easy cure. Till the notion of justice shall perish, till the feelings of humanity shall cease to agitate man, till every moral sentiment shall be annihilated, and brute force become the law of nations and the right of individuals; till this state of being, which shall clothe all nature with a horrible gloom, shall be introduced; the terms slave trade and slavery can never be pronounced without unutterable indignation.

Yet has the unnatural state in which our brothers have been placed, by this cursed traffic, so bowed down the energy and force of their minds, so narrowed and confined the field of their mental vision, that it is perhaps impossible to grant them immediate emancipation, without hazarding the benefit, which is meant to be conferred upon them.

The work now under consideration is intended to suggest the plan of a gradual emancipation: and although we think much of it impracticable, and some of it improper; yet we are glad to announce it to the public, as it may serve, as lord Bolingbroke would say, to keep the 'vessel in motion,' to keep the public mind awake to this interesting and awful subject, and seems to be the production of a mind struggling with benevolent feelings.

It is difficult to put the reader in possession of the particulars of our author's whole plan, without transcribing the entire work, which our limits, and the decorum of our office, forbid. The object of the plan is to reconcile as much as possible the interest of the planter, and the emancipation of the slave. In the mean time, the author has suggested many good regulations, respecting the purchase in Africa, the treatment on the passage, and the protection in the West Indies, of our devoted brethren; but for the continuation of
this

this importation (at the idea of which, from our author, we were much surprised) no reason is given, except that the colonies are *useful* to us, and must be cultivated by individuals who can bear the climate.

But did the author do right in supposing the point established, that fresh *importation*, if good treatment, and wise regulations were introduced, is necessary to the cultivation of the islands? We absolutely differ from sir J. F. on this subject; and think all he says about regulating the purchase in Africa is vain, because impossible to be carried into effect. To his plan of liberating the slaves in the islands we have less objection; nay *we fear* some such progressive cautious system is even necessary.

The following passage will put the reader in possession of the author's plan of emancipation.

P. 30. 'My first principle is, that no man, or body of men, whatever, have a right to enslave or punish persons not subject to their laws, and more particularly those, who never gave them offence: for the will of the *despot*, no more than that of *power*, can never constitute a right; but could it be possible to better the condition of a people, although in the act of doing so profits would arise to the undertakers of the project, the endeavouring so to do, seems not only allowable, but praise-worthy; nor will it lessen the merit of the act, if, by the execution of the plan, we lessen the misfortunes or grievances of others: therefore my proposal goes to the abolition of the slavery of africans in our colonies, and from the present time to begin that glorious work, by making it known, with the necessary prudence, that slavery is to cease by the following, or some such substitution of services—viz. first to consider all those persons (now in a state of vassalage) from the present period indentured servants for *seven years* to their now proprietors: in the next place, to grant freedom within this year to *one seventh* of those who have been in vassalage for the greatest length of time since their arriving at the ages of *sixteen* and *twenty-one years*—viz. the former being that of the women, and the latter of the men, in actual service in the islands; in the succeeding year in like manner, *one-sixth* to receive freedom; in the third year *one-fifth*, and so on in such proportion as that the whole of the survivors of the now slaves, may be actually free within *seven years*; which gradual liberation may, with safety to the planters, and with comfort to the slaves, be effected; and, from the present moment, no african should be purchased on the ground of slavery, or otherwise handed over to a planter, than as an indentured servant for *seven years*, at which period, as having served the limited time or apprenticeship, he should be considered free; and during the time of such apprenticeship, or for the time specified in his indenture, the inspector-general of the colony and the local inspectors of the district (hereafter to be mentioned) should attend to their interests, and consider them within their care,—so far as the laws shall direct.'

We do not think the *whole* of the author's plan either wise or good, necessary or practicable; but this we chiefly apply to observations respecting conduct on the african coast, and the continuance of the importation trade. We are rather disposed to censure than commend

commend that milkiness of mind, which induces our author to think alike well of all parties, of them, who are advocates for the abolition, and them, who maintain the necessity of continuing the trade. In respect of the composition, the periods are too long, and the language often inaccurate; sir J. has attained neither the precision on which the mind rests with pleasure, nor the energy which fixes resolution, and prompts to activity.

We hope, however, his effort will not be lost. He shall not be without praise, when the labours of humanity shall pass in review, who has contributed in any degree to lighten the burdens of the wretched, and to liberate from insulting and murderous bondage rational and immortal man.

S. A.

SCHOOL BOOKS.

ART. XXXV. *A new Italian Grammar, in English and Italian, on a Plan different from any hitherto published.* By J. Ravizotti, late Teacher of the Italian at Naples. Crown 8vo. Price 6s. in boards. Myers. 1797.

THE plan of this grammar is new in many respects, and it is executed with no small degree of success. The rules are well adapted to the juvenile capacity, and illustrated by well chosen examples. Mr. R. having discharged the functions of a judicious grammarian, in order that the learner may taste a little of the fruits of his study, has added a select collection of extracts from the best Italian poets, translated into English prose; and as soon as the pupil has wandered over this little flower garden, he introduces him to the acquaintance of the principal of the fabulous deities, in a short mythological dictionary. The author's grammatical observations on the prose and poetry of the Italian will be found extremely useful to those, who wish to speak and write that fashionable language with classical purity and ease.

ART. XXXVI. *An Abridgment of L. Murray's English Grammar: With an Appendix, containing an Exemplification of the Parts of Speech: designed for the Use of the youngest Class of Learners.* By Lindley Murray. Small 8vo. 98 pages. York, Wilson; London, Darton and Harvey. 1797.

HAVING already expressed at large our approbation of Mr. M.'s English grammar, we have only, in announcing this abridgement, to observe, that it appears to us to be made with great judgment, and that we do not know a performance of this kind better fitted for the use of children. This small grammar has also the recommendation of being very neatly printed. It may be very properly used as an introduction to the author's larger work.

MISCELLANEOUS.

ART. XXXVII. *Fragments: in the Manner of Sterne.* 12mo. 139 pages, and three plates. Price 6s. in boards. Debrett. 1797.

NOTWITHSTANDING the intricacy of Sterne,—occasionally unintelligible, and his irregularity,—occasionally affected, he has always been a popular writer; nor can it be supposed, that his celebrity has declined, from the various unsuccessful imitations which have been attempted of his original and eccentric style. We have no sort of hesitation in asserting, that the present “fragments” come infinitely nearer to the fantastic, unexpected periods of Sterne, than any imitation which has hitherto passed under our observation: the same mixture of sentiment and humour, of tenderness and vivacity, which interests us so forcibly in the original, is infused with no sparing hand into the pages before us. The author has, moreover, increased the difficulty of his task, and consequently the merit of succeeding in it, by adopting the names and supporting the characters, which occur in *Tristram Shandy*: he has preserved, in a considerable degree, the zealous and combustible catholicism of doctor Slop, the confused philosophy of Mr. Shandy, the gratitude, the tenderness, and fidelity of corporal Trim, together with the meekness and philanthropy of uncle Toby. We shall offer to the perusal of our readers the following fragment, not as better than the rest, but as a fair specimen, and better suited than some others, to the limits of our publication: P. 21.

PROSPERITY AND HUMANITY. A FRAGMENT.

“HE has brought the nation to ruin! (cried my father, rising from his chair)—How long will the fabric of commerce stand upon a paper-foundation?—It will fall—it will sink—it will be annihilated.——O Athens! where are thy treasures—thy temples—thy gymnasiums—thy theatres—thy lyceums!——Where is imperial Rome—her forums—her senates—her porticos—her courage—her conquests?—Where the refinements, the wisdom, the grandeur of Egypt—where is Babylon, Toby?—Trim—quoth my uncle Toby, (taking his pipe from his mouth)—Trim, hand me the Bible from off the window seat.——By heavens! Toby, cried my father—you are sure to rend the web of my discourse by some unseasonable request.——My dear brother—quoth my uncle Toby, (with a look that would have interested a stoic—much more a brother)—I called for the Bible merely for your information.——My father smiled at the simplicity of my uncle—gave him a look that said, Toby, I forgive thee—and continued his harangue——He has stopped the wheel—and the distaff—and the shuttle——he has pressed on the souls of the poor, and emptied the coffers of the generous——And filled the eyes of the widow, and the orphan!—exclaimed Yorick——He has ruined our credit—said my father——He has ruined our armies—quoth my uncle Toby.——One man out of a battalion, an’ please your honour—quoth Trim—is but a poor muster——but it is to be hoped—(continued he, directing his eyes towards the ceiling)—the remainder of them are upon good allowance now.——They deserve it, Trim—said my uncle Toby—for, poor souls! they have been piteously drilled in this world.——It is not the army, brother Toby—cried my father, peevishly—on which the nation depends—it is our commerce!——“Perish our commerce!”—exclaimed doctor Slop.——The commerce of cruelty—replied Yorick.——I presume, Mr. Yorick—quoth doctor Slop, with a sneer—you mean the slave trade.——

‘This was touching on the tenderest string in Yorick’s soul——at
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the mention of a slave, Yorick was always filled with indignation—but such slaves as these!—Yorick wept.—O PITY!—thy tear is a diamond of the mind—polished by humanity, which sparkles in the eye, but beams throughout the soul.—

‘Pray, Mr. Yorick—said doctor Slop—is it not the fulfilling of the divine command—that these *blacks* are held in perpetual slavery?—it is almost certain that they are the descendants of Ham—

‘They are the descendants of MISERABLE!’—replied Yorick;—as such, they have my pity.

‘Pity!’—exclaimed Dr. Slop, (warmly)—our faith, Mr. Yorick, never doubts the justice of the supreme Being.—Neither does our’s—replied Yorick;—it would be well if every sect and nation would rather contemplate him, clothed in the light of mercy and benevolence—than crookedly pervert his attributes to sanctify their crimes!—It appears to me, Mr. Yorick—quoth doctor Slop—that there is a particular mark set upon them, that we should know them.—It would rather puzzle thy philosophy, to prove it—said Yorick.—Cain—quoth doctor Slop—was cursed as a vagabond, and a mark was fixed upon him—By a parity of reasoning—continued doctor Slop—Canaan and his race being cursed also—it is natural to suppose that they were also marked.—It is true—quoth Yorick—that Cain was marked—that none might slay him.—But what that mark was, we are not informed;—might it not have been a particular prominence of belly?—said Yorick, smiling—at the same time casting his eyes on the waistcoat of doctor Slop.—Or a scantiness of carcase?—replied doctor Slop, laughing loudly—his eyes returning the compliment of Yorick.—

‘That was exchanging shot—said my uncle Toby.

‘Is it not our duty—continued Yorick, (resuming seriousness)—is it not our duty, to be certain that they *are* one of these, before we make slaves of them?—Even allowing the certainty—and *that* certainty constituting the right—we should not forget, that although their complexion is different to our own—their feelings are not;—it is sufficient that they are in the house of bondage—without adding scourges to their degradation.—God gave us *minds*, to make whips unnecessary;—the horse must be lashed into a knowledge of his use—a needless stripe even on him, is but the gift of a ruffian.—I would more willingly—said Yorick,—(pressing his hand upon his bosom—) I would more willingly become one of these children of affliction—be lashed like them—saint like them—weep—close a wretched eye—sleep and dream of my plantain-tree—wake to disappointment like them—die beneath the brutal stroke—be buried as a dog like them,—than even speak to justify such dealing.

‘They are happier than our poor—quoth doctor Slop.—

‘I deny the position—replied Yorick—Whatever our poverty—there is something cheering in the faintest smile of FREEDOM;—such is the structure of our mind, that we can more easily reconcile a blow—when we possess a power to *resent* it—but when CAUSELESS strikes, and expects *submission* from the negro—it is at best but taking a scoundrel-like advantage; and if it is any thing that makes revenge one of the properties of a slave—it is this.’

After this specimen, is it necessary to add, that these fragments have a political tendency?

D. M.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. *Berlin.* The Royal Academy published last year a second collection of their Essays on the German Language [see our Rev. Vol. XVIII, p. 465]. We cannot help noticing the anecdote, that the servants of great men are not allowed to address their master's dogs in the style they employ to an inferior, *du*, or to an equal, *er*, but that which they use to their superiours, or persons of consequence, *sie* [see Gogan's Rhine, Vol. I, p. 245; or our Rev. Vol. XVIII, p. 423.]

ART. II. *Stockholm.* *Kongl. Vitterhets, &c. Academiens Handlingar.* Transactions of the Royal Academy of Belles-Lettres, History, and Antiquities. Vol. IV. 8vo. 400 p. 1795.

This vol. contains the following papers: 1. Remarks on the situation and state of the finnish nation, at the time when it was first reduced under permanent subjection to Sweden: by prof. H. G. Porthan. 2. Inquiry into what nations belong to the finnish race, and are mentioned in ancient northern history: by the same. 3. Historical observations on Stockholm, shortly before the last danish government in Sweden, and during it: by J. Murberg. 4. Revival of the memory of such Swedes as anciently distinguished themselves in the belles-lettres, and of their works: by Jas. von Engeström, kn., &c. 5. History of the belles-lettres among the romans: by F. H. Eberhardt. 6. Life of the late marshal of the court, baron Manderström: by Mr. Liljestråle. 7. Historical inquiry into the antiquity of spirituous liquors in Sweden: by J. Murberg. 8. On the antiquity of powder in general, and in Sweden in particular: by the same. Mr. Gramm had already proved, in the Memoirs of the Danish Academy, that gunpowder was known in Europe at least half a century before the time of Schwartz. It was used by the turks at the siege of Damietta in 1249; and Mr. M. supposes it to have come from Asia, and to have been introduced into Europe by the moors, through the way of Egypt. 9. Life of the late member of the chancery Sven Lagerbring: by J. von Engeström. 10. Designs for medals and inscriptions proposed by the academy in 1789 and 1790.

Jen. Allg. Lit. Zeit.

THEOLOGY.

ART. III. *Leipzic.* *Ueber die beste Art, die Jugend in der christlichen Religion zu unterrichten, &c.* On the best Mode of instructing Youth in the Christian Religion. By C. Lew. Dreyfen. 8vo. 271 pages. 1793.

This book having by accident escaped our notice, we deem it the more incumbent on us to recommend it to our readers, as it possesses considerable merit. It was written in answer to a question proposed

by the Society for defending Christianity, at the Hague [see our Rev. Vol. VIII, p. 348, N° 3]: to the principles of which society it is certainly by no means adapted, though we think it contains much juster views of the christian religion, than it could have exhibited to have any pretensions to the prize. Indeed for those who wish their children to imbibe a rational spirit of religion, free from superstitious notions, and those erroneous doctrines that serve only to cramp and enfeeble the mind, it is a valuable publication.

Jen. Allg. Lit. Zeit.

ART. IV. Lemgo. *Versuch einer moralischer Einleitung in das New Testament, &c.* Sketch of a moral Introduction to the New Testament, for Teachers of Religion, and thinking Christians. By Eman. Berger. Vol. I. 8vo. 310 pages. 1797.

The object of Mr. B. is not to frame from the New Testament a complete system of morals, but to give an exposition of all the moral precepts; whether of general obligation, or adapted to peculiar times and circumstances, that are contained in it. This he does with considerable ability; though we cannot agree with all his opinions: as, for instance, when he supposes the temptation in the wilderness to be a moral fiction related by Jesus for the instruction of his disciples, and by them misunderstood. To the observation, that the morals of Kant, deduced by him from his metaphysical principles, agree perfectly with those delivered by Christ, we have nothing to object.

The present volume includes Matthew and Mark, with a general introduction; and Mr. B. hopes to complete his design in two more.

Jen. Allg. Lit. Zeit.

ART. V. Helmstadt. A german translation of archd. Paley's *Hore Paulinae* has lately been published, with remarks by Dr. H. Ph. Conrad Henke, which, the journalists say, add much to the value of that excellent work.

MEDICINE.

ART. VI. Pavia. *Programma del Modo d'agire sul Corpo umano per Mezzo di Frizioni, &c.* On the effects produced on the human Body by means of Friction with Saliva and various Substances, that are usually administered internally: a Thesis delivered in the Hall of the University of Pavia, on the 24th of Floreal, on Occasion of the fourth medical Promotion of Citizen Valer. Lewis Brera, Prof. of Physic, &c. An. V. republ. 8vo. 32 pages. (1797.)

The successful experiments of Mr. Chiarenti with a mixture of opium and gastric juice, externally applied, prompted prof. B. to pursue the inquiry. This he has done with opium, squills, acetated Kali, digitalis, and other drugs; and he has found, that, if mixed with gastric juice, or with saliva, they produce the same effects, when rubbed into various parts of the body, as when internally administered. Other vehicles appear not equally adapted to the purpose; as squills mixed with volatile liniment, gummy mucilage, or expressed oil, and rubbed on the lumbar region, thighs, and other parts of several hydropical patients, produced no effect; while the same medicine,

dicine, mixed with gastric juice, or with saliva, and used in the same manner, operated as a powerful diuretic, on those in whom squills internally taken excited violent nausea. Citizen Ballerini, of Pavia, has made similar experiments, which confirm those of prof. B., who promises a more full account of the cases he treated in a work shortly to be published.

Jen. Allg. Lit. Zeit.

AGRICULTURE.

ART. VII. Frankfort. *Anleitung zu einer Obstorangerie in Scherben.* Instructions for raising Fruit in Pots. 8vo. 176 pag. 1796.

The author of this little tract, aulic counsellor Diel, is well acquainted with the œconomy of plants, and gives good instructions for forming a fruit garden of dwarf trees, in pots, the produce of which is larger, better flavoured, and earlier ripe, than that of trees in the open ground.

Jen. Allg. Lit. Zeit.

MORAL PHILOSOPHY.

ART. VIII. Amsterdam. *Pryfverhandeligen, behelzende de Verpligtingen van eenen Huisvader, &c.* Prize Essays concerning the Duties of a worthy Master and Mistress of a Family in common Life, with Remarks on the Causes of the little Happiness experienced in many Households. 8vo. 184 pages. 1795.

The two essays here given are published by the active Society for promoting the general Weal, and are well adapted to the purpose for which they are designed.

Jen. Allg. Lit. Zeit.

HISTORY, TOPOGRAPHY, AND HYDROTECHNICS.

ART. IX. Frankfort on the Mayne. *Topographische Karte von dem Herzogthum Berg, &c.* A Topographical Map of the Duchy of Berg, by Wiebeking, Hydraulic Architect to the Elector Palatine, &c. 4 sheets, 3 feet by 2 each, and one smaller supplementary.

Der Uebergang der Franzosen über den Rhein, &c. The Passage of the French over the Rhine on the 6th of September, 1795. By the same. 8vo. 62 pages.

Mr. W.'s map of Berg is on the largest scale of any we know, and at the same time the most full and accurate, if we may judge from the parts we have compared with the country itself. In it, and the supplementary map, are laid down all the works of the french and austrians, employed in effecting and defending the passage of the Rhine, and on which 877 pieces of cannon were mounted, the fortresses of Dusseldorf not included. The pamphlet giving an account of the passage of the Rhine accompanies the map.

ART. X. *Hydrographische und Militarische Karte von dem Nieder Rhein, &c.* A Hydrographical and Military Map of the Lower Rhine, from Linz to Arnheim, in ten Sheets, by the same.

This map is twenty feet long, by one foot broad, and contains a very accurate delineation of the Rhine, with it's breadth, depth, fall,

and minutest windings, and of the banks of the river; but the neighbouring country appears not to be given with equal precision, the ferries are omitted, and the flying bridges are not always noticed. With this map is published-

Vorschläge zur Verbesserung des Wasserbaues, &c. Hints for the Improvement of Hydrotechnics, by the same.

Which evince the man of experience and investigation, and render us eager for the completion of a larger work on the subject, which the author promises.

Jen. Allg. Lit. Zeit.

VOYAGES AND TRAVELS.

ART. XI. Paris. *Voyage pittoresque & Navigation exécutée sur une Partie du Rhône, &c.* A picturesque Tour and Voyage on a Part of the Rhone hitherto reputed innavigable. Means of rendering the Passage useful to Trade. By T. C. G. Boissel. 4to. 155 p. 17 plates. 3 [1795].

The principal object of this work is not to depict the beauties of the Rhone, but to give an account of a passage made on it from Collonges to Seyssel, hitherto deemed impracticable from it's narrow, abrupt, and rocky course between precipices. Mr. B. proposes to render it navigable for rafts, at no great expense, so that timber, particularly masts for the use of the navy, might be floated down it to the Mediterranean, with the exception of that part called the *Perte du Rhône*, where land carriage, or a canal, for a small distance, would be necessary. The advantages of this to the french would be considerable.

Jen. Allg. Lit. Zeit.

EDUCATION.

ART. XII. Amsterdam. *Pryfverbandelingen over de Gebreken in de Burger scholen.* Prize Essays on the Defects of the lower Schools. 8vo. 141 pages. 1795.

Pryfverbandelingen over de beste Theorie van Straffen, &c. Prize Essays on the best Theory of Rewards and Punishments in Schools. 8vo. 136 pages. 1795.

These essays are particularly calculated for the United Provinces, yet they may be of some use in other countries, the latter especially. We are happy in knowing the batavian convention has made national instruction a part of the new constitution, and has appointed the Society for the promotion of the general Weal a committee for inquiring into the general improvement of schools, and proposing new books for their use.

Jen. Allg. Lit. Zeit.

FOR

FOR THE
ANALYTICAL REVIEW,

FOR OCTOBER, 1797.

RETROSPECT OF THE ACTIVE WORLD:

OR,

**A GENERAL REVIEW OF DISCOVERIES, INVENTIONS,
AND PRACTICAL CONTROVERSIES, AND CONTESTS.**

WE come round, according to our plan, from Agriculture and Arts, to

COMMERCE and FINANCE, with which, in the present age, they are so intimately connected *; and the effects of both on the state of society. As commerce extends the boundaries of knowledge, so knowledge extends the boundaries of commerce. The extension of the East India company's trade, and the new demand for british manufactures, is a pleasing proof of this to every briton; but, the fact that must appear the most striking on this subject, to a general observer, is the independent commerce that has been lately opened from the eastern shores of America, with China. The period of it's being opened from the western coasts of America, is not beyond calculation. Then, it is to be hoped, the surplus gold and silver of China, amounting to ten millions sterling a year, will be brought into the general circulation, and abridge the labours of slavery in the mines of Mexico and Peru. Then public credit will have fixed the zone of civilization, and in completing the intercourse, tend to break the chains of mankind. In order to render what is here hinted at, concerning the powerful and various operations of public credit, intelligible to such of our readers, as are not very conversant with these matters, we shall now, according to our engagement in our last number, proceed to give an account of what is called the

SAUCER SYSTEM of FINANCE in India, the origin of that which, as noticed in our Retrospect for august, was introduced in the 15th century into Europe, by the genoese and venetians, and by the lombards into London, and the ports on the Baltic. The caste of saucers, or native-bankers, keep their accounts, and have

* Our promised account of universities, and other famous seminaries of learning, we have been obliged to postpone to our next number.

kept them from time immemorial, in the style which the italians copied from them, and which we call our *new Italian Book-keeping*.

In India, where cultivation spread it's first roots, the policy of religious, as well as of political institutions, divided society into regular classifications or *castes*. The harmony of society required, that these should occupy a gradation of employments. This separate caste or tribe, was in fact, to each individual, the whole scope of society: in which caste, talents and virtues duly exercised could raise him to the highest distinction, the esteem and love of his tribe and kindred. Thus while subordination and order were preserved in the wide extent of the community at large, room was left for a virtuous emulation in the interior circles. The religious, or the bramin caste, stood the highest in rank: but the course of affairs gave a preponderating influence to that of warriors. Accordingly the bramin caste, though enemies to shedding of blood, were occasionally permitted, as in the maratta state, to take up the sword. The labouring, manufacturing, and commercial castes had each their distinctive provinces: but the saucer, or banker caste, became in time the universal link of the general order of society. Through their hands, exclusively, ran all the circulating species of the country; and in their deposit, with that of the filiations of their tribe, all property was secure: secure, from the very texture of the order of society. The governing power, vested generally in the hands of despotism, anticipated the revenues of the country by advances from the saucers, and gave, in return, assignments for the revenues of the next year.

The saucers, beside their loans to government, lent the money entrusted to their care by private persons, to shroffs or examiners of money. The shroffs re-lent, at increasing interest, the same sums to margins, or cash-lenders; and these in usurious retail, to the cultivator of the ground, and the manufacturer. Thus finance circulated through all the gradations and links of the social chain, returning in regular rotation, and by a double channel, to and from the public treasury, through the medium of the saucers, and their dependent castes. Were despotism to seize by violence the channels of public credit, it would break down the pillar of it's own support. The despot would necessarily fall, and his successor, in order to pay his army and re-establish the order of the state, would recognize the instant necessity of restoring the saucer system to it's original security, and regular operations. In Asia, revolution never affects the peace or order of the people: it only changes the hand of the ruler, and no ruler can govern, or long exist, if he violate the saucer security; that being the very medium by which his revenue is collected, and his army paid. We are informed, from good authority, that it was a violation of saucer security, on the part of the nabob Surajah Dowlah, in 1756, when he arrested two great saucer chiefs, or bankers, in Bengal, that opened the way to the genius of Clive for the conquest of that country. The great officers of the nabob's army had placed, of necessity, their money in the deposit of the saucer circle of bankers. The whole country was united and interested in the same tenure of property. The british general, as profound in his knowledge of the great springs of affairs, as he was intrepid in the field and ingenious in stratagems of war, availed himself of Surajah's folly.

folly: Jaffer succeeded to the throne of DOWLAH slain. Bengal, with her native army and resources, devolved on Great Britain without a struggle: nor was a tear shed for the fall of the tyrant.

In Europe, the effects of a revolution in government are the reverse; especially when the object of the revolution is not a mere change of rulers, but property, or freedom, which is the most sacred property; attempts to lessen exactions of taxes; or to obtain, by representation, a share in government; or, as in our days, an unprincipled and miserable spirit of insurrection, disgracing the noble cause on which it founds its claims, in quest of plunder.

In this contrast between asiatic and european revolutions, we have a clear illustration of the important proposition, that the inviolability of the law of property is the binding cement of civilization, or, what the asiatics call the *thread* that sews together all parts of the state.

On contemplating the simplicity yet wisdom of this *caste financial* system of the hindoos, we are let into the secret of the permanency of civilization among those nations, in resistance to all the destructions of the tatar and persian invasions, and amidst all the oppressions of the under-agents of their european conquerors.

When the discovery of the passage to India by the Cape of Good Hope, and the population of America, had opened to Europe the fullest scope to the commerce of the globe, a new species of finance, gradually introduced, was completed in the last and present century. Paper*, as the sign of the debts of public and private credit, supplied the want, or superseded the use of the precious metals. The different states of Europe accumulated debts, the magnitude of which, in idea, could be credited only from the existence of the fact. Those debts pressing upon each state, supported their proprietors. Commerce sinks to their comparative value, in the course of exchange, the real value of those signs of property; and thus reduced, they operate as gold or silver for the purposes of barter. The most singular effect produced by this new species of wealth is the distinctions it has created in society: which, during the reign of the feudal system, consisted of two classes only; the order of nobility, including the gentry, (the bas noblesse of other countries) and those who were not of that order.

To what cause, independent of the effects of commerce, and its various improvements, are we to ascribe this extraordinary change in the finance of nations? to that change in the form of the modern governments by which the people, through their representatives, have become a part of the government. In this ground public credit struck its firm and growing roots. The people became security for the debts of their country. For that debt they bound themselves to work and pay

* Or rather an act of the mind, expressed by means of paper. Thus money, instead of being a physical, has become a metaphysical thing. The choice of the substance made use of to express those acts of faith is singularly happy; the exility of paper holding a middle place between matter and spirit. This subject is treated at some length in our *Retrospect* for june last, page 664.

it's interest. They applied their industry to the acquisition of property, and purchased it's titles under the name of stock, or bank-paper. Thus liberty and property were united. The revolution of 1688, which created our first public debt, secured it. The revolution, which created the debts, has likewise consolidated the funds of America. The revolution, which has given a popular representation to France, to Holland, and to the north of Italy, is still in convulsions; nor can those convulsions be composed in a manner favourable to those countries, and those with whom they are at war, until public credit has imposed the seal of it's security on their funds. By comparing the nature and operations of the native finance of India, with those of the modern *funded system* of Europe, we can trace the progress of this system, as it passed with the commerce of the east to Italy, and may be enabled to form a probable conjecture of the ultimate consolidation of the finances of Europe.—Every one has seen the effects of modern finance, in maintaining the present war; few have attempted to ascertain it's effects as an instrument that might be employed for the restoration of peace.—It would be no less pleasing than singular, that discoveries made in the ancient finance of Asia should be found subservient to the restoration of peace among the nations of Europe.

In a refined and luxurious age, when religious zeal, heroic adventure, attachment to kings and chiefs, and even a vigilance for liberty and the balance of power: when all these passions give way to a general love of comfort and pleasure, we should imagine that the doctrine of the inviolability of property would be listened to with pleasure, by individuals, by corporations, and by sovereign rulers themselves; and that all men of reflection, in times of egoism, according to the french phrase, and selfishness, would be easily induced to co-operate, in their different spheres, for the great bond of civil society. To this the progress of luxury would seem to tend, as well as that of reason. The *Œcumenical* ought to support this system, as well as the friends to mankind, whose best interests are comprised in property, comprehending the free exercise of reason, as well as wealth or substance.—The happiest and the easiest reform would be effected, not by violent remedies, but by a spirit of humanity and justice, insinuating itself into every nerve of the political constitution, and meliorating it, as plants and trees are gradually nourished by the influences of the heavens, without any instantaneous change of their form*; such a gentle reform would undoubtedly be produced, in a great measure, by the mere operation of a just, a humane, and a wise regard to the inviolability of public and private credit. When the nature of that bond, as a cement of civil and political society, shall be sufficiently understood; when the blindness of ambition on the one side, and the violence of popular fury on the other, shall give way, or in proportion as they shall give way before the prop of society in the intercourses of men and nations, will the indian system of finance be established, and the various states and kingdoms of Europe, and the world, differing more in forms of government, than the principles of moral and political conduct, will bear a resemblance to the different castes of the hindoos, uniting variety with concord.

* See on this subject a letter to Dr. Parr, subjoined to a work of the doctor's published by Dilly, entitled a Sequel to a letter, &c.

In the security of *the saucer system of finance*, an inviolable regard to *public credit*, America and Asia may be said to be united, and the zone of security and commerce, agreeably to the position that has led to these observations, encircle the world.

We shall reserve, for a future number, an application of these general principles to the great points, now at issue, on the political drama of Europe. In the mean time, we wish our readers to peruse with attention two letters, in a little work, which we have noticed before, entitled '*a Correspondence between a Traveller and a Minister of State in Turin, in October 1792*:' in one of which letters, the causes and progress of the french revolution are announced; and, in another, the situation of this country, as well as of the other powers of Europe, foreseen, and the necessity of a re-union among all the coalesced powers, and a coalition of parties, on principles of true patriotism, strongly, and we think wisely, asserted.

If it be in the destiny of the human race, ever to attain to such a height of justice and felicity, as that nations shall learn to respect the rights and the property of each other, then the ocean will become free as the air; and no other restraint will be laid on commerce, than what may be necessary for the finances, and the internal regulation of trade.

In China, where public and private credit is as sacred as in Japan, if there be a jealousy of all foreign nations, which is very prudent, there is yet no preference avowed to one nation more than another. The emperor, with equal dignity and wisdom, told ambassadors sent by the dutch, after the dismissal of our negotiators, that it was a maxim with the chinese to pay equal respect to all nations*. The trade of Sweden, Denmark, and America has, of late years, risen rapidly on the fall of that of Holland and France: but more than half the trade of the world still centres in Great Britain; and, were this trade open to all nations, the

CAPITAL, and the COMMERCIAL HABITS and CONNECTIONS of England, would give her the advantage, and promote her interest, in a general competition. To the capitals and commerce of this country, those of France stand in direct contrast: a fact that ought to console and encourage Great Britain not to despair, but to hope for every thing still from wise economy and well-directed industry. The writings of the *economists* of France, and of those who have followed them, as Dr. Smith and others, without always acknowledging it, have doubtless, convinced the world, that without capital, that is, without a surplus produce of labour, above what is necessary for the support of labourers and their families, there cannot be any commerce. But the capital of France, if not wholly exhausted, must be nearly so; therefore France, in her present ex-

* This matter of fact we give on the authority of a gentleman, who has resided thirty years in China and Japan, whence he has lately returned; who has recorded innumerable particulars, of equal curiosity and importance; to be learnt only by a long residence, and familiar acquaintance with those countries; and from whose reports it would appear, that the greatest advantages would accrue to our East India company, were they to open a trade with the japanese, a cultivated, gay, and free people, and in many respects resembling the english.

hausted condition, independently of war and her distracted situation, is incapable of extensive commerce. The plunder of the church-lands in France, dissipated for a trifle, was followed by that of the nobility, dissipated in the same manner. The new purchasers themselves became objects of rapine. Instances occurred, in which four successive proprietors of the same estate fell victims to the guillotine, in order to furnish funds for the new government. Property of whatever kind was treason. The merchant, the tradesman, the mechanic, and at last the farmer, were pillaged in succession, until, at last, nothing was left to the actual cultivator of the soil, with his family, but what was necessary for their subsistence. The surplus was delivered to the different tribunals. And all this capital was wasted, not in a productive way, as in trade, but in the support of an immense army, a still more expensive civil list, and, on many occasions, for supplying the people of Paris, and other places, with bread.

Many people confound capital with the land and inhabitants, and imagine, that, while these remain, the country is still as great and powerful as ever. They fall into this error, not being accustomed to view a nation, as they ought, in the same light in which they view an individual. They are all sensible, that no man can improve his land, erect a manufactory, or carry on a foreign trade, without a capital of a moveable nature, and which will supply the necessities of life. The case is the same with nations. It is the accumulation of property that fits out fleets; clothes, equips, and transports armies from one place to another; and, at the same time, leaves sufficient capital in the hands of individuals for the improvement of agriculture, manufactures and commerce, the sources from which the public revenue springs. While such capitals remain in a country, it may flourish in trade, but no longer. Whatever therefore may be thought, and whatever may be the issue of the war carried on by France on all property, we have certainly nothing to fear from them, as manufacturing and commercial rivals. They themselves seem to be sensible of this. They are about to split their navy into privateers, and to carry on the trade of plunder, at sea as at land.

It is urged by some, that the french, in consequence of their national bankruptcy, will have fewer taxes than we; that labour will be cheaper; and, consequently, that they will be enabled to undersell us at foreign markets. Every thing human is in a state of fluctuation. Manufactures certainly have migrated, and will migrate from one country to another, in the lapse of ages. But let us not be too 'solicitous about to-morrow*,' manufactures and trade are but slow in their migrations. Cheap countries are not rich countries, and rich countries are not cheap countries. Where labour is cheap,

* The 'morrow,' in the text alluded to, is applied to human life; and may be understood to mean, not literally next day, but a greater and more distant space of time, as a year: the space for which prudent people calculate their expenditure and income. What next year is to the life of a man, grown up to the years of anxious reflection, next age, or half century, is to a nation; a period which our profoundest councils cannot control.

there are not sufficient capitals for trade on a large scale: where such capitals are found, it is a very long time before mere cheapness of labour (especially in countries like France, which do not abound in fuel) is able to drive the great and established merchant out of all the various and intricate channels of an extensive commerce.

But if there were, in reality, that mighty advantage in national bankruptcy that is pretended, it is a resource that we may at all times command; and which, indeed, may press itself into our service, if we should not be disposed voluntarily to receive it.

NATIONAL AFFAIRS.

There has happened nothing in the interior of France, since our last observations on that miserable country, that draws attention so much as the proclamation of the directory, of the 9th of September*. They urge 'France to be the model and the arbiter of nations; and excite the people to fix their republic on the basis of virtue, in the spirit of the divine Montesquieu.' In this declaration they are either sincere, or not. If they be sincere, it is worthy of remark, that a revolution which began in the blood of innocence, and the ruin of whole orders of society, should, in the end, be forced to shelter itself in the morality of legislation. These moral politicians glory in having 'spared the blood of their fellow-citizens.' We declare ourselves their rivals, on the very ground on which they have fixed their standard. The blood of nations demands a respite, till the radical object of the war be explicitly defined, and clearly understood. Buonaparte, with the sublimity of a platonist, or indian bramin†, in his famous letter to the archduke Charles, inculcates a disposition to peace, by anticipating the period when 'time shall have settled the disputes, and even extinguished the resentments of nations.' But still Buonaparte, in the midst of these sublime effusions, shows a disposition to go on conquering, and to conquer. And the directory encourage the french people to become the 'arbiters, as well as the model of nations.' It is impossible, therefore, to consider the proclamation of the directory as a declaration of their sincere sentiments. We deem it, therefore, merely an artful address, for the pur-

* On which, though it was made before the publication of our last number, we have not had, before, an opportunity of making our remarks.

† A report has been lately spread, and seems to gain ground, that this extraordinary person, in the beginning of his military career, actually served as an ensign and lieutenant in the british army in India. In the protection he affords to property in the midst of his conquests, and directing the new governments to be responsible for the debts of the old (like the *saucer* system of finance in India); in accompanying his onsets with loud cries; in bringing up one compact body of reserve, in field engagements, after another; and other particulars in the character and conduct of Buonaparte, that report seems to receive some confirmation.

pose of continuing their own power, to the predominant vanity and arrogance of their countrymen, who always pretend to be the foremost nation in Europe, whether the tone of the times be chivalry, devotion to the church or to the king, gallantry and the *petits maurs*, or, as at present, innovation in government. And this, by the by, proves the foresight of those who early foresaw an intention, on the part of the French, to propagate their political creed, and to transform into a resemblance, and, as much as possible, a dependency on themselves, the whole of Europe*. The arrogant ambition of our neighbours is strongly expressed in their pretensions to keep all their own conquests, while we give up all ours; not only those we have made from them, but those also we have made from their allies. In truth, neither their conquests nor ours can be justified on the principles of morality: 'Brother, brother, we are both in the wrong.' But, if their preponderating power at land be a reason for their retaining Savoy and the Netherlands, our predominant power at sea (which, in fact, approximates and unites the places we have taken to Britain, as vicinity of position unites those countries to France) is a reason why we should keep Ceylon and the Cape. Perhaps even those settlements are not worth contending for, at the price of such an enormous expenditure†. But if we should give way to such domination, would not the ambition of the french be inflamed by gratification? and would they not speedily give vent to their hostile arrogance in some new outrage? But the directory say, they are bound by their *constitution* to preserve their conquests; as if they had a right to trample on the rights and law of nations. If they have such a right, every nation has such a right; a doctrine that leads directly to eternal bloodshed. But it is ridiculous to give a serious answer to such absurdity. The only serious reflection it excites is, that the rulers of France seem determined, in spite of all reason, to sacrifice the poor suffering people to their own ambition, by driving them onward in the career of a military republic. We are very sorry to be informed of the new laws proposed against the nobles and emigrants; but happy to find the general resistance, that is made by the parisian journals.

SPAIN AND PORTUGAL.

A REPORT gains ground, that the court of Lisbon delays and declines to ratify the treaty with France. In this disposition it will, no doubt, be fortified by what has lately happened in the North Seas.

* Whether the mode adopted of resistance were proper or improper, appeared doubtful at the time, to men of the best intentions. Had the confederates possessed sufficient wisdom, to unite sincerely for the purpose of maintaining monarchy under certain reasonable limitations, perhaps the mode of war would have been the shortest. But time has sufficiently proved, that it would have been better for sovereigns to have left that restless and fiery people to themselves; and to contend with the usurpers, in whatever was practicable, for the relief and comfort of their respective subjects, and of mankind in general.

† It is said, if Ceylon be given up, the french will settle there, and keep up a degree of rivalry with us in India; perhaps so much the better for us. By the conquest of Canada we lost America.

ITALY.

THE negotiations at Udina are said to be continued, and a suspension of hostilities to have been agreed on for twenty days. We dread the address of Buonaparte, in his endeavours to incline the emperor to a separate peace. In the mean time preparations for war are continued. If it be true, that Buonaparte has menaced the sovereigns of Europe by an arret from the directory, he certainly means the annunciation of a famous plan for the future order of Europe, for relieving the european nations from the expense of ambition. But does he not wish to be himself a sovereign? We think it probable that he does. If a strong republic should be established in Italy, Buonaparte, under some name or other, being the key of the arch, ought this to be a subject of regret to Britain? Certainly not. The italian republic would become our best ally for curbing the french, our most formidable enemy, and against whom we need a powerful ally; for, it must be owned, that with the vigour and fierce antipathy of republican hostility, they unite all the refinement of deep design, in war as well as in political intrigue. Bounaparte has taken a position at

CORFU, a half-way house between CONSTANTINOPLE and NAPLES!—On this ground the magician stands with a flaming sword in his right hand, and an electric conductor in his left; ready to send forth to the east or to the west, as occasions may require, and opportunities invite, the lightning of liberty, or the thunder of war.

GERMANY.

A SPIRIT of insurrection and revolution prevails in the ecclesiastical electorates, and other places, which the french encourage. This, with their detention of Mantua, shows how little preliminaries of peace weigh in the balance against the possession, and the thirst of power.

NORTH OF EUROPE.

THE emperor of Russia has taken into his service the army of the prince of Conde. Will his majesty, with the king of Prussia, and other sovereigns, join, or rejoin a confederacy against France? This is what is said, and is not improbable. Will such a design, if it be entertained, be retarded or forwarded, by the glorious and hard-earned

VICTORY over the DUTCH FLEET by ADMIRAL DUNCAN*? This splendid victory has been rewarded by the most general and lively joy, admiration, and gratitude, from the king on the throne to the very beggar in the street. Admiral Duncan, we are well informed, is not only a brave and skilful officer, but a good, a religious, and modest man. His perseverance has been

* This victory will encourage some nations, and excite or foment the jealousy of others.

tried in a cold climate, on a stormy sea, and in a contest with a hardy, rugged, and resolute people. We are not qualified to do justice to the admiral's egregious merit; but it is described and duly praised by many pens. It falls more within our province to attend to the probable effects, than to measure the courage and skill that obtained so great a victory. Let us only do justice at the same time to the distinguished intrepidity of all the sailors, who have nobly made up for former errors.

Will this total defeat of the fleet of their allies induce the rulers of France to accept or propose reasonable terms of peace; or will it lead them, on the contrary, to offer better terms to the emperor, for the purpose of detaching him from our alliance, and concentrating their hostility against this country?

What effect will this defeat produce on the minds of the dutch? Will it revive the spirits of the Orange party, and a wish for the restoration of the stadtholder and the alliance of England? or will the provinces, stripped at once of their colonies and fleets, be forced, like Flanders, into an integration of sea-coast and constitution with France? Whatever its remote effects may be, it relieves us in the mean time from the apprehension of invasion; enables us to support our friends, and annoy our enemies; and is, on the whole, to be considered as a very fortunate event. As another fortunate occurrence, we have to notice the safe arrival of the india fleet. We now begin to suspend private speculation and conjecture on the events of the month, in expectation of the approaching meeting of parliament.

TO CORRESPONDENTS.

ONIN is informed, that he may receive much information on the subject of his inquiry, the Mythology of the Goths, from mons. Maller's Introduction a l'Histoire de Dannemarc, translated about twenty-five years since, into english, which translation was printed for Carnan, St. Paul's Church-yard.

Dr. Sayers, some time ago, published a work in quarto, intitled 'Dramatic Sketches of the Antient Northern Mythology,' with many historical notes. His object was to recommend the use of this mythology to the poets. Perhaps Odin may consult this work with advantage. A second edition has been published in 8vo.

We should have considered this mythology as a great accession of matter to the poets, had we not been convinced by Dr. Johnson, that the elegant mythologies of Greece and Rome, can no longer delight the reader of modern poetry.

After discarding those of Greece and Rome, we cannot turn for assistance to the sublime, but rude mythology of our northern ancestors.

He who would now delight his readers, must borrow his images from nature, and not from the dreams of ignorance, concerning an agency of which experience gives no proof, and of which our more just philosophy has furnished the refutation.

The work mentioned by ABC, and recommended to our notice, is neither unknown nor forgotten; but the press proceeds with so much rapidity, that we are obliged to follow it—*hand passibus aënis*.

THE
ANALYTICAL REVIEW.

FOR NOVEMBER, 1797.

VOYAGES AND TRAVELS.

ART. I. *An authentic Account of an Embassy from the King of Great Britain to the Emperor of China; &c.* By Sir George Staunton, Bart.
[Concluded from p. 333.]

BEFORE we proceed in our account of this work, we must revert to the presentation of the ambassador and his suite to the emperor, just to remark, how strongly the despotic character of the asiatic princes is expressed by the abject homage which they expect; not only from their subjects, but from the ministers of other independent potentates. It was with difficulty that lord Macartney obtained permission to approach the emperor without paying the homage, expected from the subjects of the empire, of nine solemn prostrations of the body. In order to preserve the dignity of his royal master, he ingeniously proposed, that a subject of his imperial majesty, of rank equal to his own, should perform, before the picture he had with him of the king of England in his robes of state, the same ceremonies that the ambassador should be directed to perform before the chinese throne. This proposal was rejected with disdain; and it was not till after much deliberation, that the ambassador was permitted to approach the emperor with the same ceremony with which it was customary to approach his own sovereign. We have seen, however, that, this ceremony being performed, the embassy was very graciously received. One circumstance places the emperor in an amiable light, and must have been highly gratifying to the object of the emperor's condescension, who, we understand, though the author modestly concealed the name, was sir G. Staunton's son.

Vol. II, p. 234.—His imperial majesty, adverting to the inconvenience arising from the necessity of interpreting whatever was said, inquired whether any person of the embassy understood the chinese language; and being informed that the ambassador's page, a boy then in his thirteenth year, had alone made some proficiency in it, the emperor had the curiosity to have the youth brought up to the throne, and desired him to speak chinese. Either what he said, or his modest countenance, or manner, was so pleasing to his

imperial majesty, that he took from his girdle a purse, hanging from it for holding areca nut, and presented it to him.

‘Purses are the ribands of the chinese monarch, which he distributes as rewards of merit among his subjects; but his own purse was deemed a mark of personal favour, according to the ideas of eastern nations, among whom any thing worn by the person of the sovereign, is prized beyond all other gifts. It procured for the young favourite the notice and caresses of many of the mandarines, while others perhaps envied his good fortune. This imperial purse is not at all magnificent, being of plain yellow silk, with the figure of the five-clawed dragon, and some tartar characters worked into it.’

Accompanying the embassy in its route, we are brought back to Peking, where a few farther particulars were collected concerning the manners of the inhabitants. Opportunities occurred of observing the ingenuity of the chinese workmen.

P. 288.—‘Two of them took down the two magnificent glass lustres sent as presents to the emperor, in order to place them in a more advantageous position. They separated them piece by piece, and put them again together in a short time without difficulty or mistake, the whole consisting of many thousand minute pieces, tho they had never seen any thing of the kind before. Another chinese cut a narrow slip from the edge of a curved plate of glass in order to supply the place of one belonging to the dome of the Planetarium, which had been broken in the carriage. The english mechanics belonging to the embassy had in vain attempted to cut the glass according to this curve line, with the assistance of a diamond. The native workman did not show his method; but it was said that he succeeded, by first drawing the point of a heated iron across the surface to be divided.’

The method of making gunpowder, and the art of printing, were discovered by the chinese long before they were known in Europe; but the use of gunpowder in fire-arms was unknown to them, and their method of printing differs essentially from that of the europeans.

P. 293.—‘This consists in nothing more than in cutting, in relief, the forms of the written characters on some compact wood, daubing afterwards those characters with a black glutinous substance, and pressing upon them different sheets of paper (itself a previous and ingenious invention), each sheet taking thus an impression of the characters upon which it had been laid.’

P. 294.—‘The paper used by the chinese for their publications, is too thin and weak to receive distinct impressions on both sides. The engraved board on which the paper is laid to take the impression on one side, generally contains the characters for two pages.’ The paper when printed off, is doubled together, the blank sides touching each other. The fold forms the outer edge, which thus is double, while all the single edges, contrary to the mode of european bookbinders, are stitched together and bound into a volume. After the edition is worked off, the plates or boards are collected together, and it is generally mentioned in the preface where they are deposited, in case a second edition should be called for.’

P. 296.

p. 296.—Gazettes are frequently published in Pekin, under the authority of government: The various appointments throughout the empire, the favours granted by the emperor, all his public acts, his remission of taxes to districts suffering by dearth or other general calamity, his recompense of extraordinary services, the embassies sent, and the tribute paid, to him, form a considerable part of the public news. The domestic details of his household, or of his private life, are seldom, if ever, mentioned. Singular events, instances of longevity, sometimes the punishment of offences committed by mandarines, are there recorded. Even some instances of the adultery of women, which is a punishable, tho not a capital, offence, are occasionally published, perhaps, by way of deterring others from the commission of the like enormities. While China was at war, its victories, as well as the suppression of rebellions, were announced. In all other cases the world, in point of intelligence, is confined to China.

Beside the classic works of the chinese, of which the multiplication by printing is prodigious, the lighter literature of the country gives no inconsiderable occupation to the press. The *Orphan of China*, however improved in an english dress, by a very respectable dramatic poet, may be considered as no unfavourable specimen of chinese tragedy; and the *Pleasant History* of which an english translation, under the care of a learned and ingenious prelate, was published several years ago, is an instance of chinese novel writing, that is interesting and simple; and for serious readers, the zeal of christianity had induced the missionaries to procure the publication of several works in the chinese tongue, in proof of the tenets which they preached.

On the subject of the religion of China, on which our voyagers have collected little new information, we meet with the following short but curious passage.

p. 304.—The temples of Pekin are not equal to its palaces. The religion of the emperor is new in China, and its worship is performed with most magnificence in Tartary. The mandarines, the men of letters, from whom are selected the magistrates who govern the empire, and possess the upper ranks of life, venerate rather than they adore Confucius; and meet to honour and celebrate his memory in halls of a simple but neat construction. The numerous and lower classes of the people, are less able than inclined to contribute much towards the erection of large and costly edifices for public worship. Their religious attention is much engaged, besides, with their household gods. Every house has its altar and its deities. The books of their mythology contain representations of those who preside over their persons and properties, as well as over exterior objects likely to affect them. In the representation of *Lui-shin*, or spirit presiding over thunder, the violence of that meteor, which nothing is supposed capable of withstanding, the velocity of the lightning, which nothing can exceed, and their united effects, are designed by the monstrous figure involved in clouds, as engraved in the opposite page. His chin is terminated in the beak of an eagle, to express the devouring effects of thunder, as the wings do its swiftness. With one hand he grasps a thunderbolt, and in the other is held a

truncheon for striking the kettle-drums with which he is surrounded. The eagle's talons are sometimes represented as fixed upon the axis of a wheel, upon which, with aided velocity, he rolls among the clouds. In the original from whence the annexed figure has been taken, the dreadful effects of this terrific spirit beneath the clouds are pointed out by the appearance of animals struck dead, and lying prostrate on the ground, buildings overturned, and trees torn up by the roots.'

The embassy, notwithstanding the civility with which it was received, appears to have been throughout an object of jealousy to the court of China. While the english were in Peking they seem to have been little better than state prisoners; and the emperor intimated to the ambassador, after a short stay, his wish for his departure, by communicating to him, in form, his answer to the king's letter. The intimation was sufficient, and the ambassador hastened his departure. Under an imperial escort, they passed through the country, by Han-choo-foo, in their way to Canton. In their route they made further observations on the state of the country, and the manners and customs of the people, which will furnish a few entertaining extracts. Concerning their funerals we learn the following particulars.

P. 345.—' The first procession which was seen this day, was preceded by several performers on solemn music, then followed a variety of insignia, some of silken colours, and painted boards with devices and characters, displaying the rank and office of him who was no more. Immediately before the corpse, the male relations walked, each supported by friends, occupied in preventing them from giving way to the excesses and extravagance of grief, to which the appearance of their countenances implied that they were prone. Over the mourners were carried umbrellas with deep curtains hanging from the edges. Several persons were employed to burn circular pieces of paper, covered chiefly with tinfoil, as they passed by burying grounds and temples. These pieces in the popular opinion, like the coin to Charon for being conveyed to the elysian fields, are understood to be convertible in the next stage of existence, into the means of providing the necessaries of that new life. Notwithstanding the philosophical doctrines of the learned chinese, which exclude all notions unconsonant to reason, as well as the reality of all beings not referable to the senses; they often yield, in practice, to the current notions of the weak and vulgar. The people, among other superstitions, are particularly scrupulous about the time and place of burying their dead. The delay occasioned before those difficult points are ascertained, has often long detained the coffins of the rich from their last repository; many are seen in houses and gardens under temporary roofs to preserve them, in the mean time, from the weather; but necessity forces the poor to overcome many of their scruples in this respect, and to deposit at once, and with little ceremony, the remains of their relations in their final abode.'

The villagers are thus described:

P. 366.—' In passing by some villages, several women were seen at their doors with rocks and reels employed in spinning cotton. Some also assisted in the harvest, who were little to be distinguished from the men, by any delicacy of features or complexion. "The general

general character of the persons of those women," according to the observation of Mr. Hickey, who, in the course of his profession, had particularly studied the human form, "was the reverse of what is generally considered as elegant or beautiful. Their heads were large and round, and their stature low, apparently not above six lengths of the head. Their shape was wholly concealed from the neck downwards by loose dresses; they wore wide trousers from the waist to the small of the leg; and their feet and ankles were wrapped round with bandages." Those of a more elegant form were probably not employed in these rude labours. And a custom which is said to subsist in China, must render beauty rare in the lower classes of life. It is assured, that the young maidens distinguished by their faces or their figure, are taken or purchased from their parents at the age of fourteen, for the use of the powerful and opulent. Accident had thrown a few of these within view of the gentlemen of the embassy; who considered them, from the fairness and delicacy of their complexions, and the beauty and regularity of their features, as entitled to admiration. Some of those who did not appear indiscriminately abroad, but whom curiosity impelled to quit their houses to see the extraordinary strangers pass, were sometimes hooted back by chinese of the other sex, as if reproaching them for exposing themselves to the sight of the barbarians.

Mr. Hickey, to the circumstance of small eyes, attributed generally to the chinese of both sexes, adds, that "most of the men had blunt noses turned upwards, high cheek bones, and large lips, with complexions dark and muddy. Their hair was universally black, and so thick and strong that, comparatively, they liken the hair of europeans to the pile or fur of the smaller animals. The chinese often wear whiskers, and encourage the growth of a beard upon the chin, which is suffered to descend in straight lines."

At this season of harvest, an active cheerfulness seemed to pervade both sexes. They appeared to be sensible of labouring for their own profit. Many of the peasants are owners of the land they cultivate. There are no great and speculative farmers, aiming at monopoly or combination in the disposal of their produce, and overwhelming with their wealth the poorer husbandmen, till they reduce them at length to mere daily labourers. The advantages resulting from the neighbourhood of the river, become some consolation for the occasional oppression of mandarines, in forcing occasionally the peasants, at low rates, into the service of government, for the purpose of tracking upon its banks the public barges passing on it.

Concerning religion it is related:

p. 373.—No legal tax is imposed in China on the score of religion. Ceremonies are ordained by it, in the performance of which some time is necessarily consumed, and sacrifices are required, which occasion expence, on the new and full moon; and in spring and autumn; and likewise in the beginning of the year. On the latter occasion, particularly, much dissipation takes place. Some good also is effected. Acquaintances renew their suspended intercourse; friends offended are reconciled; every thing dates as from a new era. The poorest cottager looks forward and prepares, during the preceding months, for an interval, however brief, of enjoying life,

life, after having so long dragged on laboriously the burden of it; but, in the mean time, there are no fixed days or stated periods set apart to rest from labour. It must be concluded, that the habitual exertions of the people do not require relaxation frequently.

'The chinese are, perhaps, upon an average, better able to support moderate labour with little intermission than many of the lower classes in Europe. They are bred in better and sounder habits; and continue longer under the direction of their parents. They are, for the most part, sober; they marry early; they are less exposed to the temptations of debauchery; they are less liable to contract diseases which corrupt the springs of life; their lives are more regular and uniform. It has been calculated, upon the authority of facts and observation, that notwithstanding the baneful luxuries in which the european rich indulge, and the disorders of repletion, inactivity, and vice, to which they are subject, the mean duration of their lives exceeds about ten years that of their inferiors, whom excessive fatigue had contributed to wear out before their time; whom poverty had deprived of the means of proportional comfort and subsistence; who are more exposed to the inclemencies of weather, and accidents of life; and less guarded against their effects, as well as more liable to disease, with less leisure or means for cure.

'The chinese have no sunday, nor even such a division as a week. The temples are, however, open every day for the visits of devotees. Persons of that description have, from time to time, made grants, tho to no great amount, for the maintenance of their clergy; but no lands are subject to ecclesiastical tithes.'

An incident is related which seems to shew a deficiency of humanity in the chinese character.

'P. 384.—' Before the embassy had gone far from Lin-sin-choo, an affecting accident happened, of which it was innocently the cause. Several thousands of people had crowded down to the bank of the canal from the neighbouring towns or villages, to see the strangers pass. A great number of the former had taken their stations on some large barges that were drawn up by the side of the canal. The projecting stern of one of these being overloaded by the crowd, broke down, with the wreck of which, several individuals unfortunately fell into the canal. The struggles and shrieks of those who were unable to swim, loud and violent as they were, did not appear to disturb the attention of such of the spectators as were safe, from the passing spectacle; or to call any boats to the assistance of those who were in danger of being drowned. A single boat rowed towards the wreck, but seemed more eager to pick up the hat of one of the unfortunate wretches, who was thus in peril of becoming a victim to his curiosity, than to save the person of him who had worn it. However binding the ties, and warm the affections between kindred; are in China, sentiments of general humanity were not sufficiently awake in the breasts of the multitude then assembled, to create alarm, and absorb every other attention in the desire of procuring instantaneous assistance to the distressed; or to deter the most insensible from preferring, in so critical a moment, any paltry advantage to the preservation of a fellow creature.'

An account is given of a superstitious ceremony on crossing the Yellow-river.

P. 403.—‘ The amazing velocity with which the Yellow river runs at the place where the yachts and barges of the embassy were to cross it, rendered, according to the notions of the chinese crews, a sacrifice necessary to the spirit of the river, in order to ensure a safe passage over it. For this purpose, the master, surrounded by the crew of the yacht, assembled upon the fore-castle, and holding, as a victim, in his hand a cock, wrung off his head, which committing to the stream, he consecrated the vessel with the blood spouting from the body, by sprinkling it upon the deck, the masts, the anchor, and the doors of the apartments; and stuck upon them a few of the feathers of the bird. Several bowls of meat were then brought forward and ranged in a line across the deck. Before these were placed a cup of oil, one filled with tea, one with some ardent spirit, and a fourth with salt: The captain making at the time three profound inclinations of the body, with hands uplifted, and muttering a few words, as if of solicitation, to the deity. The *leo* or brazen drum was beaten in the mean time forcibly; lighted matches were held towards heaven; papers covered with tin or silver leaf, were burnt; and crackers fired off in great abundance, by the crew. The captain, afterwards, made libations to the river, by emptying into it from the vessel's prow, the several cups of liquids, and concluded with throwing in also that which held the salt. All the ceremonies being over, and the bowls of meat removed, the people feasted on it; and launched afterwards, with confidence, the yacht into the current. As soon as she had reached the opposite shore, the captain returned thanks to heaven, with three inclinations of the body.

‘ Beside the daily offering and adoration at the altar erected on the left, or honourable side of the cabin in every chinese vessel, the solemn sacrifices above described are made to obtain the benefit of a fair wind, or to avert any impending danger. The particular spot upon the fore-castle, where the principal ceremonies are performed, is not willingly suffered to be occupied or defiled by any person on board.’

The Yellow river flows with uncommon rapidity, and raises a vast quantity of mud of a yellowish tinge, whence it derives its name. It is computed that in every hour there is discharged from that river into the Yellow-Sea a volume of water equal to 2,563,000,000 gallons; and a quantity of mud equal to 2,000,000 of solid feet of earth. Of Sou-choo-foo, a town in the route of the embassy, the following particulars are given:

P. 428.—‘ Sou-choo-foo appears to be an uncommonly large and populous city. The houses were generally well built and handsomely decorated. The inhabitants, most of whom were clad in silk, appeared cheerful and prosperous; tho it was understood that they still regretted the removal of the court from Nan-kin, in their neighbourhood, which had formerly been the capital of the empire. Nothing, indeed, but very strong political considerations, could have induced the sovereign to prefer the northern regions of Pe-chee-lee, on the confines of Tartary, to this part of his dominions, on which all the advantages of climate, soil, and productions, have been

lavished by nature with an unsparing hand; and where nature itself has been improved by industry and ingenuity. Sou-choo-foo has been termed by travellers the paradise of China. Among the natives it is a common saying, that "heaven is above them; but on the earth they have Sou-choo-foo."

The gentlemen of the embassy also thought the women of Sou-choo-foo handsomer, fairer, and dressed in a better taste, than most of those they had seen to the northward; where the necessity of long toiling in the open air on a less fertile soil, and of sharing in the rudest labours with the men, the confined and homely fare which serves them for subsistence, and the little leisure left them for attending to their persons, may have contributed to darken their complexions, as well as to harden and disfigure many of their features, more than could be effected by the occasional rays of a more southern sun falling upon the females, at the distance of thirty degrees from the equator. The ladies of Sou-choo-foo are sometimes distinguished by a small cap on the forehead brought down to a peak between the eyebrows, made of black satin, and set with jewels. They likewise wear ear pendants of crystal or gold.

We add the description of Han-choo-foo.

P. 439.—All the merchandize therefore brought by sea into the river from the southward; as well as whatever comes from the lakes and rivers of Che-kiang and Fo-chen, must be landed at this city, in their way to the northward: a circumstance which renders Han-choo-foo the general emporium for all articles that pass between the northern and southern provinces. Its population is indeed immense; and is supposed to be not very much inferior to that of Peking. It has, however, nothing grand in its appearance except its walls. The houses are low. None exceed two stories. The streets are narrow. They are paved with large smooth flags in the middle, and with small flat stones on each side. The chief streets consist entirely of shops and warehouses; many not inferior to the most splendid of the kind in London. A brisk and extensive trade seems to be carried on in silks; and not a little in furs and english broad cloths. It was difficult to pass along the streets, on account of the vast concourse of people, not assembled merely to see the strangers, or on any other public occasion; but each individual going about his own concerns. In the shops, several men but no women attend behind the counters. The flowered and embroidered satins, and other branches in the manufacture of silk, every part of which is done by women, occupy vast numbers of them in Han-choo-foo. Most of the men were gaily dressed; and appeared to be in comfortable circumstances.

Dress is seldom altered in China from fancy or fashion: whatever is thought suitable to the condition of the wearer, or to the season of the year, continues generally, under similar circumstances, to be the same. Even among the ladies, there is little variety in their dresses, except, perhaps, in the disposition of the flowers or other ornaments of the head. They generally wear over a silk netting, which is in lieu of linen, a waistcoat and drawers of silk, trimmed or lined, in cold weather, with furs. Above this is worn a long satin robe, which is gracefully gathered round the waist, and confined with a sash. These different parts of their apparel are usually each

each of a different colour, in the selection and contrast of which, the wearers chiefly display their taste. Tho the ladies reckon corpulence a beauty in a man, they consider it as a palpable blemish in their own sex, and aim at preserving a slinness and delicacy of shape. They suffer their nails to grow, but reduce their eyebrows to an arched line.'

Some particulars concerning a plant, which furnishes part of the daily beverage of almost every englishman, may be thought interesting.

P. 464.—' Every information received concerning the tea plant concurred in affirming that its qualities depended both on the soil in which it grew, and the age at which the leaves were plucked off the tree, as well as upon the management of them afterwards. The largest and oldest leaves, which are the least esteemed, and destined for the use of the lowest classes of the people, are often exposed to sale with little previous manipulation, and still retaining that kind of vegetable taste which is common to most fresh plants, but which vanishes in a little time, whilst the more essential flavour, characteristic of each particular vegetable, remains long without diminution. The young leaves undergo no inconsiderable preparation before they are delivered to the purchaser. Every leaf passes through the fingers of a female, who rolls it up almost to the form it had assumed before it became expanded in the progress of its growth. It is afterwards placed upon thin plates of earthen ware or iron, made much thinner than can be executed by artists out of China. It is confidently said in the country, that no plates of copper are ever employed for that purpose. Indeed, scarcely any utensil used in China is of that metal, the chief application of which is for coin. The earthen or iron plates are placed over a charcoal fire, which draws all remaining moisture from the leaves, rendering them dry and crisp. The colour and astringency of green tea, is thought to be derived from the early period at which the leaves were plucked, and which, like unripe fruit, are generally green and acrid. The tea is packed in large chests lined with very thin plates of lead, and the dried leaves of some large vegetable. It is too true, that the tea is pressed down into those chests by the naked feet of chinese labourers, as grapes are pressed by the wooden shoes of european peasants; in which last case, the juices are purified by the subsequent fermentation. Notwithstanding this uncleanly operation of chinese packers, the upper ranks in China are as fond of tea as the people are, and particularly solicitous in their choice of it. That of a good quality is dearer in Pekin than in London. It is sometimes made up into balls, as has been already mentioned. A strong black extract also, is frequently made from it. Many virtues are attributed to tea, which is in universal use throughout the empire. The warm infusion of any aromatic herb is, no doubt, likely to be grateful to persons exhausted by fatigue, frequently occasioning a violent perspiration; as well as to stomachs labouring with indigestion. One of the best qualities, perhaps, of it is that the taste for it and the habit of drinking it, at all times lessens the relish for fermented and inebriating liquors. The poor infuse the same leaves several times over. This plant is cultivated in several of the provinces of China, but seldom
more

northerly than thirty degrees beyond the equator. It thrives best between that parallel and the line that separates the temperate from the torrid zone ; tho it is to be found also in the chinese province of Yunnan, to the southward of it. Several specimens of the tea plant, and of others chiefly cultivated in China, were procured by the ambassador and sent to Bengal, in some parts of which his excellency had been informed, were districts adapted for their cultivation. Such immense quantities of tea are raised in China, that a sudden failure of a demand from Europe, would not be likely to occasion any material diminution of its price at the chinese markets ; tho it might be attended with inconvenience to the particular cultivators who are in the habit now of supplying the Canton merchants with that article for exportation.'

The mildness of the chinese government may be inferred from the following account of it's capital punishments.

P. 490.—' It seldom happens that a capital sentence is inflicted without the confirmation of the emperor ; but it takes place sometimes by order of the viceroy of the province in cases of emergency, such as rebellion or sedition. If the occasion will permit, criminals for execution are all transferred to Peking, where a revision of the sentence is had before the great tribunal allotted for that purpose ; and the usages of the empire, which suppose the sovereign to be endowed with every principle of humanity, require that he should formally consult his council, to know whether he can, without danger to the state, avoid ordering the sentence to be executed.

' The execution of all capital criminals takes effect at the same time ; and the number, seldom above two hundred, is very small for so vast and populous an empire. In most cases, indeed, fine and imprisonment, flagellation and exile are the usual inflictions, except in crimes against the state or emperor, or in cases of blood, which admit of no pardon or commutation ; nor is there any distinction between murder and manslaughter. Theft is never punished with death ; nor is robbery, unless the act be accompanied with personal injury and cruelty. The moderation of those punishments seems to imply the infrequency of the offence ; and the fact is really so, except where famine rages, in which case no severity of punishment will prevent the commission of the crime.'

Farther traits of character are drawn in the following extract.

P. 512.—' At Chau-choo-foo, the commerce of two navigable rivers occasioned a concourse of male strangers. The frail females in the boats had not embraced this double occupation, after having quitted their parents, or on being abandoned by them on account of their misconduct ; but the parents themselves, taking no other interest in the chastity of their daughters, than as it might contribute to an advantageous disposal of them to wealthy husbands, feel little reluctance, when no such prospect offers, to devote them to one employment, with a view to the profits of another. Women, especially in the lower walks of life, are bred with little other principle than that of implicit obedience to their fathers or their husbands. To them they are taught to refer the good or bad qualities of their actions, without any idea of virtue in the abstract. Nor do the men seem to value chastity, except
what

what may tend to their own personal gratification. The case is probably somewhat otherwise in the upper classes of life in China. There is, in fact, a greater difference often between different ranks in the same country, than between the same ranks in different countries. The chinese women, of whatever condition in life, are, for the most part, deprived of the benefit of reading, or of acquiring knowledge by observation. Their ignorance, their inexperience, their retirement, their awe also of those whom they consider as their superiors, disqualify them, in great measure, from becoming the friends or habitual companions of the leisure of their husbands. Even a relish for their personal charms is subject gradually to diminish; and less horror is felt against unnatural practices, which, however they are, as well as all perverse and impure desires, justly reprobated by the chinese moralists, are seldom, if ever, punished by the law, at least when committed by the mandarines. Where the ladies never form a part of society with men, mutual improvement, or delicacy of taste and sentiment, the softness of address, the graces of elegant converse, the refinement and play of passions, cannot take place; and unguarded manners in the men are liable to degenerate into coarse pleasantry or broad allusions. The exterior demeanor of the chinese is, indeed, very ceremonious. It consists of various evolutions of the body, and inclinations of the head, in bending or stiffening the knee, and in joining and disengaging the hands; all which are considered as the perfection of good breeding and deportment; while the nations who are not expert in such discipline are thought to be little better than barbarians. When, however, those chinese ceremonies are once shewn off, the performers of them relapse into ease and familiarity. In their address to strangers, they are not restrained by any bashfulness; but present themselves with an easy confident air, as if they considered themselves as the superiors, and as if nothing in their manners or appearance could be deficient or inaccurate. This habit of confidence in themselves arose originally from a consciousness of surpassing their neighbours in merit of every kind.

The state of medical science and practice is low and empirical.

P. 536.—'Many practitioners of physic take the advantage, as elsewhere, of the obscurity in which that art is involved, and of the ignorance and credulity of the people, to gain money by the sale of nostrums and secrets of their own. They distribute hand-bills, setting forth the efficacy of their medicines, with attested cures annexed to them. But it was reserved for the sect of Tao-tse, or disciples of Lao-koun, already mentioned, to arrogate boldly to themselves, the possession of a medical secret, "not to die." To those who had all the enjoyments of this life, there remained, unaccomplished, no other wish than that of remaining for ever in it. And accordingly several sovereigns of China have been known to cherish the idea of the possibility of such a medicine. They had put themselves, in full health, under the care of those religious empirics, and took large draughts of the boasted beverage of immortality. The composition did not consist of merely harm-

harmless ingredients; but, probably, of such extracts and proportions of the poppy, and of other substances and liquors, as occasioning a temporary exaltation of the imagination, passed for an indication of its vivifying effects. Thus encouraged, they had recourse to frequent repetitions of the dose, which brought on quickly languor and debility of spirits; and the deluded patients often became victims to deceit and folly, in the flower of their age.

‘ There are in China no professors of the sciences connected with medicine. The human body is never, unless privately, dissected there. Books, indeed, with drawings of its internal structure, are sometimes published; but these are extremely imperfect; and consulted, perhaps, oftener to find out the name of the spirit under whose protection each particular part is placed, than for observing its form and situation.’

Of the population of China a very surprizing, yet apparently authentic, account is given. p. 546.

‘ Chow-ta-Zhin, a man of business and precision, cautious in advancing facts, and proceeding generally upon official documents, delivered, at the request of the ambassador, a statement to him, taken from one of the public offices in the capital, and printed in the appendix to this work, of the inhabitants of the fifteen ancient provinces of China, to which is annexed for the reader’s information, the amount of square miles and of acres in each province. The extent of the provinces is ascertained by astronomical observations, as well as by admeasurement; and they are found to contain upwards of twelve hundred thousand square miles, or to be above eight times the size of France. The number of individuals is regularly taken in each division of a district by a tithing-man, or every tenth master of a family. Those returns are collected by officers resident so near as to be capable of correcting any gross mistake; and all the returns are lodged in the great register at Peking. Tho the general statement is strictly the result of those returns added to each other, which seem little liable to error, or, taken separately, to doubt; yet the amount of the whole [333000000] is so prodigious as to stagger belief. Even in calculations altogether certain, but immense in their results, such, for example, as the evaluation of the enormous bulk, or distance of the fixed stars, it requires a mind conversant in such subjects, or at least habituated to such assertions, to remove all doubt concerning them. After every reasonable allowance, however, for occasional mistakes, and partial exaggerations in the returns of chinese population, the ultimate result exhibits to the mind a grand and curious spectacle of so large a proportion of the whole human race, connected together in one great system of polity, submitting quietly, and through so considerable an extent of country, to one great sovereign; and uniform in their laws, their manners, and their language; but differing essentially in each of these respects, from every other portion of mankind; and neither desirous of communicating with, nor forming any designs against, the rest of the world.

* No correct intelligence could be obtained as to the population of chinese Tartary. No chinese have gone beyond Zhe-hol, except a few officers sent on military duty, or persons banished there for life. The chinese still consider that country as foreign to them. Beyond Zhe-hol it is supposed to be very thinly peopled.

Astronomical and mathematical knowledge is said to be extremely imperfect. The peculiar nature of their language and written characters is largely, but, we think, not very clearly described: we give a specimen. p. 574.

* A certain order or connection is to be perceived in the arrangement of the written characters of the Chinese; as if it had been formed originally upon a system to take place at once, and not grown up, as other languages, by slow and distant intervals. Upwards of two hundred characters, generally consisting each of a few lines or strokes, are made to mark the principal objects of nature, somewhat in the manner of bishop Wilkins's divisions, in his ingenious book on the subject of universal language, or real character. These may be considered as the genera, or roots of language, in which every other word, or species, in a systematic sense, is referred to its proper genus. The heart is a genus, of which the representation of a curve line approaches somewhat to the form of the object; and the species referable to it include all the sentiments, passions, and affections, that agitate the human breast. Each species is accompanied by some mark denoting the genus, or heart. Under the genus "hand," are arranged most trades, and manual exercises. Under the genus "word," every sort of speech, study, writing, understanding, and debate. A horizontal line marks a unit; crossed by another line, it stands for ten, as it does in every nation which repeats the units after that number. The five elements of which the Chinese suppose all bodies in nature to be compounded, form so many genera, each of which comprehends a great number of species under it. As in every compound character, or species, the abridged mark of the genus is discernible by a student of that language, in a little time, he is enabled to consult the chinese dictionary, in which the compound characters, or species, are arranged under their proper genera. The characters of these genera are placed in the beginning of the dictionary, in an order, which, like that of the alphabet, is invariable, and soon becomes familiar to the learner. The species under each genus follow each other, according to the number of strokes of which each consists, independently of the one, or few, which serve to point out the genus. The species wanted is thus soon found out. Its meaning and pronunciation are given through other words in common use, the first of which denotes its signification, and the other its sound. When no one common word is found to render exactly the same sound, it is communicated by two words, with marks, to inform the enquirer that the consonant of the first word, and the vowel of the second, joined together, form the precise sound wanted.

* The

‘The composition of many of the chinese characters often displays considerable ingenuity ; and serves also to give an insight into the opinions and manners of the people. The character expressive of happiness, includes abridged marks of land, the source of their physical, and of children, that of their moral enjoyments. This character, embellished in a variety of ways, is hung up almost in every house. Sometimes written by the hand of the emperor, it is sent by him as a compliment, which is very highly prized ; and such as he was pleased to send to the ambassador.’

The account of the return of the embassy from Canton to Europe is very brief, and contains no particulars sufficiently curious to entice us to protract this article by further extracts.

On a general retrospect of this publication, though we acknowledge that it has afforded us much amusement and information, we find ourselves compelled to add, that it has not completely answered our expectations. In point of style, the work is in general written with sufficient perspicuity, but is not free from inaccuracies. Vulgarisms have sometimes been admitted : as, ‘Water-fowl are *plenty*,’—‘*Outside the shops* was displayed, &c.’ The same word is without meaning repeated in the following sentence : ‘The advantages resulting from the neighbourhood of the river become some consolation for the *occasional* oppression of mandarines, in forcing *occasionally* the peasants, at low rates, into the service of government.’ Words are sometimes affectedly used in an uncommon sense ; as, ‘the presence of foreigners did not prevent the usual *affluence* of devotees.’ We have often observed in the course of the work a laboured stiffness of expression, not consistent with elegance. With respect to the matter, we must remark, that it is, in some respects, redundant ; in others, deficient. We believe few readers will peruse the first volume, without wishing that the narrator had conducted them more expeditiously to the termination of the voyage, and been less circumstantial in his accounts of the passage, and of the places at which the ships called, which have been already so frequently described. Perhaps, too, some of the writer’s general observations on common topics might, without much diminution of the value of the work, have been spared, or at least curtailed. ‘The long details which are given concerning the immediate cause of the voyage, the circumstances which had rendered the english suspected and unpopular in China, the obstacles which obstructed the success of the embassy, and the manner in which they were at last overcome, will by many, who are not immediately interested in the business, be thought tedious. These accounts might certainly have been, with advantage, brought into a narrower compass. On the other hand, we see much reason to regret, that the information which the embassy has collected, or *communicated*, on some important topics, is so slender. Concerning the population, the natural history, the agriculture, the arts and manufactures, the police, and the language of the country, and some other subjects, with some repetition, perhaps unavoidable, of things already known, many particulars, altogether new to europeans are related. But it must be regretted, that a more distinct

distinct and lively idea has not been communicated of the sentiments, dispositions, and characters of the people, by the free and familiar relation of *anecdotes*, which a residence of several months must have furnished; and still more, that so little pains seem to have been taken to obtain an insight into the nature and origin of the religious rites and ceremonies, and the philosophical systems and opinions, which have certainly subsisted with little alteration, among the chinese from very remote ages. The long and intimate intercourse between the gentlemen of the embassy, and the ambassador's mandarin friends, Chow-ta-Zhin and Vanta-Zhin, who 'travelled with them for several months, during which time they lived together as familiarly as cordially,' must have afforded many opportunities of gathering information on these subjects, which would have been highly interesting to european philosophers. Though we think the work, either by greater diligence in collecting, or by greater freedom in communicating, might have been made more perfect; we, however, admit it to be a valuable addition to the public stock of materials, from which philosophy may deduce conclusions for the advancement of knowledge, and the melioration of human society; and, we trust, that this embassy will prepare the way for other similar expeditions, by which, not only the commercial interests of Great Britain may be benefited, but the general good of mankind may be promoted.

N. B. We learn that a new edition of the narrative, without ~~the~~ elegant plates, and vignettes, which accompanied the quarto edition, is just published in three volumes, 8vo. price one guinea in boards.

D. M.

HISTORY.

ART. II. *The New Annual Register, or General Repository of History, Politics, and Literature, for the Year 1796. To which is prefixed, the History of Knowledge, Learning, and Taste, in Great Britain, during the Commonwealth, and the Usurpation of Cromwell.* 8vo. About 800 pages. Price 9s. in boards. Robinsons. 1797.

At a period of so general defection from political purity, and the principles of independance, that many of those characters, whose patriotism was wont to be the subject of panegyric—ill-merited alas! now bend their slavish knee in contemptible obedience to the beck of a haughty minister, it gives us considerable pleasure, to remark the persevering and *consistent* labours of a society of gentlemen, who for a period of almost twenty years have annually recorded the history, politics, and literature, of their country, with an impartiality which entitles them to credit, mingled with an inculcation of such sentiments in favour of political and religious freedom, as gives them a just claim to the patronage of every friend to liberty.

No alteration has taken place in the conduct and principles of the New Annual Register, or has any in the plan of it. A considerable portion of the present volume is allotted to foreign, but

not at the expense of domestic history; and if we consider the intimate connection which subsists between the one and the other, and how much elucidation the latter receives from an extensive survey of the former, although our own concerns have indisputably the first claim to attention, that portion will not be considered as an unwelcome or unreasonable encroachment. For the sake of forming a connected narrative, this volume, after the preliminary 'history,' which is announced in the title page, 'of the state of knowledge, learning, and taste, during the commonwealth, and usurpation of Cromwell,' opens with a retrospect of political transactions from the commencement of the war. We cannot omit noticing, that the historian takes a decided part with France, against the american republic, concerning the origin of their dispute. We confess ourselves to have been all along somewhat suspicious of duplicity on the part of congress: although the letter, which was addressed to the late president of the United States by Mr. Paine, was coarse, vulgar, and abusive, we did not, in a fit of disgust, turn aside from the statement which it contained: the *secret* agency of Gouverneur Morris in London; the *intercepted* letter of president Washington to that gentleman; the infraction of the treaty on the part of America, which had been made by that republic with France in the year 1778, by a subsequent irreconcilable treaty concluded between Mr. Jay and the british cabinet; are circumstances which cannot be overlooked. But as it is the fashion to consider the american administration as immaculate, we shall offer our readers an extract from the Annual Register, sketching the causes of the disunion which arose between the two republics:

P. 192. of British and Foreign History.—'While France by the success of her arms was lessening the number of her enemies in Europe, she found her influence decreasing in the United States of America. Though little was to have been expected from national gratitude, it was supposed that national honour would have prevented the american government from seizing the opportunity when the french republic was struggling for her political existence, to throw itself into the arms of her most potent enemy. It was therefore with equal surprise and indignation that the french government heard of the conclusion of the treaty which was formed by Mr. Jay, between that country and England, the tenor of which was so evidently in opposition to treaties already existing between America and France, that it was concluded that an open breach between the two nations must have been the immediate consequence.

'For some time past, the conduct of the american administration towards the republic had been distant and ceremonious; nor did the recall and disgrace of M. Genet, the french ambassador, whose personal altercations with the president had led the french government to make this act of solemn reparation, effect any change in its favour. There is no doubt that the conduct of M. Genet was contrary to that spirit of moderation which a person in his official station ought to have observed; but the peculiar situation of the french republic should have led the american government to make great allowances, especially when the system of the *propagande*, which, it is said, was attempted to be introduced, by order of the committees

committees of the revolutionary régime, into America, had been formally disclaimed by those who afterwards held the reins of power.

A momentary gleam of reconciliation had been thrown across this shade of discontent by the arrival of a new ambassador, Mr. Monroe, from America; whose political principles were known to be directly opposite to those of his predecessor, Mr. Morris: and the language of american fraternity and congratulation was once more heard at the bar of the national convention. But the negotiation for a treaty of commerce with England soon taught the french what value they had to affix to these new professions of national amity, and what confidence was to be reposed in the benevolence of a government, the standard of whose attachment, it was said, was to be known only by that of its avarice. The treaty itself was less heeded in France than the dispositions which led to its formation. It was observed, that certain articles in this treaty not only infringed on the treaty concluded between the United States and the french nation in 1778, but were direct violations of it. In that treaty, for instance, the United States formally guaranteed to the french their colonies in the West Indies, in case of attack: in the present, even supplies of provisions sent to those colonies are stated to be illegal commerce.

It was expected that a treaty so hostile to the interest of France, and so contrary even to that spirit of neutrality which it was the obvious interest of the american government to observe, would not have been sanctioned by the american legislature. Notwithstanding the predominancy of british influence in the senate, and the disfavour of the president towards french principles, were well understood to exist, yet it was supposed that the change which had taken place in the situation of France and that of Europe since the negotiation had been opened, would have led the american legislature to refuse its ratification. But although it was evident from the decision of the congress, what was the general sentiment in America respecting this treaty, the french government heard with indignation of this legalized preference shewn to the english interest.

An intercepted letter from the president of the United States, addressed to Mr. Morris, who was lately the american ambassador in France, and who then officiated as secret agent of the american government in London, had already discovered to the directory the hostile views of the government of the United States. This letter, dated from Philadelphia, the 22d december, 1795, was a detailed answer to various letters of Mr. Morris respecting the pending negotiation. The president complained highly of the haughty conduct of the english administration, and of the arbitrary measures which they had pursued, and which they were continuing to pursue, with respect to american navigation. He requested Mr. Morris to represent to the minister not only the injustice, but the impolicy of this conduct, particularly at a moment when it was so much the interest of England to conciliate the minds of the inhabitants of the United States to the acceptance of the treaty. He detailed the efforts he had made, and the difficulties he had undergone, to overcome the wayward disposition of his countrymen towards french politics.

politics, the abettors of which were the chief opponents of the treaty in question, which, however, he said, had the approbation and sanction of the greater and more respectable part of the community. His main object, he observed, the only object which ought to be continually kept in view, was peace, which he was most anxious to preserve: and if America was happy enough to keep herself out of european quarrels, she might, from the increase of her trade, from securing the monopoly of being the carrier of the world, viz, in twenty years, with the most formidable powers of Europe.

This letter, saved from the wreck of the Boston packet, which had foundered on the coast of France, was considered as decisive evidence of the dispositions of the american government towards the french republic; of the intrigues carried on with the english; and naturally awakened those feelings of resentment which arise from a sense of injury heightened by ingratitude; and excited also a desire of displaying that resentment. Various were the representations made to the executive power of France to calm the indignation which these provocations had roused. It was alleged on the one hand, that the attempts made by the late committees of government to revolutionize America, had not been forgotten; that the english party, taking advantage of the imprudence of the agents of the French republic, had acquired an undue preponderance in the councils of the executive power of the United States; that this alienation was only temporary, arising on the one hand from the dread of the english, on the other, from the powerless state of the french republic at that period; from whom they could, in case of need, hope for no assistance; that it was very probable the ratification of the treaty would be refused by the congress; and that the general dislike of the inhabitants of the United States to any serious connection with the english government, was a decided fact, whatever might be the disposition of the executive power; that a declaration of hostilities against the United States would be detrimental to the cause of the republic, by lessening the number of its friends; and that it was probable the ensuing election for the presidency would produce such changes in american politics as might prove more beneficial to the interests of France than the most brilliant and decided success of her arms.

These and other representations counteracted the effects of the discovery made by the president's letter. The directory determined on continuing the semblance of friendship with the United States, and contented itself with following the same conduct with respect to their vessels bound to England, as England had done, throughout the war, with respect to american vessels bound to France.' See also on this subject, page 271.

The state of affairs upon the Continent must, as usual, employ a large portion of the Foreign History. A detail of the various and vain conspiracies, which have taken place in France, for the subversion of it's infant republic, particularly those of Babouv, and the jacobins at Grenelle, together with the operations of it's victorious armies, occupy, of necessity, a considerable space: to these is moreover added, a concise but interesting account of the political and

and civil state of the clergy in France, at different periods of the revolution, and some curious facts are stated explanatory of the relative situation of the West India Islands with Great Britain.

The succeeding portion of the present volume is, as usual, occupied with the principal occurrences of the year 1796; with public papers; with extracts from various authors, on the several subjects of biography, national manners, classical and polite criticism, philosophical papers, antiquities, miscellanies, and poetry; to which is added a slight sketch of domestic and foreign literature.

ART. III. *Memoirs relating to the French Revolution.* By the Marquis de Bouillé. Translated from the French Manuscript. 8vo. 564 pages. Price 8s. in boards. Cadell and Davies. 1797.

THE name of this gentleman has been familiar to the english ear for a considerable time: his humanity towards a vanquished enemy during the american war, at which time he was a governor in the french West India islands, endeared him to all the generous and all the brave. The modesty of the marquis de Bouillé has prevented him from mentioning with particularity the compliment, which was paid to him in the year 1784 by the english West India merchants; he simply states, in the early part of the present volume, that on his arrival in this island he experienced a very favourable reception from his britannic majesty, and that from the planters and West India merchants he received a flattering testimony of their gratitude, for his behaviour to the inhabitants of the english colonies, which had been under the protection of the french king, during the war. The merchants presented him with a steel hilted sword, of exquisite workmanship, which, it has been said, was taken from his side by an english custom-house officer at Harwich, in consequence of an order from government for disarming the emigrants: this honourable memorial, however, was soon restored to him by an express order from London.

In these memoirs, which contain a variety of interesting matter, much of which, however, the english have been already made acquainted with by the various publications which have been presented to them on the subject of french affairs, the marquis traces, somewhat fancifully perhaps, the origin of the revolutionary principle, to the administration of the duke of Orleans during the minority of Lewis the fifteenth! 'The regent,' says our author, p. 10, 'whom this prince [Lewis the fourteenth] used to call a braggart of vice, by his licentious behaviour sowed the first seeds of corruption.' But what an inconsistent character must Lewis the fourteenth have been, to have bequeathed by his last will the regency of the kingdom, during the minority of his successor, to a council at the head of which presided the very man of whom he had thus contemptuously spoken; this very "braggart of vice," the duke of Orleans! That the private character of the duke of Orleans—who, by the by, was the first minister of
G g 2 Lewis

Lewis the fifteenth, and the duke of Bourbon Conde the second; so that our author is not strictly accurate in saying, that Cardinal de Fleuri was 'at the head of affairs during the *first* twenty years' of that prince's reign—that the private character of the duke of Orleans will not bear very rigid scrutiny, is certain: it is well known, that he fell a victim to his irregularities, and so far may be said to have sown 'the first seeds of corruption.' But perhaps the marquis de Bouillé is not entirely mistaken, in considering him as the germe from which the revolutionary principle first sprung; for in the course of his administration, or rather his regency, he restored the right which had been wrested from the parliament of remonstrating against the edicts of the crown, and he is said to have considerably disturbed the repose of many wealthy plunderers of the former reign. But whatever might be the remote causes of the french revolution, it is agreed on all hands, that the more immediate ones were the intolerable weight of accumulated taxes, the disordered state of the finances, and consequent depreciation of public credit, together with the insolence and corruption of a contemptible and beggarly nobility.

'There were in France,' says our author, p. 58, at the period of the convocation of the states general in 1788, 'nearly thirty thousand noble families; a number not to be wondered at, since four thousand civil offices either gave or transmitted nobility, and the king daily granted letters of noblesse, which had been lavished to such a degree in the succession war, that they were sold at two thousand crowns a-piece. Out of this great number there were about a thousand families whose origin was lost in the remote periods of the french monarchy: of these, scarcely two or three hundred had escaped indigence and misfortune. There were still to be met with at court names which brought to mind the memory of those great characters who had once rendered them illustrious, but the possessors seldom recalled the idea of their virtues. In the provinces, likewise, there existed families who still maintained their consequence, either by having preserved the possessions of their ancestors, or by having repaired the loss of fortune by plebeian alliances. The rest of this ancient nobility was languishing in poverty. It resembled those venerable oaks which, mutilated by time, present no other relics than a naked trunk. No longer summoned for military service, or convoked either to the provincial states, or to those of the nation, the ancient constitution of this order was entirely lost. If honorary titles were borne by some old and illustrious families, they were likewise shared by a multitude of new nobles, who, by their riches, had acquired the right of assuming them arbitrarily. The greatest part of the large landed estates was become the property of financiers and merchants, or their descendants: the fiefs were principally in the hands of the burghesses of towns. In short, the nobility had nothing to distinguish them from the other class of citizens, but such favours as the court chose to confer upon them, and exemptions from taxes, less advantageous to themselves than burdensome to the state, and offensive to the people. Nothing

Nothing of their ancient dignity and consequence remained, except the hatred and jealousy to the commonalty:

'Such was the situation of the nobility of France at the epoch of which I am speaking; I must, however, except that of Bretagne, which, by means of its particular government, still preserved its honorary prerogatives.'

Perhaps the most interesting portion of this volume is that which describes the affair at Nanci on the 31st of August, in the year 1790; we lament that the limitation of our Review should prohibit us from transcribing the very minute but necessary detail of that unfortunate event, which the marquis de Bouillé has given us, for the purpose of exonerating his character from the accusations, which have been heaped so heavily upon it. Although we cannot offer the pleadings of the marquis in his own words, however, we will do him all the justice in our power, by a concise statement of that memorable affair, which is supposed to have stained his humanity with so indelible a die. It is well known, that the Orleans faction had successfully infused a spirit of licentiousness and insubordination among the army; the soldiers in the garrison of Nanci, indeed, openly supported, says our author, by the jacobin club at Paris, were in the highest state of insurrection; they had sent deputies to different garrisons, inviting the soldiers to join them or follow their example. The national assembly foreseeing the dangerous consequence which would necessarily ensue, were not some vigorous and effective measures immediately adopted, passed a decree on the 16th, ordering the soldiers to return to their duty, and the inhabitants of Nanci to their obedience to the laws, under pain of being treated as rebels. Mr. de Malleigne, a general officer, was charged with the execution of this decree, and the marquis de Bouillé with a commission to render him every assistance, and employ arms if the insurgents persisted in rebellion. Soon after the passing of this decree, the marquis, who had long been commandant of Metz and of the province des Evêchés, received an order from the king, to take under his command the troops of Lorraine, Alsace, Franche-Comté, and Champagne: these, united to the garrison of Metz, formed an army consisting of a hundred and ten battalions, and a hundred and four squadrons. Of the former, says the marquis, 'There were no more than twenty: which I was certain would obey my orders, but of the hundred and four squadrons, there were at least sixty which preserved their fidelity to their sovereign, and of these, seven and twenty were hussars or Germans.'

The insurrection of Nanci, in the mean time, became more alarming; the garrison was composed of four battalions of the king's regiment, accounted one of the best in France; of two battalions of Swiss; and the regiment of mestre de camp, which was cavalry; to these were joined five or six thousand men from the town and neighbourhood, who had opened the arsenals, whence they had taken five thousand musquets, had seized on the powder magazines, and loaded eighteen pieces of cannon, the fortifications of the town of Nanci, however, had long been in ruins. The soldiers had plundered the military chest; exacted money of

the constituted authorities under pain of hanging the municipal officers and commissioners for the department in case of refusal; and had actually imprisoned several of their officers, and among others, the general officer that commanded them. Such was the situation in which Mr. de Malseigne found Nanci: it is not to be wondered at, therefore, that the decree of the assembly should be treated with derision, and that the officer, who proclaimed it, was obliged to escape from an attempt to seize him, to Lunéville, where was a body of carbineers consisting of eight squadrons, who had hitherto conformed to military duty. The garrison at Nanci, enraged at the escape of Malseigne, proceeded in martial order to Lunéville, for the purpose of compelling the carbineers to deliver him into their hands: this outrage on the person of a brother officer, who had been expressly appointed by the national assembly to proclaim and enforce its decree, first prompted the marquis to assemble some troops and march against Nanci. The carbineers refused to deliver up Malseigne, and a slight engagement ensued between the two parties; the very next day, however, these fickle cowards arrested their general, and sent him under an escort to Nanci, where the soldiers of the garrison threw him into prison. Information of this latter circumstance decided the marquis to attempt a rescue, though under considerable apprehension of disobedience among his own troops. Independent of any motives of humanity, we may give the marquis credit for a strong disinclination to attack the town, if we consider, that the troops, which on the 30th and 31st he assembled at Fronard, about a league and a half from Nanci, consisted only of three thousand infantry and fourteen hundred cavalry, while the town of Nanci contained no less than ten thousand men in arms: with such unequal force, prudence and the principle of self-preservation would have suggested persuasion as preferable to hostility: it was necessary, however, to preserve an appearance of the most determined resolution in case of ineffectual negotiation. On the morning of the 30th a proclamation was introduced, therefore, into the town, commanding the people to conform to the decrees of the assembly, and deliver up the most factious of their chiefs: four and twenty hours were allowed them to prepare an answer. At half past eleven a deputation from the town arrived at Fronard to answer the proclamation; it consisted of members chosen by the people, and of soldiers from the different regiments, and was attended by the principal members of the municipality and department, who, under threat of massacre, were compelled to accompany it. Audience was given in a very large court-yard belonging to the house which the marquis occupied; he repeated what had been mentioned in the proclamation: p. 203. 'I told the soldiers, that I required the three regiments to leave the town, and submit to the decree of the assembly, by delivering up the ringleaders of the insurrection: to the members chosen by the people I said, that I first insisted on their delivering into my hands the two general officers whom they held in confinement; that they should then permit my troops to enter the town, should put into their hands the cannon they were in possession of, and should submit

submit to the orders of the constituted authorities: I assured them all, at the same time, that if they did not obey, I would execute the law with the greatest rigour, by employing the force which I had at my disposal.'

At the conclusion of this harangue, the municipal officers observed the most profound silence, but the deputies, with an insolent tone of voice, expressed their contempt of the orders, and proposed conditions themselves of such a nature, that it was with difficulty the marquis could prevent his own soldiers from rushing on the men and putting them to death on the spot. After the dismissal of this deputation, the marquis immediately began his march, which, however dangerous, seemed now to be inevitable: 'Such being my situation then,' says he, 'I blindly committed myself to fortune for success.' At half past two, and at about half a league from the town of Nanci, the marquis was met by another deputation, to whose proposals he gave the same answer as before. We cannot avoid observing here, that we think the marquis is guilty of an unpardonable omission, in not having stated at full length the terms of surrender, which each of these deputations proposed; the latter are of particular importance, because it is obvious, that they must have been of a more humble and conciliating nature than the former; otherwise the proposal of them would have been idle. The minute detail, which the marquis has given of this affair, was for the purpose of defending his character from the charge of rashness and inhumanity, by a too precipitate enforcement of the decree of the assembly; surely for the public to estimate his conduct, it is necessary, that they should be in possession, as well of the terms which were proposed to him, as of those which were proposed by him; they would then have had a better opportunity to judge of the unreasonableness of the former, than is afforded, either by the conduct of his soldiers, or the assertion of the marquis himself. Without insinuating any suspicion of the marquis's veracity, the *opinion* of the public might possibly have differed from his, in regard to what was reasonable or otherwise; and the trouble of procuring the particulars must have been trifling. But to proceed: an hour was granted to the last deputies for decision: this hour expired, and at four o'clock in the afternoon, the advanced guard of the marquis approached the gates of the town, which were defended by troops and armed inhabitants, with several pieces of cannon: within a few paces from one of these gates, a third deputation advanced from the town, who assured the marquis, that his orders should be instantly obeyed, that the regiments were already leaving the town and repairing to the place he had appointed, and that the two general officers would be immediately delivered up: accordingly, the head of the column into which the king's regiment was formed, filed off from the town; and the marquis was soon joined by the two generals, Malsigne and De Noue. In consequence of this pacific arrangement, the marquis had suspended the march of his troops, and waited only for the departure of the garrison, that he might take possession of it himself: and it was not unnatural, that he should applaud himself for having happily escaped from a situation so extraordinary

extraordinary and so dangerous. It often happens, however, that the insubordination of a populace is not to be controlled; such was, most unfortunately, the case at present. Several soldiers, who had not followed their colours, together with a party of the people, began a quarrel with his advanced guard, while the marquis was conversing with the two general officers, and were preparing to fire on them with several pieces of heavy ordnance, loaded with grape shot, which they had placed in the entrance of the gate: p. 209. A young officer of the king's regiment, named Desilles, however, prevented them for some time; he placed himself before the mouth of a cannon, and when torn from thence, he leaped upon a four-and-twenty pounder, and leaning himself upon the touch-hole, was in that position massacred; the match was now applied to the cannon, and in an instant, fifty or sixty men of my van-guard," says the marquis, "lay dead; the rest, followed by the french grenadiers, advanced with fury to seize the cannon, took possession of the gate called Stainville, and entering the town, were in an instant assailed with a shower of musket balls, proceeding from cellars, windows, and the roofs of the houses, without any enemy appearing."

The marquis's astonishment on hearing the signal of battle, at the very instant of capitulation, can only be conceived: his troops were mown down in heaps, and were on the point of flying; when he ran to their head and succeeded in rallying them; the consequence was that a general and bloody engagement ensued the detail of which it is unnecessary for us to state: suffice it to say, that the marquis had forty officers and about four hundred soldiers killed or wounded, that the insurgents were vanquished, a great number of them killed, twelve pieces of cannon taken from them, together with upwards of five hundred prisoners. The troops of the garrison, who had filed off from the town in consequence of the capitulation, thinking themselves betrayed, and that advantage had been taken of their absence to attack the town, re-entered Nanci at the beginning of the engagement to assist their comrades, who they thought had been cowardly and treacherously assaulted, but who, it seems, were themselves the cowards, and themselves the traitors. Fortunately, however, the officers of the king's regiment, who had been compelled by the soldiers to remain with them, persuaded the men to retire into the courtyard of their barracks, and wait on the defensive, till they were attacked: after the heat of the engagement was over, these latter offered to lay down their arms, which the marquis prevented, desiring them to march within one quarter of an hour, for a garrison at the distance of twenty leagues. "What was very extraordinary," says the marquis, "these soldiers demanded of me an escort, though each of them had thirty rounds of cartridge, which I had not thought it advisable to take from them, lest it should occasion some delay in their departure; at that time, the object of greatest importance." By nine o'clock at night, the whole garrison had left the town, not one single house of which was either pillaged or burnt, or a single inhabitant either killed or wounded,

wounded, but such as had taken arms, and the most perfect tranquillity was re-established.

We have given the more ample detail of this affair, because, as we before observed, the character of the marquis is considerably implicated in the decision which the public may form on it; and because he mentions in his introduction, that some english publications of considerable respectability have propagated calumnies, which, he says, were invented against him by the most furious jacobins. We are persuaded, that the candour and good sense of the marquis will anticipate any observations, which we might make in defence of the editors of these works, who, in spite of their utmost vigilance and attention, must occasionally be deceived as to the authenticity of their information: See the New Annual Register for 1791, p. 97, and the Monthly Magazine for October 1796, p. 727. In the latter publication, the marquis is accused of being the author of the king's flight: surely *this* is not to be wondered at—*this* calumny was not invented by the jacobins, since the marquis, in his letter to the national assembly, written on his arrival at Luxembourg immediately after the failure of the flight, expressly accuses himself as the person who persuaded the king into the measures he adopted: true, the object of this letter does the highest honour to the marquis: 'it was intended,' says he, 'for no other purpose than to turn upon myself that torrent of popular fury, which I feared might prove fatal to the king and royal family.' He certainly was not the *author* of the king's flight, because when the project was first communicated to him, he instantly saw, with that ready penetration and sagacity, which seldom deferred him, the very doubtful success of the measure, and the inevitable ruin, both to the sovereign and the monarchy; which a failure would produce. But if he was not the author of this flight, he was the sole conductor of it; and surely it is idle to consider an accusation of this sort as calumnious, when the marquis was the first and most active agent in foreign courts, for raising a combined army: when he either had recourse to personal interview or epistolary correspondence, both with the emperor of Germany, the king of Sweden, the empress of Russia, and the king of Prussia: when he actually attended at Pilnitz, in 1791, laid down plans of operation for the combined armies of Austria, Prussia, and the Empire, and gave to the duke of Brunswick, that which he adopted—most happily with discomfiture and disgrace, for the invasion of his country!

The sketches which the marquis de Bouillé has given us of some few of the characters, which acted so conspicuous a part in the early period of the revolution, are very similar to those which were drawn by Mr. Bertrand de Moleville, in his 'Private Memoirs, &c.' Maurepas is the same weak superannuated minister, and Neckar equally vain and obstinate; this latter gentleman, however, is given credit for more purity of principle by our author, than he is by Mr. Moleville; and it is a duty owing to the financier, that the following anecdote should be made as public as possible: when in the year 1788, the states general were to be convened at Versailles, p. 83. 'he was advised by several of his

his friends to make use of his influence in the elections, in order that government might have some partisans in the assembly of the states: this he rejected,' says the marquis, '*from the immorality of such a step*; for the same reason he declined listening to a proposal made him a short time after, of gaining over some of the most virulent members of that assembly.' If we remember right, it was *hinted* by Mr. Moleville, that Mirabeau was bought over by the king: it seems, that he had a monthly allowance of 50,000 livres, and had received from his majesty the sum of 600,000, and promises of considerable magnitude in case of any signal services. The plan which Mirabeau had laid for the restoration of royal authority was well digested, and would probably have been attended with considerable efficacy in its execution, had not the death of that extraordinary character occurred at so critical a period.

During the perusal of this volume we felt considerably hurt at the contemptuous manner in which La Fayette is treated: the marquis considered himself as looked upon by that general with a degree of suspicion, of which he has given us no sort of proof, but which he must have known himself most richly to have deserved. The marquis acknowledges himself to have detested the constitution, at the time when he swore to support it: and from his own confession also, (see p. 291) he took a solemn oath before the Almighty—in compliment to the king! and without any intention of keeping it one moment longer than his majesty! Conscience of an insincerity, to which in our estimation was attached no common guilt, it is but natural, that he should regard every one as the spy and suspecter of his conduct. To be haunted by suspicion, is the wise and salutary punishment inflicted by the GOD OF TRUTH on such as meditate the slightest profanation of his sacred altar. The marquis acknowledges, that he thought it necessary to *temporize* with La Fayette, (see p. 122) who returned his unmanly duplicity with a degree of frankness and generosity, which ought to have suffused his cheek with a blush of the deepest shame and abasement. After the king's capture at Varennes, however, the overwhelming generosity of La Fayette to the marquis has extorted from the latter a more favourable judgment of his relation, whom, it is but justice to add, he considers throughout, to have been *led away*, rather by ambition than by vice, and whose ardent love of liberty, he excuses, forsooth! as the consequence of his american education. The marquis laments his confinement in the castle of Olmutz, but sarcastically adds, that he hopes it will cure him of his revolutionary phrenzy. We communicate no intelligence to our readers, in saying, that the unfortunate Fayette has since been released from his dungeon.

It is necessary for us to conclude: this article has already been extended to a considerable length, but the subject of it was too interesting to be passed over in a hasty or superficial manner. The only general observation we shall make is, that the marquis has written his memoirs, with a simplicity which is highly agreeable, and with an unreserved communication respecting his own actions, and the motives of them, which does him great honour: he,

he, no doubt, thought his conduct morally justifiable in many instances, where we should be disposed to differ from him: but whenever in his own opinion it was censurable, himself is the first to acknowledge it: "I by no means," says he, "wish to excuse my political conduct, in which will certainly be discovered many errors, the effect of false calculations and imprudent steps, and not unfrequently, of a warm temper, and prepossessions not sufficiently restrained." The marquis has now retired from the din of battle, and contemplates, with philosophic serenity, the vanity of martial glory! Did our statesmen and generals once taste the sweets of contemplative retirement, war, surely, and its train of desolation, would soon be unknown to us, and we might yet hope to see those halcyon days, when every man shall eat

"Under his own vine what he planteth, and sing
The merry songs of PEACE to all his neighbours."

This volume contains some account of Gustavus, the late king of Sweden, together with many interesting particulars of the conspiracy by which he lost his life.

L. M. 9.

ART. 1V. *Campagne du General Buonaparte en Italie, &c.*—*General Buonaparte's Campaign in Italy, during the 17th and 18th Years of the French Republic.* By a General Officer. 8vo. 379 pages. Price 6s. Printed at Paris, and reprinted at London, by De Boffe. 1797.

It was formerly the boast of one of our own great statesmen, that he had conquered America in Germany; and the french of the present day may vaunt, with equal justice, that they have overcome Germany in Italy. The volume now before us contains the exploits of a corsican, who has raised his name from obscurity, by a series of brilliant actions, and who bids fair, to rival the most celebrated chiefs of antiquity. To his army, too, much praise is assuredly due, as it's achievements in favour of the republic equal, if they do not far surpass, the most fortunate days of the monarchy.

The author begins by stating the situation of Italy, previous to the irruption of the modern gauls into that country. The timid and irresolute solicitations of a few enlightened italians invoked the french republicans to cross the Alps, at a moment when nearly all the governments in the neighbourhood conspired to shut up the passages that led to them. The pretended neutrality of Genoa and Venice was nothing more than an instance of that feebleness, which is afraid of action: the aristocracy of their senates was still more averse to the french principles, than the cabinets of the monarchs. Tuscany was not actuated by nobler motives, or evinced a greater degree of sincerity; it's equivocal conduct was produced by the hope of becoming, for a moment, the centre of the commerce of Italy. All the other powers had openly joined the coalition, and presented an imposing mass of strength. Affairs were in this state when the campaign opened, and here follows a calculation of the forces with which the invaders had to contend:

Austrians, at this period, are estimated at	- - -	80,000
Army of the line belonging to the king of Sardinia		60,000
		Armed

Armed militia in actual service	30,000
The pope had assembled	30,000
The king of Naples could command	80,000

An armed force of 280,000 was thus prepared to repel the aggression of the republicans.

Fresh obstacles awaited them on the other side of the mountains: the heat and insalubrity of a climate, which had been so often fatal to them; the opposition and arts of the clergy, at once numerous, and powerful by their influence over a people disgraced by superstition; a body too, which had ample time and opportunity to prepossess their adherents against the french, and more especially against their opinions, which were still more redoubtable than their arms. It was necessary, therefore, that the new Brennus should be equally politic, sage, and valorous. It was necessary, he should know how to vanquish and to pardon; that he should intoxicate his troops with glory, and, at the same time, defend Italy from the avidity of an army condemned, during two whole years, to the most disagreeable privations. France stood in need of another Cæsar, and she found him in a young officer of artillery, who was only twenty eight years old.

We are assured, that the army of Italy, at this period, did not exceed 56,000, and that it was nearly destitute of provision, &c. An ordinary man would have been confounded; Buonaparte, on the other hand, was accustomed to exclaim, 'if we should be vanquished I have too much; if we prove victorious, we shall not have occasion for any thing.'

The austrians and piedmontese occupied all the passes, and the commanding eminences of the Alps, which protected the country in the neighbourhood of Genoa; while the genoise, jealous of the neighbourhood of the french, fortified themselves on the side of Voltri; they allowed the austrian troops, commanded by Beaulieu, to pass freely through Novi, Gavi, and the Bochetta, under the cannon of nearly inexpugnable posts, and contented themselves with vain protestations against that violation of their territory, which they thus openly permitted.

The campaign commenced by the attack of Voltri on the 20th of germinal; general Cervoni defended it with great obstinacy during the whole day, and executed a skilful retreat in the night, in the course of which he was protected by 1500 men posted, by Buonaparte, in the avenues of Sospello, and the heights of Virraggio. On the 21st Beaulieu attacked the french again, and after carrying every thing before him, appeared at the last redoubt, which was valiantly defended by *chef-de-brigade* Rampon, who, in the midst of a severe fire, made his troops take an oath, that they would rather die in their entrenchments than surrender them to the enemy. This produced the battle of Montenotte, which, however, did not prove decisive, as the austrians, although beaten, found means to seize on a new position. The battle of Millesimo, fought on the 24th, was more important, as it furnished the republicans with provision, ammunition, and whatever was wanting to procure new successes. Beaulieu, however, two days after, by means of a bold and hardy movement, found means to beat up the quarters of the victorious army. It was

on this occasion, that general Cause, who was mortally wounded, seeing Buonaparte approach, lifted up his head, and on learning that Dego was on the point of being retaken exclaimed, 'Long live the republic! I die content.'

The combat at Vico, and the battle of Mendovi, proved fatal to the power of Sardinia, for, from that moment, the king was under the necessity of either shutting himself up in his capital, where he would have experienced all the horrors of a siege, or of throwing himself on the clemency of the victor. He preferred the latter, and his son has since become the ally of the republic.

In the mean time the austrians had fled towards Alexandria, which, we are told, Beaulieu, 'notwithstanding the intimate connection between his sovereign and the king of Sardinia, evinced a disposition to seize.'

'Thus,' says the author, 'in less than a decade and a half, Buonaparte had overcome two armies, and detached, from the coalition against France, one of the kings, who was the first and most ardent to unite with her enemies; a prince, whose court had become the asylum of the brothers of Lewis xvi, and the focus of the intrigues of the emigrants; a prince, who had formerly beheld his troops in Toulon, and in the midst of that very province which he had flattered himself to incorporate, as well as Dauphiny and the Lyonnais, with his hereditary dominions: this prince, to whom Pitt had been prodigal of gold, and who had been promised a vast aggrandisement by the treaties of Pavia and Pilnitz; suffered, during his old age, for the temerity of his ambition, by the loss of more than one half of his territories, and could not flatter himself to be able to retain the remainder, except as a monument of the generosity of the conquerors.'

The passage of the Po, the engagement at Fombio, the battle of Lodi, and the capture of Pavia, with the bulk of the magazines appertaining to the imperial army, completed the conquest of Lombardy; for although the castle of Milan still held out, the three-coloured ensigns were displayed from the extremity of the lake of Como, and the frontiers of the country of the Grisons, to the gates of Parma.

While the directory was celebrating the exploits of the army of Italy by a festival in honour of the victors, Buonaparte was preparing for the attack of the castle of Milan, the annihilation of the remains of the austrian army, and the invasion of the territories of Rome and Naples. He had, at the same time, to repress the insurrections of many of the italian cities, the inhabitants of which had been induced to revolt by their priests; to grant his protection to several of the petty princes, who sued for grace; and to chastise the venetians.

On the 13th of prairial, the division under general Massena took possession of Verona. That place, but a few days before, had been the asylum of Lewis-Stanislaus, brother to the last king of France, and his little court of emigrants, to whom the venetians had not only afforded a retreat, but protection and encouragement. Their generosity, however, soon gave way to their fears, and the senate of Venice, with a shameful policy, had already determined to transfer to the victorious Buonaparte all the regard it had formerly displayed towards the majesty of the king of Verona. The ~~podestat~~ accordingly

cordingly received orders to declare to this fugitive prince, that it was necessary for him to leave it's territories; although, when France had formerly thought proper to complain of this reception, the senate had answered, that Lewis, being a noble venetian, in that quality had a legal title to inhabit the dominions of the state: but the republican legions had not at that time crossed the mountains. By way of reply to this embassy of the *podestat*, the *pretender* is said to have demanded, that the golden book, containing the list of the nobles, should be sent him, in order to erase the name of his family; and he at the same time required the sword, which his ancestor, Henry iv, had presented to the republic. The magistrate, without any respect to the misfortunes and past grandeur of the *pretender*, replied, that the senate, on his demand, would make no scruple to grant the exclusion of his name; and as to the sword, it should be instantly restored, provided he would pay the sum of twelve millions of livres, still due by this same Henry:—an answer, indecent on the part of the government of which he was the organ, and only worthy of a pawnbroker.'

The surrender of the castle of Milan was announced to Buonaparte, at the close of an entertainment given by the grand duke of Tuscany, whose *compliments* on this occasion induce the author to remark, that dissimulation forms part of the education of princes. Salicetti, who passed through Florence two days after this event, was also invited to partake of a banquet at the ducal palace; but this commissioner, who had voted for the death of Lewis xvi, with a delicacy that does him great honour, spared the nephew of the deceased monarch the mortification of entertaining one of his judges. The pope, about the same time, was obliged to open the gates of the castles of St. Angelo and St. Leon; and also to liberate from the galleys a number of persons, whom he had imprisoned on account of their political sentiments.

At length Mantua, the only strong place belonging to the emperor in Italy, was invested; and notwithstanding the gallant resistance of Wurmser, who had thrown himself into it, was forced to capitulate after an obstinate siege.

It is thus that the author thinks proper to allude to the merits, and reward of the french general:

'Such unexpected exploits demand extraordinary recompenses. Hannibal did not achieve so much in Italy, as Buonaparte has done; Scipio did not surpass him in Africa, and yet grateful Rome honoured him with the name of the african. Spain decorated her chiefs with glorious surnames; it is thus she has conferred that of peace on the minister who signed the pacification, France has so lately consented to grant her. Russia has not forgotten a similar recompense to the conqueror of the Crimea. This is truly a republican coin, for Rome made use of it during her best days, and it will cause all the ribands and toys of the monarchy to be forgotten. The frenchman, who, after a campaign of eight months, forced the *king of the Alps* to resign the keys of them for ever; the king of the two Sicilies to consent to a peace so necessary to him; the dukes of Parma, and Modena—the one to pay a tribute, and the other to forsake his dominions; the frenchman, who has shut all the ports of Italy,

Italy against the english, palshed their fleet in the Mediterranean, and reconquered Corfica without a blow; the frenchman, who has snatched all it's italian states from the haughty house of Austria; who has made five imperial armies, and the superb Mantua, bend beneath the three-coloured ensigns; the frenchman, who will strip papal Rome of those trophies, with which the republican romans had ornamented it, and present to France, alone worthy of possessing them, those masterpieces of art, produced by the genius of free Greece; this frenchman (let us at least hope it!) who shall destroy, in sacerdotal Rome, the focus of our civil discord, and whose uninterrupted triumphs promise us peace abroad and at home, surely merits the surname of *the italian*, and the legislative body ought to pass so honourable a decree.'

This volume is interesting on account of the subject of which it treats, but it is destitute of arrangement, and contains but little original matter.

BIOGRAPHY.

ART. V. *Memoirs of the Right Honourable Edmund Burke; or, an impartial Review of his private Life, his public Conduct, his Speeches in Parliament, and the different Productions of his Pen, whether Political or Literary: interspersed with a Variety of curious Anecdotes and Extracts from his secret Correspondence with some of the most distinguished Characters in Europe.* By Charles McCormick, LL. B. 4to. 385 p. Pr. 18s. in bds. Printed for the Author, No 168, Piccadilly.

WE learn from this work, that Mr. Burke was born near the town of Carlow, in Ireland, A. D. 1729; his father was an attorney, and not in affluent circumstances. Early in life he was placed under the care of Mr. Shuckleton, a learned and amiable quaker, from whom he received the first rudiments of the most liberal education. His tutor early discovered the promise of eminence and distinction in his eager pupil, but was mortified to find indications of an overbearing and intolerant spirit. At the age of fifteen he removed to Trinity-college, Dublin, where, in the second year of his residence, he obtained a scholarship. In 1749, immediately after he had taken his first degree, he came over to London, and entered himself a member of the society of the Middle Temple, intending, in due time, to be called to the bar.

He was here taken very ill, and having called in Dr. Nugent, for his advice, that benevolent physician removed him to his own house, where he met every attention that his situation required, and where he soon recovered his wonted health. This circumstance led to his acquaintance with miss Nugent, the doctor's daughter, who afterwards became his wife.

Mr. Burke now published his *Vindication of Natural Society*, with the view of exposing the philosophy of lord Bolingbroke; an admirable performance, fraught with knowledge, and adorned with eloquence, superiour to that, which he aspired to imitate; but which met no ardent or even favourable reception from the public.

Mr.

Mr. Burke, too confident in his own matchless powers, to be discouraged by the inattention and disregard of the public, in the same year published his celebrated Treatise on the Sublime and Beautiful. This splendid production of genius excited early attention, and made the name of Burke familiar amongst all literary men. The historians Hume and Robertson were now rising into notice, and Mr. Burke, eminently qualified for historical research, as his "Vindication of Natural Society" had evinced, formed the plan of writing some historical performance; he laid his plan before Doddsley, and the result was "the Annual Register for the year 1758." Mr. Burke continued to furnish "the History of Europe" for this celebrated work, from this time to the year 1789, when it was committed to less able hands. The bookseller, who is now the proprietor of the copy-right of this work, would, perhaps, find his account, in selecting the History of Europe from 1758 to 1789, and publishing it under the name of the real writer of that very interesting and important article.

Until the year 1761, Mr. Burke had no connection with public men. In that year he accompanied Mr. Hamilton to Ireland, to whom he rendered very important services, and by whom he was rewarded, by having a pension procured for him of 300 l. a year on the Irish establishment. In the year 1764, we find him in no public employment, but eager in literary pursuits, and passing the leisure hour with a club of wits, whose writings shed a lustre on our age and country. Though the brightest star in this glorious constellation, the moments which Mr. Burke passed in the company of Sir Joshua Reynolds, Dr. Johnson, Mr. Beauclerk, and Dr. Goldsmith, could not be lost.

In the year 1765 he was introduced to Lord Rockingham, upon his being appointed first lord of the treasury, in the capacity of the marquis's private secretary. Lord Verney now caused him to be chosen representative for the borough of Wendover, and thus commenced the parliamentary career of the greatest orator that ever spoke in this national council. Mr. Burke now obtained profitable employments for his near relations, and Lord Rockingham advanced him upon bond (which was afterwards cancelled and the money became a gift) the sum of 23,000 l.

With this money Mr. Burke bought the estate at Beaconsfield, and entered upon a plan of expensive living, which undermined his independence, and laid the foundation of all the errors of his after life.

This ministry, however, soon expired, and Mr. Burke became the leading opponent of the succeeding ministry. His memorable speeches on the taxation of America, then become the subject of awful discussion, made his name resound through the universe, as the friend of mankind, wielding the thunder of Heaven, and directing it against the oppressors of his species. When, after this, the nation was agitated by the proceedings against Wilkes, Burke defended the cause of freedom, and the liberty of the press.

In the year 1766, he published "a short Account of a late short Administration," written in a style of captivating simplicity, of which Mr. Burke, on various occasions, has shown himself eminently capable. He also wrote some familiar droll papers, in the newspapers, on public affairs, with great effect. Such were the various powers of this wonderful

Heifful man; that he was equally capable of amusing in the nursery and convulsing the senate.

In the year 1769, he published another pamphlet, entitled "Observations," which was intended to expose the then ministry.

In this year the royal academy was opened, sir Joshua Reynolds was appointed president, and *Mr. Burke wrote that address*, which made the name of the amiable president so celebrated.

Every one of these addresses, which have so much delighted the artists of Europe, *were written by Mr. Burke*, from hints furnished him by sir Joshua. For this service Mr. Burke was known to receive 4000 l.; and it is probable he received much more, for sir Joshua was ambitious of literary fame, and he long made more than 6000 l. a year by his profession. Sir Joshua's sight grew dim, and the necessity of a fair copy being made out for him, not being able to read Mr. Burke's crowded page, led to this discovery.

Mr. Burke now published "Thoughts on the Causes of the present Discontents," a pamphlet to the eloquence of which nothing can be added.

In the year 1773, the dissenters applied to parliament for relief, and then found in Mr. Burke an able defender of toleration and religious liberty! They have not always been so fortunate.

It is remarkable, that for many years, indeed through the greatest part of Mr. Burke's political life, his splendid eloquence in the senate made no impression on the dead majorities of ministers.

When the opposition found all their efforts ineffectual, during the american war, they meditated a secession from parliament, and Mr. Burke wrote their address to the king on this memorable occasion. It is replete with eloquence and philosophical reasoning.

Mr. Hastings became the enemy of lord Pigot, who was Mr. Burke's friend; and Mr. Hastings also slighted Mr. W. Burke, who went out to Madras in the year 1777: these two circumstances are said to have laid the foundation of a subsequent impeachment.

It is worthy of remark, that, in the year 1777, the son of Mr. Burke, himself a man of superior talents, became a candidate for a prize in the university of Oxford, offered for the best english essay, "on the origin and use of printing." The father furnished many remarks, and the son bore away the dissertation assured of success. But no. Burke could make the essay inimitable, but he could not give taste and judgment to those who were to decide upon it's merits. The prize was adjudged to another candidate, and thus Mr. Burke was mortified by men whom he would have disdained to exalt by the slightest of his regards. Here slighted excellence may meet consolation. It may, perhaps, yet be inquired, who were the judges of the merit of the Burkes? They are, perhaps, now protected from ridicule and insult, by the walls of the 'house appointed for all living.'

Mr. Burke rejoiced at the resistance of America. One day, said one of his son's friends to Mr. Burke, 'I see, by the Gazette, that we have gained some advantages in Canada.'

'*The king's ministers,*' replied Mr. Burke, 'may flatter themselves that *they* have obtained some advantages, but *we* have not. Thank God, however,' added he, laying his hand on his breast, and his countenance brightening at the same instant, '*the enemy are still in good heart.*'

Mr. Burke's accounts, as paymaster of the forces, when in office, are here said (page 255) to *remain unsettled to this day*. Mr. Burke was the great adviser of the coalition with the Northites, but he shrunk from the defence of that measure.

Mr. Thomas Paine was the friend and companion of Mr. Burke so lately as at the time of the russian armament, when he carried Mr. Burke certain papers for his use in the senate, but Mr. Burke declined the business, alleging he, on account of the trial of Warren Hastings, had been troublesome to Mr. Pitt, and he had been obliged to enter into a sort of compromise with the minister, not to bring into parliament any more offensive matter. The beginning of a good understanding betwixt Burke and Pitt is traced to this time, and a private letter to Dundas from Burke is introduced, (we know not how obtained, or of what authority) in which evident overtures of reconciliation and unity are made by Mr. Burke to ministers. This is a striking circumstance, and calls for refutation, if false: it was long before his discussions on the french revolution.

During the king's illness, and the discussion of the affairs of the regency, Mr. Burke wrote the speech which the duke of York delivered in the house of lords; he wrote for him another, never delivered, but here given at full length; he wrote the letter of the prince of Wales to Pitt, and the address of the prince to the irish delegates. Indeed, whenever the opposition had occasion to use the pen, Mr. Burke appears to have done every thing.

When the french revolution broke out, Mr. Burke wrote an ambiguous letter on the subject, rather approving than censuring the attempt, here given, but never published. He says in this letter, 'All men who desire liberty, deserve it; it is not the reward of our merit, or the acquisition of our industry, it is *our inheritance, it is the birth-right of our species.*'

This is the language of an advocate for the rights of man. He wrote a second letter to the same correspondent, never published, but in a different style, breathing disapprobation and hostility to french reformers. After the memorable quarrel betwixt Burke and Fox, they were invited to dine together by a common friend, but the former heard the latter would be present, and would not go. He appears to have been determined upon a total breach with the most kind and sincere friend ever enjoyed by any human being. But Fox was anxious for a reconciliation, and appears altogether amiable.

Mr. Burke spent from february to november in composing his celebrated *Reflections on the French Revolution*, and so altered, corrected, printed, and reprinted them, that when they were published, *not one sheet remained of the original composition*. He who would be a fine writer, must submit to incalculable labour.

Mr. Burke, the adored advocate of liberty and the rights of mankind, had at length so worked himself up to a pitch of hatred to whatever had any thing of the name or nature of freedom, that he abandoned his practice of condescending familiarity at the harvest-home at Beaconsfield; he grew insolent to his servants, whom he had hitherto treated with respect; he endeavoured to resist the emancipation of the africans, and even sneered at the applications made to him in behalf of Poland; the king of which country had just before sent him his picture, as a mark of respect and admiration. The horror with which he regarded dissenters need not be mentioned.

Mr. Burke obtained the following pensions :

One on the civil list, of 1200 l. a year for his life and the life of Mrs. Burke, was, though the warrant is dated september 24, 1795, made to commence january 5, 1793.

Two other pensions of 2,500 l. a year for three lives were to commence july 24, 1793, though the patents are dated october 24, 1795. The last two pensions he sold for 27,000 l.

What he wrote during the progress of the french revolution is in every body's hands. He died on the 8th of july, 1797, at Beaconsfield, as his servants were carrying him to bed.

Mr. Fox, whose overtures of reconciliation he had disdained, attended his funeral, full of grief and sorrow.

Mr. Burke did not violate those rules of morality in his private life, which are seldom observed by the great, and with the violation of which his associates were too justly chargeable. Happy in his domestic connection, his chastity was above suspicion, and his temperance was truly rigid. He has called Rousseau 'a lover of his kind, and a hater of his kindred;' now with whatever regard Mr. Burke viewed his kind, there can be no doubt that he was a lover and benefactor of his kindred.

When exhausted by study, instead of invigorating himself by spirits or wine, Mr. Burke drank large quantities of *very hot water*, sometimes four or five quarts in a morning. *Warm water*, he said, would relax and nauseate, but *hot water* was the best stimulant and restorative in the world.

Mr. Burke wrote none of his speeches, even the most celebrated, beforehand, but upon every grand occasion his preparatory efforts were astonishing; he read, he reflected deeply, and when his genius kindled, he started up, he harangued, he declaimed aloud, he rehearsed his speech, with the utmost ardour and animation. He was not remarkable for patronizing literary characters in want, his beneficence took the direction of his kindred—his blood seemed best to assimilate with kindred blood; yet his expenses were immense. Lord Rockingham, lord Verney, sir Joshua Reynolds, and the british government, had supplied him with more than sixty thousand pounds, and yet he was deeply in debt.

Want of prudent economy damned the character of lord Bacon, whom Pope has called, perhaps, with more severity than justice,

“ The greatest, wisest, meanest, of mankind.”

And, if Mr. Burke ever departed from truth to serve faction, if he became the tool and instrument of government and men whom he despised, he became so on this account.

If economy be not the vital principle of all virtue, it is at least so essential to it's existence, that, without it, every fair promise of character will soon wither.

“ Profusion is the parent of want, and want makes villains of us all.”

Such is the information contained in this volume. Mr. M. C. has introduced, with a liberal hand, quotations from Mr. Burke's most splendid writings and speeches; and so truly splendid are they, that we were often tempted to cry out,

“ Spare, dazzling glory, spare our aching sight.”

We think these memoirs extremely defective in information concerning the *youth* of Mr. Burke; they are also greatly wanting in accounts of his mode of study, the books he read, the helps he used for the assistance of his memory, his classical and philosophical attainments, and, indeed, in many very essential particulars besides.

They do not introduce us into familiarity with this illustrious man; and although Boswell's Life of Johnson is too minute, yet we could like to see such a life of Edmund Burke, the most singular intellectual phenomenon which this or any other country ever produced. Mr. M. C. has not explored the secret soul of Burke; he has not been admitted into his heart and his confidence: he has told us much that we knew, little that we had not heard. He has, indeed, brought forward some private letters, that tend strongly to impeach the political integrity of Mr. Burke; but he has not told us where he obtained them: he has produced no extrinsic evidence of their authenticity. They are not without some *internal claims* to attention; but, if they be forgeries, we wait the refutation of Dr. Lawrence, who must invalidate these, or touch, with a trembling hand, the topic of political integrity and consistency.

We wait with anxiety for a more finished drawing of Mr. Burke. This attempt is from no mean hand, as far as ability is concerned; but information and knowledge are evidently wanting. We see a gigantic mind formed, and in action, but we are yet ignorant of the *means of it's formation*, of it's progress to that stature which pointed it out to universal gaze.

This task will surely be performed: some able pen will show us how nature forms a Burke.

Some philosophic mind will analyze those plastic atoms of which this mighty man was composed, and tell us by what device a similar arrangement may be effected. The task is great, yet it is a debt demanded by our common nature. We hope ten thousand pens will move until this debt is paid.

But, perhaps, the burning brightness of this comet forbade a near approach; perhaps it's eccentric flight defies the skill of man to measure or to trace it; if so, we must be contented to admire this undefinable body of light, and to wait until a kindred orb appear above our horizon, of which we shall be able to take a more prepared survey, and from which we shall learn to estimate a departed glory. S. A.

ART. VI. *Biographical Anecdotes of the Founders of the French Republic, and of other eminent Characters, who have distinguished themselves in the Progress of the Revolution.* 12mo. 430 pages. Price 5s. boards. Johnson. 1797.

It is obvious, that the compiler of these biographical sketches must found his chief claim to attention on the degree of authenticity which is attached to them: on this subject he had better speak for himself.

Pref. p. iii. 'It may, perhaps, excite some surprise, that the editor should have been enabled to form a work, not contemptible in size, wholly consisting of original sketches of characters, which have, in the course of the french revolution, started in such vast numbers, from obscurity into eminence; and some account will reasonably be required

required of the authenticity of the sources from which such minute details have been supplied. Though various circumstances, which it is unnecessary to specify, prevent the particular mention of the persons to whom he has been indebted for information, he has the satisfaction to assure his readers, that he has received ample communications from various well-informed foreigners, some of whom have been personally connected with the events which they relate, and from englishmen, who have resided in France nearly through the whole period of the revolution. Were he permitted to add their names, they would reflect no small degree of respectability upon his work. For its authenticity, however, he can confidently vouch; as he has relied, not upon vague rumour, but upon direct information from persons intimately conversant with the facts, and well acquainted with the characters, which are the subject of these memoirs.

Our readers can now judge of the degree of confidence which these memoirs can claim, as well as ourselves: we have only to observe on the present volume, that it is generally written with an elegance and vivacity of style, which are peculiarly pleasing; that the anecdotes are mingled with many judicious and sensible reflections; that the politics are free, but temperate; that the estimate of characters is apparently impartial; and that it abounds with the most interesting and entertaining matter. Our readers will have a specimen of the style in the following character, which is given of David.

P. 337. 'Nature, or rather disease, has incapacitated David from being an orator. A frightful tumified cheek has not only distorted his features to a great degree, but, at the same time, disqualified the organs of speech from uttering ten words in the same tone of voice; so that a grave subject, in his mouth, notwithstanding the sensibility of the man, loses its dignity: and at best, he is only able to give a silent vote.

'It is our business rather to speak of him as a deputy, than as a painter, otherwise we might exhibit his admirable piece of the *Horatii*, a painting of itself capable of immortalizing him as an artist. His pictorial sketch of the states-general in the tennis-court at Versailles, is deserving of no less praise, since it was, as an extempore performance, an undeniable proof of his prompt invention, and unequalled talents.

'David, having already enrolled himself a jacobin, was elected to the convention, by the department of Paris. The *Mountain*, as it was called, had been long growing hot with the volcanic matter about to burst forth, and sweep away all opposition. The *lava* did break out; it carried the brissotines along with it, and David approached nearer and nearer the *crater*, that he might, in some measure, direct its direful course: in short, David accepted the office of a member of the committee of *general surety*, while it acted in concert with the other committee of government, the measures of both which were, for a considerable time, directed by the spirit of Robespierre. It must, nevertheless, be acknowledged, in justice to David, that, before he consented to destroy one party, he endeavoured to procure a reconciliation. He had apartments allowed him, in quality of artist, in the *old Louvre Palace*, and here he would collect an assemblage of persons distinguished for their public spirit, or private worth, and would contrive to draw into this agreeable vortex, men of different opinions

and sentiments, with a view to soften their animosity to each other, by making each acquainted with his antagonist's more amiable qualities. This proved a vain effort; for however civil Vergniaud, Montault, Guadet, and Philippeaux might appear in the *salon* of a friend, they evinced no less violence against each other in the *salle de la nation*, which, very soon after this period, became an *arena* for gladiators to exercise their strength or their skill in. The decision on the king's fate broke up David's parties entirely, and for ever separated those of dissimilar opinions. The *appel au peuple* was considered by the *ardent republicans* as an invocation of national wrath, or death, upon them, and, therefore, no terms were to be held with, no mercy was to be shown to the *appellants*. This is the precise moment when those who had neither personal regard nor public esteem for Marat, impelled him to many extravagant acts, and to the most wild and inconsiderate declarations. Marat was the politic *lever*, and the public hatred to monarchy, from the discoveries of the vices of the court, the *fulcrum*, by which Archimedes Robespierre turned the weight of the whole republican world upon its first founders, crushing them to atoms.

The assiduous David did not wholly throw away his *pallet*, he found time to take it up at leisure hours, and employed it to portray the assassination of Lepelletier by Paris, and of Marat by Charlotte Corday; and these two pictures he made a present of to the convention. They were hung up over the president's tribune, in which position it is not difficult to conceive they produced the greatest possible effect.

David was intimately connected with Robespierre: it was he who said, *If I love blood, it is because nature has given me the disposition*. He went, on the third of september, to see the execution of his friends and colleagues—Desmoulins and Danton. The deputy Reboul saw David, at the very moment when the mob were massacring the prisoners at *La Forie*, tranquilly drawing a picture of the dying, as they were heaped on the pile of the dead. "What are you doing there, David?" said he. "*I am catching,*" replied the painter, "*the last emotion of nature in these scoundrels.*" "Go," said Reboul, "you affect me with horror: I could not conceive that you were capable of such barbarity. What a pity it is, that such great talents should be united to so corrupt a heart; it might have been expected, that the fine arts would have softened the most obdurate souls."

After the death of Chabot, Fabre d'Églantine, and the rest of that *bachis*, as they were called (for the french are always french, and must joke and pun) David was wholly absorbed in Robespierre's actions, if not in his views. He says he was egregiously deceived in him; but when that ambitious and cruel usurper made his last speech in the hall of the jacobins, complaining of the inimical power rising up, in the committees of government, against him, and alluding to the case of Socrates, saying, "I shall drink the hemlock;" David advanced to the tribune, and exclaimed, "And I will also drink it with thee." These words were as strong, and nearly as fatal to him, as the hand-writing on the wall of Balshazzar's palace, but he had favourable interpreters. The convention, while they condemned his devotion to the tyrant, conceived him *passively*, not *actively* guilty; they recollected his talents, and the service he had rendered the republic by his exertion of them. On the memorable day of denunciation,

éiation, therefore, while Robespierre, his brother, Couthon, and St. Just, were arrested in the convention, and carried, in a few hours, to execution, David's looked-for sentence was respited, that an examination of some circumstances he had urged in his favour might take place. He lay in the Luxembourg eleven weeks. The acerbity of his enemies' minds grew blunted, the public had half forgotten the mischiefs of the *decemviri*, the nation had recovered its hopes, and tasted of victory, and in this happy state of the capital and of all France, David escaped, and is, at this time, one of the members of the *national institute*: an honour to which his unparalleled skill and judgment gave him a well-founded claim. David is about 46 years of age, is a widower, and has two promising sons, one of whom bids fair to inherit all his father's reputation as an artist.'

About a hundred and thirty characters are sketched in this popular little volume; and a very useful chart is prefixed, of the proscriptions of parties in France, from that of the brissotins in june, 1793, to that of the royalists in june, 1797.

L. M. S.

ART. VII. *Notice sur la Vie & les Travaux de Lavoisier, &c.* —
Some Account of the Life and Labours of Lavoisier. By Fourcroy.
8vo. a pamphlet.

THIS, which is the *éloge* of one of the most celebrated chemists of the present age, was pronounced at the Lyceum of the Arts, on the '15 thermidor, 4th year.' After lamenting the many irreparable outrages committed against philosophy, by the sacrifice of virtuous citizens, such as Condorcet, Malesherbes, Bailly, and others, during the despotism of Robespierre, it is fondly hoped by Fourcroy, that the oak and laurel, which bedeck the tomb of Lavoisier, will conceal the bloody cypress that overshadows it.

Anthony-Laurent-Lavoisier was born in Paris, on the 16th of august, 1743. He had only attained his twenty-third year, when a memoir on the best method of lighting the streets of a great city during the night procured him a gold medal, voted by the academy of sciences on the 9th of april, 1766; a short time afterwards, he himself was admitted into that learned body, and became one of its most useful members.

He was successively occupied about the pretended conversion of water into earth, the analysis of the various gypsums in the neighbourhood of Paris, the crystallisation of salts, the project of introducing the stream of the Yvette into the capital, the congelation of water, the phenomena of thunder, and the *aurora borealis*. His journies in company with Guettard throughout all the provinces of France furnished him with materials for the lithological and mineralogical description of that empire, laid down by him in a chart: the same papers served him as a basis for his important labours relative to the revolutions of the globe, and the formation of the various strata of earth, of which two fine sketches are to be found in the memoirs of the academy for 1772, and 1709.

Both the time and fortune of Lavoisier were soon entirely devoted to the cultivation of the sciences, and he seemed destined to contribute equally to the progress of them all, when an event, such as but rarely presents itself in the records of human genius decided

his choice, attached him exclusively to chemistry, and speedily conferred immortality on his name.

This, we are told, was the celebrated discovery of elastic fluids, by means of which, Black, Cavendish, Macbride, and Priestley, had just opened a new world to the philosophers. The french chemist repeated and varied their experiments, confirmed and extended their results. His first work, which he presented to the academy in 1775, was entitled. '*Nouvelles Recherches sur l'Existence d'un Fluide élastique fixé dans quelques Substances, & sur les Phénomènes, &c.*'

Lavoisier all at once exhibited himself in chemistry, what Kepler, Newton, and Euler, had been in mathematics and geometry: he opened a career which genius alone could point out; he soon changed, not only the manner of operating, but also the manner of reasoning in this science, and he became the centre, as it were, of all the labours, and all the discoveries, relative to the elastic fluids, between 1774 and 1792.

His fortune was consecrated solely to the extension of chemistry, his house became one immense laboratory, and he opened it twice a week for the reception of scientific men from all parts of Europe.

But his merit was not confined to one branch of science, for he was of eminent service in manufactures, and the arts. While he superintended the fabrication of gunpowder, he rendered the process more easy and simple, and actually quintupled the produce of saltpetre. As a commissary for the establishment of new measures, he also distinguished himself; or were his labours less conspicuous, relative to the *assignats*. While a member of the provincial assembly of the *orleannais* in 1787, he exhibited great philanthropy, extraordinary knowledge, and an earnest desire for the reform of abuses. When called to the national treasury in 1791, he established such a methodical arrangement, as to enable any one to ascertain the exact state of the public money, at the close of every evening.

Lavoisier, in short, was one of the greatest administrators ever France beheld, and the republic, in him, lost a citizen who would have been eminently useful in a species of merit, at once so rare, and so necessary. To these various advantages, he added all the qualities of a good heart: he was a faithful friend, an excellent husband; simple and pure in his manners, moderate and sage in his passions, regular throughout every part of his conduct: his private life was a perpetual worship of all the domestic virtues.

Such is the character of the man, who was cut off in the midst of his honourable labours, by the sentence of an infamous tribunal.

S.

ART. VIII. *The Life of Bianca Capello, Wife of Francesco de' Medici, Grand-Duke of Tuscany. Translated from the German Original of J. P. Siebenkees. By C. Ludger. 12mo. 170 pa. Price 3s. sewed. Liverpool, Jones: London, Lee and Hurst. 1797.*

At first it seems a little extraordinary, that persons, whose eminent and lofty situations in life expose them to constant and public observation, should ever leave behind them so questionable a character, as to be a subject of disputation to all future historians. This same eminence in life, however, which invites observation, is also enabled to baffle and elude it; opposing parties and cabals, with equal

equal ingenuity, repel the attacks of each other: documents are forged to support a calumny or conceal a fact, and if contemporaries are deceived, much pains are required on the part of posterity to detect the imposture. These observations, the truth of which is attested by a hundred instances in addition to those which this moment occur to us, of Mary of Scots, and Richard the third of England, in some measure apply to the life of Bianca Capello, the mistress and afterwards the wife of Francesco de' Medici. The "*Bianca Capello*" of Mr. Meissner, and Sanseverino's work, entitled *Storia della Vita, e tragica Morte de Bianca Capello*, made so favourable an impression respecting this extraordinary character, that she was regarded almost as immaculate, and pitied as a wretched victim to the cruelty and ambition of her brother-in-law, the cardinal Ferdinando.

The present biographer, from his residence at Venice, the spot where the die of Bianca's future life was first cast, and from his intimacy with one of the best and most successful compilers of the Venetian history, had a favourable opportunity of investigating the history of this celebrated female: he had afterwards, moreover, the opportunity of consulting the many interesting and authentic documents concerning her life, which the archives of Florence contained. The result of these investigations was the memoir at present before us, which shades in no inconsiderable degree, the lustre, which the writers just mentioned had reflected on her, and vindicates the cardinal Ferdinando from the foul and atrocious calumnies, which had aspersed his character. The credit which Mr. Siebenkees claims for his history is drawn from the authorities whence he composed it; several manuscripts he received from the grand-ducal archives, and several from private libraries; as to the printed accounts, there are but few, he says, which have been serviceable to him in his life of Bianca. To the list, which is given us at full length, our author has annexed some critical remarks respecting the degree of authenticity, which, from their circumstances or modes of writing, he thinks they may severally claim. So far as we are enabled to judge of the present performance, it appears to be written acutely, and impartially; and probably it comprises as much authentic information, as it is possible to obtain.

In the preface of the translator we are told, that, soon after the completion of his task, he came to the knowledge of Mr. Noble's memoirs of the illustrious house of Medici. This latter gentleman asserts, that he has carefully perused and examined a great number of publications and manuscripts relative to his subject; but, as he has omitted to quote any of his authorities, the translator presumes, he is not entitled to credit in preference to Mr. Siebenkees, in whatever circumstances they differ: these circumstances, it must be acknowledged, are very numerous and very important; the translator, however, not only intimates, but roundly asserts, that Mr. Noble has taken several of his anecdotes from lord Orrery's letters. Mr. Noble may possibly think it incumbent on him to repel this accusation, and although his omission to quote authorities may fairly excite some degree of suspicion, it by no means follows, that he did not

ascend to the same source for his anecdotes, which lord Orrery himself did.

Mr. Noble may also retort, that, although Mr. Siebenkees has given in his preface a list of documents, whence the biography is taken, he has not a single *particular* reference throughout his whole work.

L. M. S.

MEDICINE. CHEMISTRY. ANATOMY.

ART. IX. *Medical Facts and Observations.* 8vo. Vol. I to Vol. VI. 1791—1795. About 240 pages each, with plates. Pr. 4s. each. Vol. VII. 390 p. and 3 plates. Pr. 6s. in boards. Johnson. 1797.

THOUGH we have omitted examining these Facts and Observations in the regular order of their appearance, it has not been from any idea of their inutility, or want of importance, but from other causes. We shall now, however, endeavour to atone for our omission, by giving an account of them from their commencement.

The present collection is intended to form a kind of sequel to the work published by the same author, under the title of London Medical Journal; and its objects are nearly the same, the improvement and diffusion of medical knowledge. The materials are of a mixed nature, being partly drawn from the transactions of learned societies, and partly from original papers, furnished by the editor's medical correspondents.

Vol. I. Pref. p. vii. 'This method,' says he, 'of blending original observations with materials collected from books, seems to be the most proper for a work of this kind, which, while it serves to excite a spirit of inquiry, and records interesting facts, is intended to comprise accounts of every important discovery and improvement that shall be made in medical science.'

Many solid objections might be urged against the *general* practice of extracting materials from printed works; but where it is done with judgment, and proper discrimination, as in the publication before us, it cannot fail of being highly useful.

The editor's apology is this; that by collecting, pref. p. ix, 'part of his materials from books, he shall render an acceptable service to the reader. The channels of medical information are now so numerous, and in so many different languages, that many important observations probably remain for a long time unknown to persons who are busily employed in the practice of physic, and to whom, of course, they would be the most interesting, but who have not sufficient time or opportunity to consult the several works in which they are to be found.'

'This remark seems to be more particularly applicable to the Transactions of learned Societies, which, on account of their bulk and price, or the variety of subjects, not immediately connected with physic, of which they treat, are, comparatively speaking, in the hands of few medical readers, although they frequently contain papers with which this class of readers cannot but wish to be acquainted. To collect from such publications, either entire, or in an abridged form, the more important observations, relative to the practice of
physic,

physic, and to medical philosophy, which they contain, seems likely, therefore, to be of considerable utility; and for the reasons, just now given, the editor intends also to have recourse, occasionally, to other printed works, but without professing to give a general review of new medical books.

A part of the work is to be brought out as frequently as a quantity of matter, sufficient to fill about fifteen sheets, is collected.

The first volume contains several interesting original communications.

The case of hydrophobia, described by Dr. Ferriar, represents the cause of the great aversion to fluids, in that disease, in a more satisfactory point of view, than it has generally been considered. By dissection, performed a few hours after death, abrasions, in irregular points, about two inches above the cardia, were discovered in the epidermis of the œsophagus, which presented an inflamed surface, of a dark red colour. Lower down, these abrasions became linear, and extended even into the stomach.

The portion of remedial information to be derived from this paper, is not great. The doctor considers, and perhaps justly, that bleeding, and mercurial frictions, are here ambiguous remedies; and he judiciously suggests, that greater advantages may be procured by the cold bath, and the free use of bark and opium.

The remarks of Mr. Lofie, on the prevention of the same disease, by means of excision and caustic, possess nothing of novelty. Practitioners have long known, that these are the only means that can be fully depended upon as preventatives.

The practical conclusions of Mr. Sparrow, concerning the extraction of cataracts, deserve the surgeon's attention.

The history of the case of *petechiæ sine febre*, as drawn up by Dr. Ferris, affords little useful information. We are inclined to believe the doctor mistaken, in concluding the disease to be very rare. Several cases are described by authors; and we have lately seen two instances of the disorder, both of which terminated favourably under a plan of treatment somewhat similar to that which the doctor pursued.

Mr. Ford's description of the case, in which a catheter was found in the bladder, is clear and judicious. The singularity of the case rendered it too important to be omitted.

The case of 'imperforate rectum' affords a curious proof of malformation, but furnishes no practical hint of importance.

The practical remarks of so experienced a physician as Dr. Percival, on any disease, certainly demand respect. Hydrocephalus is, however, a disorder even yet little understood by the most enlightened practitioners. We apprehend more from inflammation, than the doctor seems willing to allow; and consequently do not think so highly of the use of mercurial remedies. In the first stage of the disease, at least, we agree with Dr. Rush, in thinking that bleeding should be employed.

The remaining papers of this volume are drawn from the Transactions of Societies, and are on different subjects, connected with medicine. They are, in general, judiciously selected.

In the second volume we meet with but few valuable essays. The cases described by Mr. Carter, however, throw additional light on some points, in the practice of surgery; and that detailed by Mr. Hughes,

Hughes, as well as those of polydipsia, are, in many respects, curious and interesting.

Of the use of electricity, in whatever way it may be applied in paralytic affections, we have not any very high opinion. We know it to be both a feeble and uncertain remedy; but in slight cases of this kind, cures may probably be effected by it, and indeed have been, even when it has been used in the common method. What peculiar advantages may attend it's application, in the way that has been discovered by Dr. Gilley, we know not; little, however, can be inferred from it's use in two cases. The practice of a large hospital might, surely, have afforded more than these instances.

The observations of Mr. Blizzard are most interesting and important, in so far as they lead to more probable means of investigating the cause of epidemical effects.

Mr. Cleghorn's facts respecting the cure of burns by vinegar and chalk are useful to the practitioner, though the author's application seems to have been employed in an empirical way. It is not improbable, however, that the great utility, at least so far as the vinegar is concerned, may depend upon the quantity of spirit that it contains, as diluted vitriolic acid appears to have been prejudicial.

In this volume we have only two papers extracted from publications, both of which are important. The first is by mons. Default, chief surgeon of the Hotel-Dieu at Paris; and the latter by Dr. Adair Crawford, on the matter of cancer. This is, in many points, an extremely valuable essay, as the author's conclusions chiefly rest on experimental investigation. How far the hints thrown out may improve the treatment of cancers is difficult to say; but they certainly hold out new prospects, and justify the trial of new remedies.

The original communications contained in the third volume afford but little new information. The cases which Dr. Willan has described, under the title *ischuria renalis*, appear to us to have depended upon inflammation, particularly of the mesentery, and the suppression of urine to have been symptomatic. They do not show the superior utility of the warm-bath, which was the remedy that the doctor chiefly trusted to in these cases.

The facts stated by Jesse Foot afford additional proof of what has been long known, that excision is the only means that can safely be depended on in the prevention of hydrophobia.

The spasmodic affection, treated by Mr. Wilkinson, shows, that electricity, though a powerful, is too diffusible a stimulus to effect permanent cures in these cases. His conjectures concerning the nature of the complaint seem to have been well founded.

Some of the details furnished by Mr. Davidson are worthy of being attended to, particularly those relating to the cutaneous effects induced by the poison of copper.

The materials composing the rest of the volume are extracted from different periodical transactions.

The portion of original matter in the fourth volume is considerably larger, and some of the communications are extremely interesting.

Mr. Boag's observations on fevers, and the dysentery of hot climates, are useful in different respects, especially so far as relates to the mode of using mercury.

Mr.

Mr. Gaitskill's remarks and investigations concerning the pathology, and mode of treatment of calculi in general, are ingenious and important. He appears to have taken up the idea of the late Dr. Austin on this subject, and supposes accordingly, that concretions of this kind are morbid in their commencement, that the urine contributes nothing to their formation, that they are composed of a modified mucus, and are not calcareous. The chemical trials were chiefly made with intestinal calculi of horses.

Mr. Park's case of varicose aneurism contains many useful hints, and suggests the necessity of giving a cautious prognostic in complaints of this kind.

The utility of opium in menorrhagia has been long known; and Mr. Copland's cases furnish no new information with respect to that remedy.

Though we have no doubt of the utility, we cannot think that a real *pustula serena* can be cured by a few pinches of mercurial sauff. Mr. Blagdon's case is by no means satisfactory.

When once a new hypothesis is taken up, every thing frequently gives way to it. This seems to be the case with Mr. Davidson. But abstinence from liquids may cure active pulmonary hemorrhage in other ways, beside that of preventing distension; and Mr. D., by his bleeding, purging, and blistering, appears to have had something more in view than the mere removal of such a cause.

The case of psoas abscess, described by Mr. Smith, strongly proves the utility of discharging the contents of abscesses of this nature by puncture.

The reflections and suggestions of Dr. Beddoes, on certain effects of heat and cold on the living system, are highly ingenious, and deserve to be more closely attended to by practitioners.

Mr. Crowther's hints on the use of caustics, in cases of white swellings of the joints, are submitted to the consideration of practitioners with modesty, and deserve further attention. It is only from a great number of cases, that a fair deduction can be drawn.

The extracts which constitute the remaining papers are made from the Asiatick Researches, and the Transactions of the Royal Society.

The fifth volume contains a pretty large portion of useful matter.

Since Mr. Hunter presented his method of operating in cases of aneurism, many instances of the successful management of that disease have been recorded; and Mr. F. Forster here presents us with accounts of two, in which the principles laid down by that ingenious surgeon were applied with complete success. These were cases of popliteal aneurism.

Doctor Beddoes's account of the effects of opium, in counteracting the poisonous operation of digitalis, is very instructive. It shows that opium may be freely given in such cases.

Mr. Ramsay's success, in the case of compound fracture here detailed, sufficiently proves, that recourse should not be so indiscriminately had to amputation in such instances. Mr. Guy's case is also of the same kind.

Of the use of æther in diseases of debility there can be little doubt; and in the cases of intermittent fever, described by Mr. Davidson, we see nothing extraordinary. The æther operated as a powerful

erful stimulant, and in that way, probably, effected a cure; and other stimulants have been known to do the same in these disorders.

The case of apoplexy, related by Mr. Williams, presents us with nothing but a set of conjectures, from which no useful inferences can be drawn. Such accounts occupy the room of more important information.

Among the extracts that constitute the remaining part of the volume, we have observed several papers of importance. Doctor Currie's, and Mr. O'Halloran's, are particularly deserving of the reader's attention.

The sixth volume commences with an account of the use of arsenic, in the intermittent fevers of tropical climates, by Dr. Winterbottom. The advantages that had been derived from the use of this powerful remedy in these cases, in this country, by different practitioners, induced the doctor to make a trial of it in the climate of Sierra Leone, in similar diseases; and the success of his practice sufficiently justifies the use of the remedy. A great number of cases are described, in which it was employed with the best effects.

A solution of sal ammoniac in vinegar, employed as a topical application, in cases of lacerated wounds, appears to have been attended with great advantage, under the direction of Mr. Carter. This he supposes a more safe and successful practice than that of using warm fomentations and cataplasms. It must, however, be observed, that in the cases before us, beside the application of the solution, very powerful internal remedies were given; such, for instance, as bark, opium, and wine.

The case of diseased kidney, and that of gun-shot wound of the head, by the same author, are curious, as facts.

The case of aneurism here described affords us little in addition to what Mr. Forster had already told us. It merely supplies another instance of the utility of the operation.

Mr. Clarke's key instrument, for the extraction of teeth, is ingeniously constructed for the purpose; and his reasoning, with respect to its mode of action and application, we conceive to be pretty correct. It is certainly an important improvement in this kind of instruments.

The extracted matter of this volume is considerable, but does not appear to be equally important with that of many of the other volumes; we have, however, observed a few papers, that contain useful information.

In the seventh volume we observe a considerable increase of matter, much of which is important and useful.

The practical observations of Dr. Wright, on the treatment of acute diseases in the West-Indies, are in many respects judicious, though on the whole they convey but little new information. That the application of cold water to the surface of the body in typhus fevers in hot climates, where the tendency to indirect debility is great, may be useful, there cannot be much doubt; but we do not think that it will be found equally serviceable in cold regions, notwithstanding the success that the professor of medicine in the university of Edinburgh is said to have derived from it. In some cases, and under particular circumstances, it may perhaps be usefully employed. We are not, however, told by Dr. W. what medicines were used beside the *levatio frigida*.

frigida, in the cases treated by professor Gregory. We perfectly agree with the author that, in this country at least, the earlier it is made use of the better.

Dr. W. has here given many remarks on the use of different remedies in the yellow fever, which seem to contradict in some respects those that have been made by Dr. Rush. Calomel has indeed been found to have good effects; but the use of the lancet generally proved prejudicial. On the cure of the black vomiting we may insert the doctor's own words.

VOL. VII. P. 12.—‘Hitherto, the black vomiting has usually been considered as a fatal symptom; and a remedy to obviate it has long been a desideratum amongst physicians. To whom the happy discovery of such a remedy, in the capsicum, is owing, I have not yet learned; but he merits the thanks of his country, and of mankind!’

‘That a medicine of so hot and fiery a nature as Cayenne pepper, can be given with safety and efficacy in a disorder so evidently inflammatory, is truly surprising, and can only be accounted for in two ways: first, by supposing that the stimulus of the pepper is stronger than that of the contagion; or secondly, (to use the language of my late ingenious friend, Mr. John Hunter) that it induces a different action in the stomach and first passages.’

That *Cayenne pepper* is capable of removing the disease, in this stage, we have much difficulty in believing, notwithstanding the above assertion. But if it should even be found to have this effect, we hardly think that it would be explicable upon either of the suppositions that the doctor has made. We rather apprehend that, in this stage, the disease is not inflammatory, but of a very different nature, which requires the use of powerful stimulants.

Calomel is a remedy, in this fever, that has lately been so much employed, and acquired so high a character, that we have no hesitation in laying our author's opinion of it before the reader.

P. 23.—‘In the treatment of the different diseases mentioned in this paper, you have seen the liberal use I make of calomel. I have contented myself with candidly relating to you the effects I have experienced from it, without attempting any theory of the mode in which these effects are produced. I think it necessary, however, to observe to you, that freely as I have administered calomel in different acute diseases, I have seldom, if ever, been surprised with a sudden salivation. I indeed have paid daily attention to the state of the mouth and gums, and as soon as I have observed the latter spongy, and that the tongue was beginning to be moist about the edges, I have desisted from the farther use of calomel; because I was then certain that a resolution of the disorder was begun, and that my patient was out of danger.’

‘In answer to your question, how early I got the first hint of the use of calomel in fevers? I answer, it was my good fortune, for many years, to enjoy the friendship and confidence of the late Dr. Lind, of Haslar; and it was from his conversation, and the information contained in his excellent work on the diseases of warm climates, that I learnt the East-India practice of giving mercury in inflammations of the liver, and the success with which the late sir John Eliot had treated visceral obstructions by the same remedy; all which I knew so early as the year 1760. But it was not before 1764 that I began to
give,

give calomel in so free a manner as I have done ever since, not only in hepatitis, but in all the other acute diseases I have treated of; and I extended its use from reasoning in my own mind, and from analogy. I have never had cause to repent of the further trials I made; but, on the contrary, have had reason to consider this practice as the happy means of saving the lives of a great number of people.

I think it right to add, that Dr. Drummond, of Westmoreland, in Jamaica, whom I have already had occasion to mention more than once in the course of this letter, began to administer calomel in fevers and pleurisies as early as I did, though without our having had any communication on the subject with each other. I have since found that he learned the use of it, in such cases, from Dr. Smith, a physician at Savannah le Mar, who was in the habit of giving it, in doses of twenty grains, in acute diseases, with great success.

Dr. Beddoes's observations respecting the origin of intermittent fevers are interesting, and in our opinion very satisfactorily show Dr. Cullen to have been mistaken, in attributing these fevers solely to marsh miasmata.

The observations of Mr. Carlisle, on the nature and means of removing corns, are judicious and valuable. They, perhaps, afford the first instance of the application of scientific principles to the subject.

Dr. Winterbottom's paper is useful, and shows, that the Angustura bark is a valuable remedy in many cases of intermittent fever, but many comparative trials are necessary, before it can be ascertained in what proportion its effects stand to those of other barks.

Mr. Golding's papers contain some curious circumstances, but afford only a slender portion of practical information.

The cases of foul ulcers, in which charcoal was employed by Mr. Simmons, strongly mark the utility of this application, in lessening pain and correcting the disagreeable smell of the sores. In these respects the observations of others coincide with those of the author.

The case described by Mr. Fryer affords a curious instance of the little inconvenience, that is sometimes experienced from extraneous substances remaining in particular parts of the body. In this instance, a large quantity of pins had lodged in a woman's breast sixty years.

The chief advantage of Mr. Savigny's key instrument for the extraction of teeth depends upon an improvement, that he properly acknowledges to have taken from Mr. Clarke's paper on the same subject.

The quantity of information that Dr. Pearson has given in his paper 'on the effects of the vapour of vitriolic æther, in cases of phthisis pulmonalis,' is not very great. That in some instances it may alleviate distressing symptoms, and produce temporary relief, is not to be disputed; but we much doubt, from trials made in the same way many years ago, that it will completely eradicate the disease. Indeed the evidence here adduced does not by any means go so far. The doctor thinks it most suitable to the florid or scrofulous consumption; and owns, that where pulmonic affections are complicated with mesenteric obstructions, or diseases of the other viscera, or a dropical condition, it only affords transitory benefit. And that 'in the very last stage of the disorder, the proper time for using it is past.' This we believe does not only hold good with respect to the vapour of æther, but all other medicines. The practice of infusing different substances

substances in the æther is judicious, though we have not much expectation from any impregnation that it can receive from *cicuta*. in this way. The author has also found it useful in removing catarrhs.

The portion of extracted materials in this volume forms nearly two thirds of the whole; but the reader will in general find, that much judgment has been exercised in their selection. Several of the papers are extremely valuable. This remark is particularly applicable to Mr. Abernethy's instances of uncommon formation in the viscera of the human body; Mr. Cruikshanks's and Dr. Haighton's papers on the reproduction of nerves; professor Monro's, on a human male monster; Mr. King's, on a new instrument for performing the operation of trepanning the skull; Dr. Holyoke's, on the excess of the heat and cold of the american atmosphere beyond the european; professor Tenghil's, on hydrocephalus; and Dr. James Clark's, on the poisonous quality of the juice of the root of *jatropha manihot*, or bitter cassada, &c., and on the comparative quantities of amylaceous matter yielded by the different vegetables most commonly in use in the west-india islands.

ART. X. *Reports principally concerning the Effects of the Nitrous Acid in the Venereal Disease, by the Surgeons of the Royal Hospital at Plymouth, and by other Practitioners.* Published by Thomas Beddoes, M. D. 8vo. 101 pa. Price 2s. 6d. Bristol, Biggs; London, Johnson. 1797.

THE discovery of a powerful remedy is perhaps of more importance to medicine, than the unfolding of a new hypothesis. The latter is not however to be always disregarded. In the present tract Dr. B. appears in the useful character of introducing to the attention of practitioners a new and apparently valuable medicine. At least, the evidence adduced in the detail of cases, in which it has been employed, is in many respects strong and satisfactory; and tends to corroborate the observations and results of different trials made by other ingenious inquirers in the same way.

The cases drawn up by Mr. Hammick, junior surgeon in the royal hospital, Plymouth, were treated in so public a manner, and are so extremely interesting, that we shall insert Dr. Geach's observations upon them, as stated in his answer to Dr. B.'s queries,

p. 28. 'The patients, whose cases Mr. Hammick, junior, lately transmitted, were regularly attended by myself; and every circumstance was remarked as minutely as possible, and is strictly true. So great indeed has been the success of this nitric medicine in the venereal disorder, *that many patients, who had been broken down by an antecedent use of mercury, under which the disorder gained ground, recovered their health and strength without the assistance of diet drinks, change of air, the bark, or any other tonic medicine whatever.* We have but few instances where the stomach and bowels have been affected by it; but the precaution of taking it through a narrow glass tube has prevented the *acid* from affecting the teeth, and the medicine has been rendered more palatable by mixing simple syrup with it; and this addition, as far as we have hitherto noticed, has been effectual enough to prevent both mawkishness and pain. But, although these circumstances have now and then succeeded the use of the nitrous acid,

acid, it does not affect the mouth or produce a ptyalism. It does not impair the appetite, it does not require any dietetic regimen, or confinement. Indurated buboes have yielded to it without suppurating; *phagedenic buboes have healed after unsuccessful trials with mercury: in chancres, however large, or fordid, and in excoriations of the scrotum, however fetid and extensive, the cure, by its use, goes on more rapidly than by a mercurial process.* Such chancres and excoriations have been dressed only with simple ointment, that the patients might not be incommoded by the friction of the linen, and that the effect of the medicine might be better ascertained, when there was no local application. We have not found, after the chancres have been cured by this medicine, that the throat has been affected; a circumstance not unusual, especially when such ulcers have been dressed with any mercurial preparation. *The cases sent by Mr. Hamrick were the worst that were received into the hospital.*

That the nitrous acid has succeeded in fifty cases, or more, is certain;—but it has failed in four or five instances, and failed too, where the cases have been apparently slight. But whether the failure can be imputed to the inadequacy of the medicine, under particular or unobserved circumstances, or to causes not yet explored, I know not: future experience must throw more light on the efficacy of this medicine, which, at present, is only in its dawn. It has removed, in some patients, nocturnal pains. In the gonorrhoea itself it has been tried, as very bad cases only have particularly engaged our attention. In attending to those, we have endeavoured to bring every thing to the test of truth, which ought to be the guide to every man in a profession, which has for its object the restoration of health, and in a disorder, which sometimes baffles the skill of the most experienced. Suffer me to own, that when we first made trial of the nitric acid, no great opinion was entertained of its success. Accustomed to give mercury in this disease, a practice sanctioned by great authorities and time, we were inclined to think that no medicine but mercury would cure it. There was no bias, no predilection therefore, for this new medicine, no attachment to system. But as the nitrous acid was so respectably recommended by yourself, this was a sufficient motive to make trial of it; and nothing but the success that has attended its use, could authorize us to write in this manner to you, who are the best entitled to the earliest communication.'

Many other communications introduced into this collection are highly valuable, though the acid does not appear to have been so successfully employed. In general, however, it has produced good effects of one kind or another.

On the whole, the ingenious editor thinks, that 'there is already, in favour of the nitrous acid, a far greater fullness and variety of testimony, than has ever been produced in favour of any of those other substances that have at various times been proposed as substitutes for mercury.' In his opinion it clearly follows from what has been observed, 'that where the constitution is broken, the habit feeble or scrofulous, the cure should always be attempted by the nitrous acid, in preference to any other medicine.'

In

In order however to remove every scruple respecting the powers of this remedy, the editor has proposed a plan for collecting and printing reports of its effects; communications for which are to be sent to Mr. Johnson's, St. Paul's church-yard, London, as soon as may be after the commencement of the year 1798.

By such a plan, he supposes, that in two years the knowledge of a century may be acquired: To assist inquirers the doctor has suggested many useful hints and considerations; some of which we shall lay before the reader, as there may be practitioners who have not an opportunity of consulting these reports.

P. 84. 'Whether,' says the editor, 'we adopt the obsolete, or the prevailing language concerning the operation of mercury, is thus far indifferent. It is easy to conceive the great improbability, that a single power should be exclusively adequate to the removal of syphilitic affections. The supposition is contrary to the general tenour of our experience of nature. Most of her productions appear to be members of a series. There is hardly any substance or agency, of which it can be averred, *nec viget quicquam simile aut secundum*. If mercury eliminate the venereal virus by the salivary glands, other untried bodies may eliminate it by the same, or by other emunctories. But salivation not being essential, the curative operation is supposed to consist in contractions of vessels, nervous vibrations, or other actions of whose quality or quantity we have no test or measure. It is, however, difficult to suppose mercury, and mercury only, capable of exciting them: and in whatever you make the operation of mercury to consist, an hundred modes or degrees of action, each different from the other, and all from any mercurials can produce, may be curative of syphilis. Mercurials probably produce other changes in the system, besides those that supersede the effects of venereal infection; and some of these changes appear highly detrimental to certain constitutions. When hurried so as to produce violent salivation, mercurials are said not to have cured syphilis.

'Let us, for an instant, suppose that mercurials and the newly tried salts have a common operation, depending on oxygen. Now it is most likely that there is a given quantity of oxygen gas, which if inhaled, would cause the same feverishness that has been observed to follow the use of the oxygenated muriate, viz. thirst, whiteness of the tongue, quickened circulation, and fizy blood; or at least, the latter of these appearances. Will oxygen gas, so affecting the system, cure syphilis? P. 105, part iii. of "*Considerations on Airs*," a case of syphilis is related, where oxygen gas was thought beneficial. But the circumstances are indistinct, and I think the quantity of air too trifling for any effect. Again, will mercurials and our salts co-operate to a cure? Will half the necessary quantity of a mercurial, joined to half the necessary quantity of nitrous acid, or oxygenated muriate, give the same result as the full quantity of either? From a passage in Dr. Rutherford's letter, there is room to surmise that they would. And so they ought, if their action be identical, or if they owe their virtue solely to oxygen. We have not, it is true, such accuracy in medicine as to halve necessary quantities or doses;

but in a number of cases a difference in the dose should be sensible, if the supposition is just.

Unless it be true, that very diversified actions are capable of effecting a cure in syphilis, it would seem, from other facts, that no antisyphilitic remedy can owe its virtue to oxygen. The occasional efficacy of certain plants, as sarsaparilla with mezereon, the astragalus exscapus, &c. is strongly attested. But how can the decoction of a bitterish, sub-astringent root, such as that of the astragalus, be imagined capable of oxygenating the system? Nor indeed, have other plants, which have been said to be useful in syphilis, the sensible or chemical qualities of those substances that contain oxygen largely and loosely combined. I refer to these plants for the sake of illustration; and would by no means be understood to speak of them, as generally useful in venereal complaints. There are, I believe, but few constitutions in which any of the number will be found efficacious, even in the secondary stage of lues. But it seems sufficiently ascertained that there are some (e. g. see *Girtanner's Vener. Krankh. i. Murray App. Med. vi. 83.*) It is to be lamented, that a catalogue of these plants, accompanied with what evidence exists of their powers, is not made out. For however disagreeable medicinal drenches may be, nine patients in ten would swallow all the decoctions the surgeon can contrive, rather than endure the tortures of secondary syphilis.

The design of the author is so judicious and interesting, that we should hope practitioners in every situation would lend their assistance to promote it's accomplishment, in doing which they will find much advantage from consulting the observations and details comprised in this tract.

ART. XI. *Remarks on the Scurvy as it appeared among the English Prisoners in France, in the Year 1795; with an Account of the Effects of Opium in that Disease, and of the Methods proper to render its Use more extensive and easy; (written during his Confinement in the Tower) by R. T. Crosfield, M. D. 8vo. 40 p. Ridgeway. 1797.*

DOCTOR Crosfield it seems was one of the persons tried in May 1796, for a pretended plot to assassinate the king by means of a poisoned arrow; and is here justly grateful to the twelve honest men that pronounced his innocence.

The medical part of the pamphlet appears to have been written during the time of this confinement, and contains a plain, and we have no doubt, a just account of what the author saw while he was engaged in administering relief to his sick countrymen in France; but we have not observed, that the doctor has advanced much that is new either in respect to the causes or the methods of treating the disease. He has indeed found opium more successful than many other practitioners in alleviating the sufferings of scorbutic patients, but we do not find that in one instance it totally eradicated the complaint. In the following case it certainly was of great utility.

P. 19. "From these premises," says the author, "it was reasonable for me to conclude, that the only radical cure for the scurvy was to be

be obtained not from medicine but from change of diet; yet that some palliation might be expected from those means that could be used to increase the appetite, joined with such as give what may be called artificial strength. Such are the several acids, bark, opium, wine, and strong liquors, taken in moderation; but none of these could be supposed to do more than relieve for a few days.

‘Before I had perfectly satisfied my own mind on the subject, an event, less the effect of design than of accident, convinced me that I was not totally wrong. An old man having suffered intolerable pain, and lost the use of his legs by the scurvy, took at night a pill of extract. *opii*, to alleviate his torment. He was so much relieved in his complaints, by this single dose, that I gave him a few small pills, with directions to take one three or four times a day: to my great, and very pleasing surprize, not only his pains left him, but the stiffness of his joints likewise; the blackness which had almost completely surrounded the knee, in a great measure disappeared; nor did I find any difficulty in keeping him sufficiently well, to remain on board, till we sailed for England.

‘Encouraged by this unexpected success, I proceeded to extend the same practice to others in different states of the disease, till I ascertained the important fact, that opium, prudently administered, is capable of palliating, for *many days*, the most urgent symptoms of sea scurvy, at least in its incipient state; and thus enabling the poor sufferers to hold out till perhaps some hospitable shore may afford the only radical cure—dry air, moderate exercise, and plentiful diet.’

On the prevention of the disease he thinks, that captain Cook has said almost every thing that is necessary. The author has however ventured to add a few observations on the same subject, and which we believe will be found useful.

Though the proportion of either historical or practical matter be not great, the medical reader will meet with many judicious reflections scattered through this little tract.

In an advertisement the author announces a translation of the genuine works of Hippocrates, with his life.

ART. XII. *Outlines of a Course of Lectures on Chemistry.* By T. Garnett, M. D. 8vo. 176 pages. Price 4s. sewed. Liverpool, M’Creery; London, Cadell and Davis. 1797.

In teaching a science of so extensive a kind as that of chemistry, the utility of a full and clear explanation of the principal facts may be easily conceived. This is the leading object of the present performance, which is well arranged. It is, however, obviously better calculated for those who attend the author’s lectures, and hear his explanations, than the general reader, though the latter may make use of it, and probably with advantage, as a mean of refreshing his memory.

As an example of the manner in which this text book is executed, we shall lay before the reader the author’s observations on combustion and respiration, two processes which have a much greater resemblance than has been generally supposed.

p. 61.—‘The following laws may be deduced from what has been said concerning combustion.

‘ 1. Combustion cannot take place without the presence of oxygen.

‘ 2. In every instance of combustion there is an absorption of oxygen.

‘ 3. In the products of combustion there is always an augmentation of weight, equal to the quantity of oxygen absorbed.

‘ 4. In every instance of combustion, light and heat are disengaged.

‘ The phenomena of combustion may be distinguished into three states, ignition, inflammation, and detonation. The first takes place when the combustible body is not in an aeriform state, nor capable of assuming that state; the second when the combustible body in the form of vapour, or gas, comes in contact with oxygen gas. The third is a sudden inflammation, which occasions a noise by the instantaneous formation of a vacuum. In the greatest number of instances in which detonation takes place, this phenomenon is produced by the combustion of hydrogen gas with oxygen.

‘ When we consider the phenomena of respiration, we shall find them very analogous to those of combustion. A candle will not burn, nor an animal live, in an exhausted receiver. When a candle is confined in a given quantity of atmospheric air, it will burn only for a certain time; and on examining the air in which it has burned, the oxygen gas is found to be all extracted, nothing remaining but azotic gas, and a quantity of carbonic acid gas; in the same manner, if an animal be confined in a given quantity of atmospheric air, it will live only a short time, and the air will have lost its oxygen, nothing remaining but azotic and carbonic acid gas.

‘ A candle will burn, and an animal live much longer in pure oxygen gas, than in the same quantity of atmospheric air.

‘ From considering the phenomena attendant on respiration, we may lay down the following general propositions.

‘ 1. An animal cannot live unless it be supplied with oxygen.

‘ 2. All animals do not require air of the same purity; birds require air of greater purity than man, or animals which live upon the surface of the earth; and those animals which live principally under ground, or which pass the winter in a torpid state, require an air much less pure than other animals.

‘ 3. The mode of respiration is different in different animals.

‘ The air which has served for respiration is found to contain a mixture of azotic and carbonic acid gas, with a small quantity of oxygen gas, and a considerable quantity of water is thrown off from the lungs in respiration.

‘ From a variety of facts it appears, that oxygen gas is decomposed in the lungs during respiration; a part of the oxygen unites with the iron contained in the blood, and converts it into an oxyd; another and greater portion unites with the carbon brought by the venous blood to the lungs, and forms carbonic acid

acid gas, while another portion of the oxygen unites with the hydrogen brought in the same manner, and forms water.

‘ A portion of this oxygen which unites with the iron and hydrogen, becomes fixed on these substances, and gives out the heat which supported it in a gaseous state, while the remainder, forming carbonic acid gas, which has a less capacity for heat than oxygen gas, gives out a part of its caloric. Thus respiration is the cause of a continual extrication of heat in the lungs, which being conveyed by the blood to all parts of the body, is a constant source of heat to the animal. We may therefore consider respiration as an operation in which oxygen gas is continually passing from the gaseous to the concrete state; it will therefore give out at every instant, the heat which it held in combination.

‘ These facts enable us to explain the reason why an animal preserves nearly the same temperature notwithstanding the various changes which occur in the temperature of the surrounding atmosphere, which enables the human body to bear vicissitudes that would otherwise destroy it. They likewise enable us to account for the difference of heat in different classes of animals; their heat being always proportioned to the quantity of oxygen gas which they decompose.

‘ Combustion and respiration are continually diminishing the quantity of oxygen contained in the atmosphere; if therefore the wise author of nature had not provided for it's continual reproduction, the air must soon become too impure to support life; but vegetables absorb water and carbonic acid gas, which substances they decompose, and appropriating the hydrogen of the former, and the carbon of the latter to their nourishment, exhale the oxygen gas in a very pure state:—thus animals and vegetables work the one for the other, and by this admirable reciprocity, the atmosphere is always kept sufficiently pure, and the equilibrium of its component parts constantly maintained.’

From this passage it will be sufficiently evident that the author's explanations are founded on the principles of the new chemistry.

ART. XIII. *An Essay on the Abuse of Spirituous Liquors; being an Attempt to exhibit, in its genuine Colours, its pernicious Effects upon the Property, Health, and Morals of the People, with Rules and Admonitions respecting the Prevention and Cure of this great national Evil.* By A. Fothergill, M. D. F. R. S. 8vo. 32 pages. Price 1s. Dilly. 1797.

No writer has exposed the pernicious consequences of an improper indulgence in the use of spirituous liquors with greater justness of reprehension, than the ingenious author of the present tract. In various ways, and with much industry, he has already indeed laboured to render this disgusting and detestable habit less prevalent among the inhabitants of this kingdom; and in the essay before us, we meet with the same zeal, and the same anxiety to preserve the health and morals of the people from suffering by the horrid custom of dram-drinking.

ART. XIV. *A System of comparative Anatomy and Physiology.* By B. Harwood, M. D. F. R. S. and F. S. A. &c. Vol. I. fascic. I. Large 4to. 72 pages. 15 plates. Cambridge, Lunn; London, White. 1796.

WHEN this System of comparative Anatomy and Physiology was first announced to the public, we had expectations of being presented with an useful and interesting work, as the subject opened an extensive field for the exercise of ingenious disquisition, and curious observation. Judging from the *fasciculus* now before us, we cannot however say, that in the execution the Cambridge professor of anatomy has approached that point of practical utility, which we had reason to expect from his situation, and consequent opportunities of research.

The descriptions are in general much too confined to afford a sufficient view of many of the objects of his inquiry, and the anatomical investigations frequently too few for the decision of the opinions that are embraced. The stock of information, that is contained in this part, is indeed extremely small, and very little of it new. On subjects so interesting and important as those of the brain and organs of sense, we must confess ourselves disappointed in not finding something more than a mere dry detail of what has been described by different anatomical and physiological inquirers.

Though it is a conclusion made by other anatomists, as well as our author, that earth-worms, leeches, and some of those that are termed imperfect animals, are destitute of brain, we cannot think it altogether philosophical; since by possessing the power of moving, and sense of feeling, they seem at least to have something that serves the purpose of brain, although it may not exist in the common forms. The professor has not given us any satisfactory reason for this, any more than for another, viz. that intellect would seem to depend rather on the size of the whole, than the number of the parts of the brain. It's being found more divided in fishes does not appear to us to prove any such thing. The doctor's assertion would have had more weight, if it had rested upon the examination of animals, that approached nearer to man in sagacity.

On the purposes of the great quantity of blood circulating through the brain in man, doctor H. observes: p. 8.

The quantity of blood, circulating through the brain, has attracted the notice both of ancient and modern anatomists; and though their calculations disagree, it is allowed by all, to be much more than proportionate to the mass through which it circulates. This circumstance has induced some authors to describe the brain as one large gland, of which the nerves are to be considered as excretory ducts. Their opinion is not supported by reason, analogy, or experiment: a work of greater importance is performed by the brain, than the mere separation of something from the blood. Why then is so large a portion of this essential fluid directed thither? This question has not hitherto, and possibly never will receive a satisfactory answer. Though a large determination of blood to the brain is indispensably necessary to prevent

prevent *deliquium*, yet the proper quantity cannot be much exceeded without considerable danger. And not only the quantity, but the velocity of the circulating fluid is limited. Beyond a certain point an excess or deficiency of either is fatal.'

This is, in fact, saying nothing. The professor might as well have told us, at once, that he did not know any thing about it.

In respect to the nerves, his conclusions are these: p. 10.

'The nerves, which proceed immediately from the brain, are greater or smaller, as the sense, to which they are subservient, is more or less acute; with little, if any, reference to the size of the brain itself, or of the animal to which they belong *; so that by inspecting these nerves only, the anatomist may be enabled to form a very probable conjecture of the comparative excellence of all the senses with which an animal is endowed.

'The nerves, which derive their origin from the spinal marrow, have a twofold office assigned to them by nature; they not only constitute the universal sense of feeling, but are likewise the indispensable agents of all animal action, whether voluntary or involuntary. Their existence is manifested in the minutest portion of the largest body; and as the necessity of feeling, or performing certain functions of the animal œconomy, and of possessing the power of locomotion, is common to creatures of every dimension, the magnitude of these nerves bears no certain proportion to the size of the brain, and is regulated only by the bulk of the animal.'

On the human nose we also meet with an opinion, that has not been generally maintained by other anatomists. The author thinks it probable, that the soft thick membrane, lining the internal parts of the nose, receives the ramifications of the olfactory nerves in that part *only*, which covers the internal *nares* properly so called.

The reasons, which have induced the doctor to draw this conclusion, are the following: p. 15.

'1st. The branches of the nerves have been traced so far by Hunter, Monro, and other anatomists, but no farther. It must therefore be doubtful, at least, whether they extend to the continuation of the membrane, in the surrounding cavities or sinuses.

'2nd. If the external apertures of the nose be obstructed, we have very little, if any perception of scents, although the air has free access by the posterior openings†. From which we may infer, that the odoriferous particles must not only come into contact

* 'The optic nerve passing to the comparatively small eye of the elephant, is no larger than the nerve going to the human eye; but the nerves which arise from the *medulla spinalis* are in proportion to the size of the animal.'

† 'Animals, who are under the necessity of providing for their subsistence by the faculty of smelling, constantly breathe through the nose; which habit being natural to them, it is with great constraint and difficulty, that they can respire through the mouth, when the nose is forcibly held. Let any one try the experiment of holding a dog's nose, and he will be convinced of the truth of this observation.'

with,

with, but be applied successively, and in current to the membrane, before sensation is produced. Now as the *sinuses* communicate with no other part than the nostril, each of them by a single aperture, and that a small one, it is not possible to conceive, that the stream of air, diverted from its natural course, should make a circuit of the cavity, at the same instant passing, and repassing, in opposite directions, through the narrow channel.

‘ 3d. When sneezing is produced by any preternatural stimulus on the olfactory nerves, it may be suspended by pressure on the external alæ of the nose. This pressure affects the internal *nerves*, not the cavities.

‘ 4th. The peculiarities of structure, which, in other animals, extend the surface of the olfactory membrane, are distinct from, and unconnected with the sinuses.’

Turning from this subject, in man, the professor proceeds to the quadrupeds of the class *mammalia*, and examines the conformation of their nose and olfactory bones, on the latter of which he supposes the acuteness of the sense of smell principally to depend. He here marks the structure, which differs materially in the different tribes, while in the same tribe the general resemblance is strong; ‘ yet,’ says he, ‘ in each species certain peculiarities are discoverable, which probably constitute their several degrees of sagacity.’

The olfactory organs in birds, fishes, and the amphibia are afterwards examined and described with tolerable accuracy, in the animals which the author has noticed, but these are by no means numerous. In the professor’s remarks on these organs in the different classes of animals, we meet with many important facts and conclusions; but few that have not been observed by other inquirers in the same track.

On the whole, we cannot perceive that, in the materials which constitute the present *fasciculus*, the doctor has employed any extraordinary industry of anatomical investigation, or exercised much ingenuity of research. The price of the work, however, demands exertion in both these respects.

Five shillings is charged for the *letter-press* of each *fasciculus*, which in the present amounts to about seventy pages. The work, when completed, will consist of ten *fasciculi*.

The plates, which are very well engraved, are offered to subscribers at 3l. 3s.

INVENTIONS AND DISCOVERIES.

ART. XV. *A History of Inventions and Discoveries.* By John Beckmann, public Professor of Economy in the University of Göttingen. Translated from the German, by W. Johnston. 3 Vols. 8vo. 1420 pages. Price 1l. 1s. in boards. Bell, Oxford-street. 1797.

It is probably a task of much greater difficulty than the general reader may be aware of, to trace successfully the periods, at which different inventions and discoveries have been made in the arts; and it

it certainly requires more perseverance, industry, and research, as well as a greater variety of knowledge, than may be sufficient for a judicious execution of many other performances. We have therefore great pleasure in finding, that the arduous inquiry has been undertaken by so accurate an observer and so able a scholar as professor Beckmann.

Of the origin of the arts in the eastern parts of the world our information is extremely limited; we indeed know little more, than that the first traces of them are to be met with in those nations, and that they were thence conveyed to the greeks and the romans. It is, consequently, from the important writings of the former, and the preserved details of the latter, that the historian must glean much of the materials, which are necessary for a work of the present kind. But even, in these sources, he will frequently meet with disappointment, or perplexing uncertainty, for it is unquestionably true, as the translator has well observed, that 'the pen of history has been more employed in recording the crimes of ambition and the ravage of conquerors, than in preserving the remembrance of those, who, by improving science and the arts, contributed to increase the conveniences of life. and to heighten its enjoyments.'

So little has hitherto been attempted in respect to forming a History of Inventions and Discoveries, that even the periods, at which many of a comparatively recent date were made, are by no means marked with any degree of certainty; of others the inventors names are unknown or disputed; and to some the claims of different countries are but very imperfectly determined.

Under these circumstances, we apprehend, no one can doubt the utility of such a history as the present, especially as it has been accomplished by a gentleman whose situation was, in so many respects, peculiarly favourable for the kinds of investigation that were requisite in it's compilation.

Of the original work the translator tells us that the author with great modesty gives it, pref. p. ix.—'the title of only *Collections towards a History of Inventions*': but as he has carefully traced out the rise and progress of all those objects which form the subject of his enquiry, from the earliest periods of their being known, as far as books supplied information, and arranged his matter in chronological order, the original title may admit, without being liable to much criticism, of the small variation adopted in the translation. The author, indeed, has not in these volumes comprehended every invention and discovery, but he has given an account of a great many, most of them very important; and it is not improbable that his labours in this respect may be continued. Should that be the case, and should the present work be favourably received, the rest of the original, when a sufficiency is published to form another volume, will be translated, and presented to the public in the like manner.'

In regard to the translator, we have but little to observe; he appears, so far as we are enabled to judge, to have performed his laborious task with sufficient fidelity and judgment; like many other useful labourers in the same field, he indeed sometimes lessens the merit of his translation, by adhering too closely to the idioms of the original.

original. Of this fault it would be easy to point out many instances, but in a translation, that in other respects seems so well executed, we think it unnecessary, and, in fact, of too little importance to be noticed in so particular a way. The first volume begins with an account of the invention of italian book-keeping and its different applications; but the author is not so full on this as on many other subjects, some of which are, perhaps, of far less importance. Under the head 'Odometer' we meet with some anecdotes of the life of a mechanic of very uncommon talents, but which, we believe, are little known to the english reader. They are these :

Vol. 1. p. 15.—'Hohlfeld was born of poor parents, at Hennenndorf, in the mountains of Saxony, in 1711. He learned the trade of lace-making at Dresden, and early discovered a turn for mechanics by constructing various kinds of clocks. From Dresden he removed to Berlin to follow his occupation. As he was an excellent workman, and invented several machines for shortening his labour, he found sufficient time to indulge his inclination for mechanics; and he made there, at the same time that he pursued his usual business, air-guns and clocks.

'In the year 1748 he became acquainted with the celebrated Sulzer, at whose desire he undertook the construction of a machine for noting down any piece of music when played on a harpsichord. A machine of this kind had been before invented by Mr. Von Unger; but Hohlfeld, from a very imperfect description, completed one without any other assistance than that of his own genius. Of this machine, now in possession of the academy of sciences at Berlin, Sulzer gave a figure, from which it was afterwards constructed in England. This ingenious piece of mechanism was universally approved, though several things may be wanting to render it complete; but no one was so generous as to indemnify the artist for his expences, or to reward him for his labour.

'About the year 1756, the prussian minister, count de Podewils, took him into his service, chiefly for the purpose of constructing water-works in his magnificent gardens at Gusow. There he invented his well-known threshing-mill, and another for chopping straw more expeditiously. He also displayed his talent for invention, by constructing a machine, which, being fastened to a carriage, indicates the revolutions made by the wheels. Such machines had been made before, but his far exceeded every thing of the like kind. Having lost this machine by a fire, he invented another, still simpler, which was so contrived as to be buckled between the spokes of the wheel. This piece of mechanism was in the possession of Sulzer, who used it on his tour, and found that it answered the intended purpose.

'In the year 1765, when the present duke of Courland, then hereditary prince, resided at Berlin, he paid a visit to Hohlfeld, and endeavoured to prevail on him to go to Courland, by offering him a pension of 800 rix-dollars; but this ingenious man was so contented with his condition, and so attached to his friends, that he would not, merely for self-interest, quit Berlin. His refusal, however, obtained for him a pension of 150 dollars from the king.'

' Besides

• Besides the before-mentioned machines, he constructed, occasionally, several useful models. Among these were a loom for weaving figured stuffs, so contrived that the weaver had no need for any thing to shoot through the woof; a pedometer for putting in the pocket; a convenient and simple bed for a sick person, which was of such a nature that the patient, with the smallest strength, could at any time raise or lower the breast, and when necessary convert the bed into a stool; and a carriage so formed, that if the horses took fright, or ran away, the person in it could, by a single push, loosen the pole, and set them at liberty. The two last models have been lost.

• Every machine that this singular man saw, he altered and improved in the simplest manner. All his own instruments he made himself, and repaired them when damaged. But as he was fonder of inventing than of following the plans of others, he made them in such a manner that no one except himself could use them. Several of his improvements were, however, imitated by common workmen, though in a very clumsy manner. It is worthy of remark, that he never bestowed study upon any thing; but when he had once conceived an idea, he immediately executed it. He comprehended, in a moment, whatever was proposed; and, at the same time, saw how it was to be accomplished. He could, therefore, tell in an instant whether a thing was practicable: if he thought it was not, no persuasion or offer of money could induce him to attempt it. He never pursued chimæras, like those mechanics who have not had the benefit of education or instruction; and though this may be ascribed to the intercourse he had with great mathematicians and philosophers, there is every reason to believe, that he would have equally guarded against them, even if he had not enjoyed that advantage. The same quickness of apprehension which he manifested in mechanics, he shewed also in other things. His observations on most subjects were judicious, and peculiar to himself; so that it may be said, without exaggeration, that he was born with a philosophical mind.

• With regard to his moral character, he was very different from those of the same class. Though he still retained something of the manners of his former condition, his mild and civil deportment rendered his company and conversation agreeable. He possessed a good heart, and his life was sober and regular. Though he was every day welcome at the best tables, he staid for the most part at home, through choice; went to market for his own provisions, which he cooked himself; and was as contented over his humble meal as Curius was over his turrips.

• A little before his death, he had the pleasure of seeing a curious harpsichord he had made, and which was purchased by his prussian majesty, placed in an elegant apartment in the new palace at Potsdam. As he had for some time neglected this instrument, the too great attention which he bestowed on putting it in order, contributed not a little to bring on that disease which at last proved fatal to him. His clock having become deranged during his illness, he could not be prevented, notwithstanding the admonition of his friend and physician Dr. Stahl, from repairing it. Close applica-
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tion occasioned some obstructions which were not observed till too late; and, an inflammation taking place, he died, in the year 1771, at the house of count de Podewils, in the 60th year of his age.'

In tracing the rise of the art of refining gold and silver ores, by means of quick silver, professor B. remarks, that, although the first use of this substance is generally considered as a spanish invention, discovered about the middle of the sixteenth century; it is evident from Pliny, 'that the ancients were acquainted with amalgama, and its use, not only for separating gold and silver from earthy particles, but also for gilding.'

In the account of the introduction of tulips into Europe, and the tulipomania that succeeded in Germany and the Netherlands, there are many striking examples of the excessive folly and weakness, as well as the avarice, of mankind. During this rage a particular species of this flower, called *semper augustus*, frequently sold for 2000 florins; and it once happened, that there were only two roots of it to be had, the one at Amsterdam, and the other at Harlem. For a single root of this species, under these circumstances, we are told, that one person agreed to give 4000 florins, together with a new carriage, two gray horses, and a complete harness; and another twelve acres of land. Those who were not possessed of ready money even pledged their moveable and immoveable goods, house and land, cattle and clothes.

On the canary-bird, and on argol a weed used in dyeing, we have much useful and interesting matter; but on magnetic cures we have remarked nothing but what is very generally known. The article Secret Poison also presents the reader with much curious information, but of the most disgusting cast. Of the origin of the invention of bellows, which is unquestionably very old, the professor has not supplied much satisfactory elucidation. The invention of wooden bellows he, however, and we believe justly, ascribes to the germans. The description of them is thus given: P. 106.

'The whole machine consists of two boxes placed the one upon the other, the uppermost of which can be moved up and down upon the lower one, in the same manner as the lid of a snuff-box, which has a hinge, moves up and down when it is opened or shut; but the sides of the uppermost box are so broad as to contain the lower one between them, when it is raised to its utmost extent. Both boxes are bound together, at the smallest end, where the pipe is, by a strong iron bolt. It may readily be comprehended, that when both boxes fit each other exactly, and the upper one is raised over the under one, which is in a state of rest, the space contained by both will be increased; and consequently more air will rush in through the valve in the bottom of the lower one: and when the upper box is again forced down, this air will be expelled through the pipe. The only difficulty is to prevent the air, which forces its way in, from escaping any where else than through the pipe; for it is not to be expected that the boxes will fit each other so closely as to prevent entirely the air from making its way between them. This difficulty, however, is obviated by the following simple and ingenious method. On the inner sides of the uppermost box there are placed moveable

moveable slips of wood, which, by means of metal springs, are pressed to the sides of the other box, and fill up the space between them. As these long slips of wood might not be sufficiently pliable to suffer themselves to be pressed close enough; and as, though planed perfectly straight at first, they would, in time, become warped in various directions, incisions are made in them across through their whole length, at the distance of from fifteen to eighteen inches from each other, so as to leave only a small space in their thickness, by which means they acquire sufficient pliability to be every where pressed close enough to the sides.'

The subject of coaches is treated in an able manner, and shows, with much clearness, the progressive advances of this kind of luxury in different nations.

The invention of the speaking trumpet has been by some given to Kircher; but, says our author, p. 164:—'When I unite all the evidence in favour of Kircher, it appears to be certain that he made known and employed the ear-trumpet earlier than the portable speaking-trumpet: that he, however, approached very near to the invention of the latter, but did not cause one to be constructed before sir Thomas Morland, to whom the honour belongs of having first brought it to that state as to be of real use.'

This is on the authority of the jesuit De Lanis, who has ably endeavoured to settle the dispute.

The origin of the diving-bell seems to be traced with tolerable accuracy; but the professor has not described the improvements of this bell since the time of Dr. Halley.

Some of the author's observations on sealing wax are too interesting to be passed over without notice.

P. 214. 'In Europe,' says he, 'as far as I know, wax has been every where used for sealing since the earliest ages. Writers on diplomatics, however, are not agreed whether yellow or white wax was first employed; but it appears that the former, on account of its low price, must have been first and principally used, at least by private persons. It is probable, also, that the seals of diplomas were more durable when they consisted of yellow wax; for it is certain that white wax, which loses a great part of its inflammable substance, is more brittle, and much less durable. Many seals also may at present be considered white which were at first yellow; for not only does wax highly bleached resume, in time, a dirty yellow colour, but yellow wax also, in the course of years, loses so much of its colour as to become almost like white wax. This perhaps may account for the oldest seals appearing to be of white, and the more modern of yellow wax. These, however, are conjectures which I submit, with deference, to the determination of those versed in diplomatics.

'In the course of time, sealing-wax was coloured red; and a good deal later, at least in Germany, but not before the fourteenth century, it was coloured green, and sometimes black. I find it remarked that blue wax never appears on diplomas; and I may, indeed, say, it is impossible it should appear; for the art of giving a blue colour to wax has never yet been discovered; and in old books, such as that of Wecker, we find no receipt for that purpose. Later authors have pretended to give directions how to communi-
cate

rate that colour to wax, but they are altogether false; for vegetable dyes, when united with wax, become greenish, so that the wax almost resembles the hip-stone; and earthy colours do not combine with it, but, in melting, fall again to the bottom. A seal of blue wax, not coloured blue merely on the outer surface, would be as great a rarity in the arts as in diplomatics, and would afford matter of speculation for our chemists; but I can give them no hopes that such a thing can ever be produced. The emperor Charles v in the year 1524 granted to Dr. Stockamar, of Nuremberg, the privilege of using blue wax in seals: a favour like that conferred, in 1704, on the manufactories in the principality of Halberstadt and the county of Reinstein, to make indigo from minerals. It was, certainly, as difficult for the doctor to find blue wax for seals, as for the proprietors of these manufactories to discover indigo in the earth.

• Much later are impressions made on paste or dough, which perhaps could not be employed on the ancient parchment or the linen covers of letters, though in Pliny's time the paper then in use was joined together with flour paste. Proper diplomas were never sealed with wafers; and in the matchless diplomatic collection of H. Gutterer there are no wafer seals much above two hundred years old. From that collection I have now in my possession one of these seals, around the impression of which is the following inscription, *Secretum civium in Ulmia*, 1474; but it is only a new copy of a very old impression. Kings, however, before the invention of sealing-wax, were accustomed to seal their letters with this paste.

On corn-mills we have much valuable research; this subject, as well as that of alum, is handled at considerable length.

Falconry being now laid aside, is consequently become a subject of little importance; but the following passage is curious, as it shows on what slight grounds the changes of particular customs depends.

P. 331.—'In none of the sports of the field have the fair sex partaken so much as in falconry. The ladies formerly kept hawks, in which they greatly delighted, and which were as much fondled by those who wished to gain their favour as lap-dogs are at present*. What tended principally, however, to bring it into disuse, was the invention of gunpowder. After that, hawks were discarded, and the whole enjoyment of fowling was confined to shooting. Less skill and labour was indeed required in this new exercise; but the ladies abandoned the pleasures of the chase, because they disapproved of the use of fire-arms, which were attended both with alarm and danger.'

It is extremely probable, from the writings of different periods, that several kinds of instruments, for the purpose of measuring time, were invented, and made use of, previous to the introduction of clocks and watches. The early occurrence of the term *horologia* in different authors, in the opinion of the hon. Daines Barrington, from whom this article is chiefly taken, is, however, a circumstance of

* *Mémoires sur l'ancienne chevalerie, par M. de la Curne de Sainte-Palaye.* Paris 1759—1781. 3 vol. 12mo. tom. iii. p. 183. In this work may be found many anecdotes respecting the taste of the french ladies for the sports of the field, in the ages of chivalry.'

little importance, as it evidently, he thinks, signified a dial as well as a clock.

P. 442.—‘Dante,’ says Mr. B., ‘seems to be the first author who hath introduced the mention of an *orologio*, that struck the hour, and which consequently cannot be a dial, in the following lines:

Indi come horologio che *ne cbiami*,
Nel hora che la sposa d’Idio surge,
Amattinar lo sposo, perche l’ami.

Dante was born in 1265, and died in 1321, aged fifty-seven; striking clocks therefore could not have been very uncommon in Italy, at the latter end of the thirteenth century or the beginning of the fourteenth.’

There are many other subjects in this volume, which we have passed over, but which are not less important or less useful than those that are noticed.

In the second volume, the articles are equally numerous and not less valuable; we cannot, however, take notice of many of them.

On the invention of chimneys the author has bestowed considerable industry and research, and on the whole not without some success. The various passages that have been quoted from the greek writers, professor B. thinks, instead of showing, that the houses of the ancients were built with chimneys, rather prove the contrary; especially if what the roman authors have advanced on the subject be also attended to.

To the objections that may be made on the score of the word *caminus* signifying a chimney, our author answers

Vol. II. P. 77.—‘*Caminus* signified, as far as I have been able to learn, first a chemical or metallurgic furnace, in which a crucible was placed for melting and refining metals. It signified also a smith’s forge. It signified likewise, without doubt, a hearth, or, as we talk at present, a chimney, which served for warming the apartment in which it was constructed; and for that purpose portable stoves or fire-pans were also employed. These were either filled with burning coals, or wood was lighted in them, and, when burned to coal, was carried into the apartment. In all these, however, there appears no trace of a chimney.’

The methods of warming apartments employed by the ancients are also adduced in support of the author’s opinion.

‘But,’ says the professor, Vol. II, P. 99,—‘though the great antiquity of chimneys is not disputed, too little information has been collected to enable us to determine, with any degree of certainty, the period when they first came into use. If it be true, as Du Cange, Vossius and others affirm, that apartments called *caminatae* were apartments with chimneys, these must, indeed, be very old; for that word occurs so early as the year 1069, and perhaps earlier; but it is always found connected in such a manner as contradicts entirely the above signification. Papias the grammarian, who wrote about 1051, explains the word *fumarium* by *caminus per quem exit fumus*; and Johannes de Janua, a monk, who about 1268 wrote his *Catholicon*, printed at Venice, says

Epicaustogium, instrumentum quod fit super ignem causa emittendi fumum. But these *fumaria* and *epicaustoria* may have been pipes by which the smoke, as is the case in our vent-furnaces, was conveyed through the nearest wall or window: at any rate this expression, with its explanations, can afford no certain proof that chimneys are so old; especially as later writers give us reason to believe the contrary. Riccobaldus de Ferrara, Galvano Fiamma or Flamma, a dominican monk from Milan, who died in 1344 professor at Pavia, and Giovanni de Mussis, who about 1388 wrote his *Chronicon Placentinum*, and all the writers of the fourteenth century, seem either to have been unacquainted with chimneys, or to have considered them as the newest invention of luxury.

That there were no chimneys in the tenth, twelfth and thirteenth centuries, seems to be proved by the so called *ignitegium*, or *pyritegium*, the curfeu-bell of the english, and *couvre-feu* of the French. In the middle ages, as they are termed, people made fires in their houses in a hole or pit in the centre of the floor, under an opening formed in the roof; and when the fire was burnt out, or the family went to bed at night, the hole was shut by a cover of wood. In those periods a law was almost every where established, that the fire should be extinguished at a certain time in the evening; that the cover should be put over the fire-place; and that all the family should retire to rest, or at least be at home. The time when this ought to be done was signified by the ringing of a bell. William the conqueror introduced this law into England in the year 1068, and fixed the *ignitegium* at seven in the evening, in order to prevent nocturnal assemblies; but this law was abolished by Henry I in 1100. From this ancient practice has arisen, in my opinion, a custom in Lower Saxony of saying, when people wish to go home sooner than the company choose, that they hear the *bürgerglocke*, burgher's bell. The ringing of the curfeu-bell gave rise also to the prayer-bell, as it was called, which has still been retained in some protestant countries. Pope John xxiii, with a view to avert certain apprehended misfortunes, which rendered his life uncomfortable, gave orders that every person, on hearing the *ignitegium*, should repeat the *Ave Maria* three times. When the appearance of a comet and a dread of the turks afterwards alarmed all Christendom, Pope Calixtus iii increased these periodical times of prayer by ordering the prayer-bell to be rung also at noon.

The oldest certain account of chimneys he conceives to occur in the year 1347, which is on an inscription that either does or did exist at Venice; and which says, that many chimneys (*molti camini*) were thrown down by an earthquake.

On this subject the reader will find many more curious and interesting observations and reflections, as well as on those of quarantine, kermes, wigg-drawing, saddles, stirrups, floating of wood, &c.

The article butter, which closes this volume, is ably investigated, and from the whole of his inquiry the learned author concludes, that it is neither a grecian nor a roman invention; but that the greeks were made acquainted with it by the scythians, the thracians,

thracians, and the phrygians; and the romans, by the people of Germany. He also supposes, that even after they knew the art of making it, it was only employed as an ointment in their baths, and particularly in medicine. We shall insert the following remarks on this subject, as probably new. Vol. II, P. 414.

'It appears to me,' says the author, 'by the information which I have here collected from the ancients, that at the period when these authors wrote, people were not acquainted with the art of making butter so clean and so firm as that which we use on our tables. On the contrary, I am fully persuaded that it was rather in an oily state, and almost liquid. They all speak of butter as of something fluid. The moderns cut, knead, and spread butter; but the ancients poured it out as one pours out oil. Galen tells us, that, to make foot of butter, the butter must be poured into a lamp. Had the ancients used in their lamps hard or solid butter, as our miners use tallow in the lamps that supply them with light under ground, they would not have made choice of the expression *to pour out*. We are told that the elephants drank butter; and liquid butter must have been very familiar to the greek translators of the sacred Scriptures, when they could mention it as flowing in streams. Hecatæus, quoted by Athenæus, calls the butter with which the præonians anointed themselves, oil of milk. Casaubon observes on this passage, that the author makes use of these words, because butter was then employed instead of oil, and spoken of in the like manner, as was the case with sugar, which was at first considered to be a kind of honey, because it was equally sweet and could be applied to the same purposes. Hippocrates, on the like grounds, calls swine's seam, swine's oil. This explanation I should readily adopt, did not such expressions respecting butter, as one can apply only to fluid bodies, occur every where without exception. In warm countries, indeed, butter may be always in a liquid state; but I am of opinion that the ancients in general did not know by means of kneading, washing and salting, to render their butter so firm and clean as we have it at present. On this account it could not be long kept or transported, and the use of it must have been very much limited.'

The third volume contains twenty-two articles, among which, lending houses, chemical names of metals, book-censors, carp, mirrors, soap, artificial ice, lighting streets, &c. are very curious, and examined with much industry and learning.

On glass-cutting we have noticed some valuable remarks, but those on etching may perhaps be more interesting to the general reader.

Vol. III, P. 229.—'As that acid which dissolves siliceous earth, and also glass, was first discovered in the year 1771, by Scheele the chemist, in sparry fluor, one might imagine that the art of engraving with it upon glass could not be older. It has indeed been made known by many as a new invention; but it can be proved that it was discovered so early as the year 1670, by the before-mentioned artist Henry Schwanhard. We are told, that some aqua regia having fallen by accident upon his spectacles, the glass was corroded by it; and that he thence learned to make a liquid by which he could etch writing and figures upon plates

of glass. How Schwanhard prepared this liquid I find no where mentioned; but, at present, we are acquainted with no other acid but that of sparry fluor which will corrode every kind of glass; and it is very probable that his preparation was the same as that known to some artists as a secret in 1721. The inventor, however, employed it to a purpose different from that for which it is used at present.

‘At present the glass is covered with a varnish, and those figures which one intends to etch are traced out through it; but Schwanhard, when the figures were formed, covered them with varnish, and then by his liquid corroded the glass around them; so that the figures, which remained smooth and clear, appeared, when the varnish was removed, raised from a dim or dark brown. He, perhaps, adopted this method in order to render his invention different from the art known long before of cutting the figures on the glass as if engraven. Had he been able, however, to investigate properly what accident presented to him, he might have enriched the arts with a discovery which acquired great reputation to a chemist, a hundred years after.

‘I mentioned this old method of etching in relief to our ingenious Klindworth, who possesses great dexterity in such arts, and requested him to try it. He drew a tree with oil varnish and colours on a plate of glass; applied the acid to the plate in the usual manner, and then removed the varnish. By these means a bright, smooth figure was produced upon a dim ground, which had a much better effect than those figures that are cut into the glass. I recommend this process, because I am of opinion that it may be brought to much greater perfection; and Mr. Renard, that celebrated artist of Strasburgh, whose thermometers with glass scales, in which the degrees and numbers are etched, have met with universal approbation, was of the same opinion, when I mentioned the method to him while he resided here, banished from his home by the disturbances in his native country.’

Our limits here compel us to take leave of an author, from whose learning and industry we have derived much entertainment and instruction. In doing this we must, however, hope, that the ingenious professor will proceed in his useful, though laborious undertaking, so as to render it really deserving of the dignified title which the translator has here bestowed upon it. A. R.

THEOLOGY.

ART. XVI. *Historical and familiar Essays, on the Scriptures of the New Testament.* By John Collier, Author of *Essays on the Jewish History and Old Testament*. In two vols. 8vo. 1086 p. Scarlett. 1797.

WE perceive no peculiar propriety in the title which this author has given his work. Instead of ‘Familiar Essays’ upon the New Testament, the reader is presented with a kind of paraphrastic narrative of the life and actions of Christ; grounded, with respect to the facts, on the histories of the evangelists, but dressed in modern style, and re-
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lated with the parading verbosity of a declaimer, rather than with the majestic simplicity of an apostle. Where Christ himself is introduced as speaking, Mr. C. has not, indeed, allowed himself so wide a latitude of amplification as Dr. Harwood took in his 'Liberal Translation;' but his deviations from the original, and the perpetual interspersion of his own conceptions among those of the evangelists, give a heterogeneous appearance to the whole performance, which will be offensive to readers of correct taste. Another more serious inconvenience attends this method of exhibiting the scripture-story. The original narrative, thus garbled, and partially exhibited, is seen only under the aspect which suits the writer's opinions, and may, possibly, in many particulars, mislead the reader's judgment. There is the more danger of this, as the author has made no references to the chapters of the gospels, from which his facts are taken, to assist those who are imperfectly conversant with the Scriptures in distinguishing the comment and glossary from the text. Of the manner in which he indulges himself in excursions beyond the authority of his guides, the attentive reader will find some examples in the following passage, at the close of the narrative of our Saviour's infancy and childhood.

Vol. 1, p. 53. 'After this they set off together on their return home, and Jesus, by his dutiful submission and filial love, added the sanction of example to the obligations of obedience and subjection. The early part of his life, thus spent in domestic privacy, discovered many marks of a sublime and heavenly genius, but it was chiefly noticed for his affectionate and dutiful behaviour to his parents; for although he knew he was the Messiah, and appointed heir of all things, yet in private life he was cheerfully obedient to Joseph and Mary.

'Though the account given of his person is so much doubted, there is an assemblage of ideas which form a portrait one cannot but admire. "In beauty he surpassed the children of men—his size rather tall and comely—there was something in his countenance you would both love and fear—his look innocent—eye lively—courteous in admonishing—terrible in reproof—in speaking, modest and wise." The Scriptures only say, "that he increased in wisdom and stature, and in favour with God and man." We have sadly to lament, that the evangelists, especially John (his beloved disciple) should not have indulged us with a few particulars respecting his daily social habits and duties, in order to display his opening genius in the morning of life, amidst the still scenes of retirement, the humble stile of industry, intermingled with unfeigned piety, social endearments, and fervent prayer. Passions under such controul, a genius so divine, would exert itself more and more over the feebleness of youth and the disadvantages of obscurity, and must every day have extorted the confession, "That the grace of God was with him." We should surely have seen a picture of those tender feelings of pity, friendship, and love, which console, and so alleviate the sad necessities of life.

'In this peaceful retirement (where he continued eighteen years more) he could give no umbrage to his enemies; the news of his birth had time to circulate, and his countrymen had leisure to examine the prophecies respecting him.

'As the son of man, "a man-like other men," Jesus thus progressively advanced through infancy and childhood to youth and riper years,

‘ Silent, indeed, are all the evangelists in relating this early part of his history. From these very few anecdotes, having now attended him to the thirtieth year of his life, the Jewish sacerdotal age, when the priest was admitted as a public teacher, we are henceforward to behold him in a far more exalted point of view, in the exercise of his high prophetic office and ministry, opening his credentials as a divine and public instructor, opposing the tradition of the elders, their ignorance, pride, and superstition; combating the corruptions of Judaism; by new motives and discoveries, explaining the duties of life, and enforcing the practice of virtue; overturning the religion of his country with success, and by means imperceptible; appealing for the truth of his doctrine to its divine original, its purity and excellence; to miracles performed before enemies and friends, a crowd of witnesses; and to a long chain of prophecy, the fulfilment of which they would see, day after day, accomplished in his subsequent life and public ministration.

‘ At this time Jesus walked down from Galilee to Bethabara, on the banks of Jordan, to receive the glories of his inauguration, and the testimony of God. After which, without reserve, he opened his commission, to the view and examination of all; from morning till night taught daily in their streets, and exchanged Nazareth for Jerusalem.’

In those parts of the work, at least, in which the author relies upon other evidence than the New Testament, he ought to have produced his vouchers. When he wrote, that the number of the evangelists was prophesied of by Ezekiel, that *three* of the evangelists were Christ’s constant companions, that Matthew wrote his gospel in the year 38, Luke in the year 53, and Mark in 63; that Paul was beheaded at *Aquæ Salvæ*, three miles from Rome, in the year 66, on the 29th of June; that Peter was crucified at Rome, with his head downwards, on the very same day, and that his body was buried in the *Vatican* at Rome: it might have been a satisfaction to some of the more inquisitive of his readers, who are in the habit of requiring proofs of assertions, had he condescended to give them his authorities, and particularly had he informed them, how long before the death of Peter the *Vatican* was built. The story of letters, said to have passed between Christ and Abgarus, king of Edessa, though related and credited by Eusebius, and after him by several other writers, is now universally regarded by protestants as a legendary tale; yet, such is this writer’s credulity, that he embraces the story as true; and such his care of his reader’s faith, that he gives no intimation that it’s truth has ever been questioned: he even gives his passport to the fable of the handkerchief, presented to Abgarus, prince of Osroëne, by Christ himself, on which was an impression of his face, and gravely informs his reader, that this handkerchief is still shown as a sacred relic at Rome.

From the preceding account, it will be easily perceived, that this writer is not a very rigorous observer of the precept, ‘ Prove all things.’ The latter part of the work, which gives a summary view of the design and contents of the several epistles, is more satisfactory. We cannot, however, on the whole, recommend the publication as calculated to promote a correct acquaintance with the Scriptures; or, though the author appears to possess a ready command of words, can we,

we, without many exceptions, give him credit for grammatical accuracy. Such errors as, *was wrote, had eat, might be forgot*, are not unfrequent; and both redundancies and deficiencies often occur, such as the reader will easily detect in the following paragraph.

Vol. II, p. 308. 'The jews, who, on his first arrival at Ephesus, had heard him with pleasure, when they noticed his preaching among them, "salvation," without the necessity of first conforming to the law of Moses, they became violent persecutors of him—he was, therefore, compelled to desert their party, leave the synagogue, and he separated his disciples from them, and for two years after taught in the school of a philosopher, named Tyrannus, probably a christian convert, and one of his disciples.'

The work is very neatly printed.

ART. XVII. *National Sins considered, in two Letters to the Rev. Thomas Robinson, Vicar of St. Mary's, Leicester, on his serious Exhortation to the Inhabitants of Great Britain, with Reference to the Fast: By Benjamin Flower. To which are added, a Letter from the Rev. Robert Hall to the Rev. Charles Simeon; and Reflections on War, by the late Rev. W. Law.* 8vo. 108 pages. Pr. 2s. 6d. Cambridge, Lunn; London, Robinsons. 1796.

THESE letters to Mr. Robinson have already appeared in a provincial newspaper, entitled the Cambridge Intelligencer, of which Mr. F. is the respectable and animated editor. The gentleman to whom they are addressed appears to be inspired with a considerable degree of filial piety to the establishment of which he is a member. Mr. F. agrees with the reverend preacher in his general censures; he acknowledges the existence, alas! of much national impiety, and, like him, fervently exhorts to immediate repentance and reformation. Where then is the difference between these gentlemen? After many pious anathemas against the french, Mr. Robinson turns his attention to his own country, and laments 'the growth of infidelity, the insatiable thirst of gain, the pride, luxury, &c. which pervade all ranks, the neglect and contempt of the sacred day and public worship of Almighty God.' 'Yes,' says Mr. F., 'I agree with you concerning the existence of these evils, and mourn with you over the extent of them; you have mentioned,' he continues, 'our insatiable thirst for gain: under this head I beg leave to particularize that infernal traffic in the flesh and blood of our fellow-creatures—the SLAVE TRADE.' Mr. Robinson, we presume, had never thought of this; and it certainly was kind in our author to remind him of it, against a second edition of his Exhortation. Again: the holy ecclesiastic mentioned 'the contempt of the public worship of Almighty God:' this immediately brings to the recollection of Mr. F. another national sin of no ordinary enormity, which the preacher had totally forgotten; it was surely very kind to remind him of it, namely, 'the crime of PERJURY, which is so common in CHURCH and STATE.' On this subject we cannot forbear copying a passage, not from these letters, but from the spirited and elaborate preface which introduces them.

P. xiii. 'In a former work, I have treated somewhat at large—the nature of ECCLESIASTICAL OATHS and SUBSCRIPTIONS, and examined those various apologies which have been made by learned

men, for their shocking practice of subscribing and swearing to articles they do not believe. That work, considering the circumstances of the times, has been received by the public, far more favourably than I could have expected. The arguments I have there made use of stand uncontroverted. I have therefore a right to repeat the melancholy inference, and to assert, respecting the various apologies for subscription, all of which are agreeable to the principles (if such notions deserve the name) laid down by that champion for ecclesiastical prevarication and perjury, Dr. Paley,—“ If *these* constitute christianity, may God of his infinite mercy, preserve mankind from embracing it! May infidelity triumph over its destruction! No—this is not christianity, but a system *without a name*, built upon the ruins of common sense, and common honesty!”

‘ In reflecting on this subject, I cease to wonder at the habitual influence of such sentiments on the conduct of those who hold them. I cease to wonder, when I see such men as Dr. Paley and bishop Watson, apostatizing from many excellent sentiments they once professed, and floating down the stream of general corruption. The former, it is well known, has joined an abominable Reevean association, and has exerted himself in forwarding their *persecuting* schemes. He has been rewarded for his services, by an additional valuable piece of preferment, and has again subscribed, and solemnly declared before God, “ his unfeigned assent and consent,” to articles, of which he is as rooted an unbeliever, as any unitarian dissenter from the church. The reward, liberal as it may seem, is poor, when we consider the sacrifices made to obtain it. The bishop of Llandaff must feel hurt, that he has not been so fortunate. Although he veered about to the minister at the commencement of the war, and has since been guilty of the meanness of *personally applying to him for farther preferment in the church*; (I know this for a fact) the minister has not thought the apostate worth paying; and I cannot but admire the good sense of Mr. Pitt in this respect, in refusing to reward the man he despises. When I consider the conduct of these men, I cease to wonder, that while they are defending, (and well defending) the out-works of christianity, they are destroying the internal fabric. They appear to wish well to the system, so far as it may secure them wealth and worldly honour, but are not very unwilling to relinquish it, when standing in the way of their interest.’

In these letters, Mr. F. professes, and we have not the slightest reason to discredit his profession, an ardent love to the british constitution *in it's purity*: he seems to be deeply impressed with a sense of religion, and writes with the ardour and integrity of a philanthropist.

The letter from Mr. Hall to the rev. Charles Simeon contains a vindication of the dissenters of Cambridge in general, and of himself in particular, from an illiberal and calumnious insinuation, which Mr. S. had thrown out from his pulpit, respecting some *clandestine artifices* which the dissenters had employed to seduce people from the established church. Mr. Hall requires his opponent to establish the truth of his assertion, by naming one single instance of an attempt on the part of the dissenters, to obtain proselytes by any other means than the fair and open avowal of their sentiments. ‘ I believe,’ says Mr. Hall, ‘ you will not be disposed to make the same demand on *your* part;

part; or, if you should, *I am prepared to give you a fuller answer than you wish.* P. 78.

The Reflections on War, which fill up this pamphlet, are extracted from a 'Serious Address to the Clergy,' by Mr. Law, first published in 1761.

ART. XVIII. *The Doctrines of the Church of Rome examined.* By the Rev. B. J. Bromwich, M. A. 8vo. 87 pages. Price 2s. Pridden. 1797.

THIS little protestant manual is written with great seriousness, and with a benevolent design; but the reader must not expect to find novelty of argument or of illustration. The style is plain and familiar; but we doubt neither the subject treated of, nor the manner of treating it, will excite much of the public attention.

ART. XIX. *Sermons on the Character of Christ.* By John Martin. 8vo. 472 pa. Price 7s. 6d. in boards. Martin. 1793.

THE date of these sermons might seem to have entitled them to earlier notice: on perusing them, we do not; however, find much occasion to apologize for having overlooked them so long. A more flimsy and insipid volume of sermons has scarcely ever come before us. The author, it is true, literally preaches Christ: for through a large volume he discourses upon his pre-existence, incarnation, childhood, baptism, temptation, miracles, preaching, prophecy, sufferings, resurrection, ascension, intercession, and second coming: but it is, throughout, in a strain, which can neither gratify the scholar, nor enlighten the ignorant. Nothing, that can deserve the name of criticism, or argument, is to be found in the volume; and it is equally deficient in that kind of practical address, which is adapted to excite pious sentiments, and promote virtuous manners. The author entertains a great contempt for those philosophers, who, in his pretty phrase, are *intimados of nature*; and he does not think much better of those great scholars, who study the Scriptures in their own [that is the Scripture's own] *vernacular* language.

'It is idle,' he observes, p. 97, 'to imagine, that very important consequences will follow, merely because any man is versed in hebrew, chaldee, and greek. For others, as learned as himself, will always differ from him in theological opinions; and how are the bulk of mankind to settle the dispute? Besides; every body knows, or may know, that they who have read any part of the Scriptures in their own vernacular language, have as grossly misinterpreted the sacred text, as those who were never able to read it, but by the medium of an imperfect translation. Some of the most important controversies now subsisting, are those in which, on both sides, the sacred text is allowed to be well translated.'

'For my own part, I see no reason why any person who has a taste for theological understanding, should be checked in his pursuit after a critical knowledge of the original text; but if some institutions are very likely to send out the best of pastors, or the best of writers, on religious subjects, it will be to many a pleasing disappointment.'

In

In another place he says, p. 414. 'I am not ashamed to own, I would rather read *Cocceius* than *Grotius*; and the expository notes of Mr. Hervey, than the deliberate, but dull commentaries of Mr. Locke.

'If a man is well acquainted with Jesus Christ, and hath an ardent love for his person, government, and grace, though he may misapply particular passages of Scripture, yet, that man will rarely err against the general tenor, and grand design of the sacred writings. But if any commentator, or preacher, is fond of his own reputation in this world; if he shudders at the thought of following the outline of any system of religion, or of allowing there are any mysteries in christianity; if he thinks that whatever is beyond the literal sense of Scripture must be absurd: if he endeavours to make the sacred text a vehicle to convey his latitudinarian sentiments, and is strongly inclined to meet half way, those socinians, deists, and free-thinkers, who have more interest, and influence in this world, than some better characters, who are, by the wisdom of God, thrown into the shades of life; was he the most learned man in Europe, his labours would be of little value, and his example, were we able to follow it, would be unworthy of our imitation.'

This writer takes great pains to inform his readers, that he is not one of those who 'plume themselves upon being very rational.' He is fond of mysterious doctrines; and the more mysterious the better. 'The sonship of Christ,' says he, 'is far above our comprehension: I am glad it is: for could we, with our slender abilities, comprehend this mystery, the object comprehended by us would sink in our esteem. You will not wish me to explain what I never professed to understand: on this subject, I am merely a believer.'—From such a teacher, *our* readers will not expect much illumination; they will therefore readily excuse us, if we take our leave of him abruptly, and without ceremony.

M. D.

ART. XX. *A Sermon preached before the Epping Troop of West Essex Yeomen Cavalry, on Monday the 12th of June, 1797, by the Rev. T. A. Abdy, M. A. Rector of Thoydon Garnon, alias Cooperfale, in the County of Essex.* 8vo. 18 pa. 1797.

MR. A. informs us 'that the only merit' of his sermon 'consists in speaking plain truths in plain language.'—That the sentiments advanced in it are *plain*, that is *common* enough, we are ready to allow, for to use an expression of Dr. Johnson, they are "such as many men, many women, and many children might produce," without the smallest exertion of intellect or ability. Our preacher, however, is yet to learn, that it by no means follows, because a sentiment is common or vulgar, that it is therefore *true*. If he had studied logic, he would find, that this remark strongly applies to his leading proposition, 'that *reform* leads to *ruin*;' for that cannot possibly be *reform*, which has any such tendency. He exclaims in the same *plain* style, 'Happy! *too* happy England!'—We beg to know whether it is a *truth*, that a nation or even an individual can be *too happy*? and he very strangely adds—'Happy! *too happy* did you but know the value of the blessings you possess!'—So that it follows, that

the knowledge of the blessings we possess, of which it seems we are ignorant, would render us *too happy*, and it must therefore be an evil. It is, however, some consolation, that the reader need not be very apprehensive of this evil coming upon him from the perusal of Mr. A.'s sermon.

Some persons will doubt whether it be a *truth*, that this incomparable constitution 'respects our *religious* as well as civil rights,' while our preacher admits, that 'it is ordained, that the *rites of the church of England* be *observed* by those who interfere in matters of government;' and it certainly is *not a truth*, however inconsistent with the rest of the system, that 'those who are entrusted to *form* the laws, must conform to the established religion of the country.' Several others of Mr. A.'s *plain truths* are at best but of a *dubious* character; such as that which asserts, that there may be observed among bees a degree of *discipline* unknown in kingdoms; and that the enemies of the french republic were '*created* by their own unprincipled ambition.'

The style of Mr. A. is as *plain* in one sense, we allow, as his sentiments: some of it is copied from the news-papers, especially when he speaks of the *expatriated* israelites, a vile french phrase to be used by so orthodox a preacher; and some of it from the chess-board, when he tells us 'the simple, the weak, and the ignorant fill up their respective *checks* in life;' but it is not always so *plain* in every sense as grammatical critics would wish it, as when he urges his hearers 'to *work* out the *claims* they make to everlasting happiness,' &c.

When Mr. A. next resolves to print, we advise him to submit his manuscript to the perusal of some more competent judges than those at whose request the present sermon is published, the Epping cavalry!

B.

BOOK-KEEPING.

ART. XXI. *Book-keeping Reformed: or the Method of Double-Entry so simplified, elucidated, and improved, as to render the Practice easy, expeditious, and accurate:* By J. H. Wicks, Master of the Boarding School, Englefield-House, Egham, Surry. 4to. 159 pages. Price 7s. 6d. in boards. Longman. 1797.

WE do not perceive in this work any improvements of sufficient importance to deserve the name of *reform*. That on which the author seems to found his claim, is an arrangement of two columns in the journal, one for recording the amount of goods, cash, and bills received, and the other for the amount of those delivered: the difference between these two columns shows the balance of debts for or against the merchant; a knowledge which may sometimes afford satisfaction, and also prove useful in checking other parts of the work. We see no objection against the adoption of this plan, unless that it in some degree increases the labour of book-keeping.

In the other parts of this work we find very little new, or modern; the materials, like those of Mair and other old systems, are a series of fictitious transactions, not very similar to the

revenue

rences of real business; and Mr. W. has not even availed himself of subsidiary books, which are so useful in extensive commerce, and which so universally obtain in modern practice. This work, however, evinces both industry and a correct knowledge of accounts, and of the principles of double entry. K.

POLITICS. POLITICAL ECONOMY.

ART. XXII. *Two Letters on the Conduct of our Domestic Parties, with Regard to French Politics; including "Observations on the Conduct of the Minority, in the Session of 1793."* By the late Right Hon. Edmund Burke. 8vo. 199 p. Price 3s. Rivingtons. 1797.

THIS pamphlet consists of three parts; the preface, by the editor, and observations on the conduct of Mr. Fox, and a letter, occasioned by a speech delivered in the house of lords by the duke of N——k, in the debate concerning lord Fitzwilliam, by Mr. Burke.

The preface fills seventy-two pages. It takes a view of Mr. B.'s conduct since the commencement of the french revolution; asserts it's perfect consistency with the declaration of the whigs, written by him, in the year 1770, under the title of 'Thoughts on the Causes of the present Discontents;' ascribes all the actions of Mr. B. to the most pure and noble motives; and informs us, that had not his son been unexpectedly snatched from him by death, it was determined to raise Mr. B. to the peerage, as well as settle upon him a handsome fortune.

The attack on Mr. Fox has been already published, by the most shameless treachery and abuse of confidence, by Mr. Owen, which we have already noticed, (see Vol. xxv, page 322.) not because we did not feel a just indignation at conduct so atrocious and ingratitude so foul, but because the public demanded, that what was not disowned by so great an author, should not be overlooked by us. In addition to what we have already observed upon this part of the publication before us, we can only remark, that a letter to the duke of Portland is now given, which proves, that this accusation of Mr. Fox was not intended for publication, but was meant as Mr. B.'s justification to his friend of his conduct to one who had been long their leader.

Viewing the matter in this light, we do not see much that is censurable in Mr. B.'s proceeding; and although the facts, which are made the basis of this accusation of Mr. Fox, increase our admiration of that great statesman's wisdom and virtue; yet, as Mr. B. regarded the tendency of his conduct as very mischievous, we see not why he should be blamed for stating his opinion to their common friend.

The editor of this publication tells us, that after Owen had published this tract, Mr. B. watched the public papers, anxious to discover, and determined to notice, any explanation that might be made of the mission of Mr. Adair to St. Petersburg. The editor appears by his statement to insinuate, that no explanation was made. Now we saw a letter from Mr. Adair, in the Morning Chronicle, denying the fact of which Mr. Fox is accused by Mr. B.; and if Mr. B. were determined to retract any error on the subject into which he had been betrayed, as the editor says, we think the denial of Mr. Adair should not have passed for nothing with him. It belongs to Mr. Adair, to demand an explanation of this conduct of the editor, or tamely to submit

submit to the accusation, that he, a second time, brings before the public, with insinuations of it's being confirmed and established by the silence of Mr. Fox.

In all material respects this is the same as that published by Owen, in the infamous manner we have alluded to, but the language is more correct and more flowing. It is, however, entirely destitute of those dazzling flashes, and brilliant ornaments which distinguish the writings which Mr. B. intended for the public eye. We are convinced, that even the eloquence of Mr. B. was *splendid through effort*; and although we are little inclined to credit a man, whose conduct has been so base, we cannot disbelieve what Owen stated in his preface, concerning the laboured corrections and eternal improvements Mr. B. made in his works, even after they were put into the hands of the printer.

Indeed genius is no more than the *power of applying the mind*: even the treasures of the imagination are *collected store*; and the man, who is capable of *attention*, and whose judgment, or taste, which is nothing but judgment applied in a particular direction, is correct, may imitate Newton or Milton, with equal success. Let no one then despair of attaining eminence, who feels himself capable of labour and thought; no man was ever born a poet or a philosopher, and the capacity, which will raise a man to the character of the one, will not refuse to advance him to the dignity of the other.

The letter on occasion of the duke of N——k's speech, the editor informs us, was intended for the public eye, but was laid aside, as the speech quickly passed away and was forgotten.

We must say it is a trifling and no very splendid performance, although it was evidently meant to strike the fancy of it's readers, by the power of ridicule, and the vivacity of wit. The matter is nothing. It may be stated in one word. Mr. B. considers himself as the defender of ancient orders: but he thinks the duke of N——k and the king of Prussia have adopted maxims of conduct, which tend to degrade lords and kings; and Mr. B. says no efforts of his mind, in the cause, can preserve what the principals are determined to destroy.

The letter opens with some lively and familiar colloquial humour, in which our premier duke receives a gentle castigation, on account of his midnight watchings in the study of the constitution, his zeal for the privileges of the commons, displayed in contested elections, his eloquence, his port, and his toasts.

In this humour for raillery, our author suffers nothing to escape him, the virtue of Paine, the fatalism of Priestley, the erudition, the eloquence, and the wit of Mr. Erskine, all meet with respectful attention. Mr. B. indeed, in a manner somewhat different from that of courtiers, expresses for these gentlemen his high consideration.

Mr. B. says there was a time when station was every thing, character and talent nothing; but he advises the privileged orders no longer to rely on this ancient prejudice, for the time is come, he adds, which demands, that the *man* should be something, in order to make the *lord* respected. He thinks the british constitution an admirable fabric; but nothing can save it, if those on whose shoulders it rests be worthless and contemptible. This is beautifully illustrated, in a passage which we present to the admiration of our readers, confessing, however, that they will not find it's equal in the pamphlet besides.

P. 112.—‘What I say of the german princes, that I say of all the other dignities and all the other institutions of the holy roman empire. If they have a mind to destroy themselves, they may put their advocates to silence and their advisers to shame. I have often praised the aulic council. It is very true I did so. I thought it a tribunal, as well formed as human wisdom could form a tribunal, for coercing the great, the rich and the powerful; for obliging them to submit their necks to the imperial laws, and to those of nature and of nations; a tribunal well conceived for extirpating peculation, corruption, and oppression, from all the parts of that vast heterogeneous mass called the germanic body. I should not be inclined to retract these praises upon any of the ordinary lapses into which human infirmity will fall; they might still stand, though some of their *conclusums* should taste of the prejudices of country or of faction, whether political or religious. Some degree, even of corruption, should not make me think them guilty of suicide; but if we could suppose, that the aulic council, not regarding duty, or even common decorum, listening neither to the secret admonitions of conscience, nor to the publick voice of fame, some of the members basely abandoning their post, and others continuing in it, only the more infamously to betray it, should give a judgment so shameless and so prostitute, of such monstrous and even portentous corruption, that no example in the history of human depravity, or even in the fictions of poetick imagination, could possibly match it; if it should be a judgment which with cold unfeeling cruelty, after long deliberations should condemn millions of innocent people to extortion, to rapine, and to blood, and should devote some of the finest countries upon earth to ravage and desolation—does any one think that any servile apologies of mine, or any strutting and bullying insolence of their own, can save them from the ruin that must fall on all institutions of dignity or of authority that are perverted from their purport to the oppression of human nature in others, and to its disgrace in themselves. As the wisdom of men makes such institutions, the folly of men destroys them. Whatever we may pretend, there is always more in the soundness of the materials, than in the fashion of the work. The order of a good building is something. But if it be wholly declined from its perpendicular; if the cement is loose and incoherent; if the stones are scaling with every change of the weather, and the whole toppling on our heads, what matter is it whether we are crushed by a corinthian or a dorick ruin? The fine form of a vessel is a matter of use and of delight. It is pleasant to see her decorated with cost and art. But what signifies even the mathematical truth of her form? What signify all the art and cost with which she can be carved, and painted, and gilded, and covered with decorations from stem to stern; what signify all her rigging and sails, her flags, her pendants and her streamers? what signify even her cannon, her stores and her provisions, if all her planks and timbers be unsound and rotten?

‘*Quamvis Pontica pinus*

‘*Silvæ filia nobilis*

‘*Facies & genus & nomen inutile.*’

A passage, not destitute of splendour, recommended to particular notice by the remarks of the editor, on the state of Europe at the
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commencement of the french revolution, follows the glowing paragraph we have just quoted; but although we admire the eloquence, we give no credit to the *truth* of the representation. Indeed, Mr. B. spends himself rather in showing how the happiness of Europe might be destroyed, than in stating in what it consisted.

It was the day of rejoicing and of triumph to the privileged orders. This is not denied; but in the name of reason, religion, and humanity, what was the condition of the mass of human beings? Are they to be disregarded? Is their name to be trampled in the dust, by the advocate of order and of christianity? We confess we are indignant, when we read such attacks upon insulted humanity. If Mr. B. wish to show us a state of Europe, the subject of triumph and exultation, let him show us cottages stored with plenty, industry rewarded, the ground displaying a cultivated surface, and gladness animating the countenances of the million.

But, had he presented to the *moral eye*, to which he says the picture of Europe was glorious, the day before the great revolution, the true picture of society on that happy continent, we greatly fear, the vision would have appeared revolting and horrible. The *moral eye* of Mr. B. would not, we believe, have been ravished with the sight of the contents of its prisons, its hospitals, its cottages, its mines, its fleets, and its armies; and after so sweeping an exception, what is left for admiration? kings, lords, pensioners, merchants, and priests.

We seriously fear, that Mr. B.'s eye was dim through prejudice or passion, or we think his morality would, on this occasion, have checked his exultation.

The last words of this publication are, 'Adieu, my dreams are ended.' Though far enough from adopting the opinions of our great author, far enough from receiving his dreams for the direction of our conduct, or as the truths of a pure philosophy, we read the words with emotion; for he pleasantly tells his dreams, they furnish him with much for amusement, and not a little for admiration. But we are comforted. He has dreamed again, and we shall soon have to give an account of more of the midnight meditations of this distinguished genius, whose eloquence has subdued and guided a mighty people.

ART. XXIII. *An Appeal on the Subject of the English Constitution.*

By John Cartwright, Esq. 8vo. 74 pages. Price 6d.
Boston, Stainbank; London, Johnson. 1797.

THE publication of this appeal is owing to the following circumstance.

A meeting was called at Boston, in Lincolnshire, in order to petition parliament for peace and reform, at which Mr. C. presided.

A subsequent meeting was held in the same town, by a party well affected to the minister and his plans, who sent to parliament a counter petition, in which they represented, that such a reform as that suggested in the first petition would tend directly to the subversion of our present constitution.

This assertion appeared so strange and unfounded to Mr. C., that he drew up this appeal in refutation of it, and in defence of the petitioning patriots.

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He takes a wide range in defence of his own conduct, and that of his fellow citizens; and, after lamenting that we have not a constitution drawn up, and in every body's hands, as the people of America have, he endeavours, from Blackstone and some of our first legal authorities, to prove, that the english constitution was originally free, and that a fair and adequate representation of the people is it's most essential part, it's very essence. The tory petitioners had stated, that the language of the patriot petition was not the language, and expressed not the opinions of the majority of the people in and near Boston. Mr. C. considers, that by this assertion they have fairly thrown down the gauntlet, and with all the ardour of a true soldier he eagerly takes it up, and is willing to put it to the proof.

He is willing to circulate the following declaration, not only through Lincolnshire, but through all England, and to have it every where returned with the certificate which follows it, and his opponents are at liberty to circulate a counter declaration; these declarations are to be signed only by *taxed householders*, the certificate is to be signed by the returning officer, or the person appointed thus to collect the sense of the people.

Declaration. 'We who have hereunto subscribed our names, do declare it to be our opinion, that the representation of the people of Great Britain in the commons house of parliament, is defective, and that it ought to be reformed, according to the principles of our excellent constitution.'

Certificate. 'I do hereby certify that in the parish of _____, in the county of _____ there are _____ householders, inhabitants, who are assessed to the payment of parochial taxes, and that _____ of them have signed the following declaration.' The declaration above written.

This is a fair appeal, but we apprehend Mr. C.'s opponents will not join issue with him in it.

Man, ignorant and prejudiced man, is only instructed by suffering. It is the discipline of nature, her first law respecting him. This instruction is preparing for the people of England, and although Mr. C. is not young, he may yet live to see it's effects.

The british public must know, that their burdens originate in that house, without which they cannot be taxed at all. While these burdens were tolerable, they staid not to inquire into the necessity of their imposition, or into the application of the fruits of their labour.

But now every man is smarting, or will soon smart under his load. Every new tax is felt as a wound. The head of every family shudders at the report of a fresh imposition. The mind cannot long slumber in inactivity, it must soon inquire whether all this be *necessary*. The opening of every new budget will be felt as an earthquake; the concussion will awake the sleeping, and alarm the active.

The conduct of ministers and of parliaments will be examined; the expenditure, we fear, will be found profuse and unnecessary; and the evil will be traced to it's origin. The people, sore with their sufferings, indignant at the cause of them, and conscious of power

power for their correction; will repair the fault of their past supineness, by prompt and efficient activity.

The day of redemption approaches, and, we believe, with no tardy step. In the mean time, Mr. C.'s efforts are not lost. He is informing the mind of that public; without which nothing can be accomplished; and which must be enlightened, before it can be used to advantage. The times are awful, but propitious: We must be made perfect through suffering; but he is the best friend of his species, whose efforts are exerted to weaken the point, or lessen the amount of that suffering. We wish every neighbourhood had a Cartwright, and then we should not fear a storm. We should then hope to see the representation of the people corrected, by peaceful and constitutional measures. This is our first wish for our country: may the abuses of her constitution be corrected, and her peace be perpetual. The present pamphlet is printed in a very cheap form, and, though sold for sixpence, contains more matter than many a volume, but what is more to the purpose is, that it is well stored with thought, and abounds with animated and impressive passages. It is a valuable addition to the works of a man, whose name can never be forgotten, whilst the union of public and private virtue shall be considered as a title to distinction and honour.

ART. XXIV. *Observations on the Establishment of the Bank of England, and on the Paper Circulation of the Country, &c.* By Sir F. Baring, Bart. 8vo. 81 pages. Price 1s. 6d. Sewell. 1797.

WE always experience a very sensible pleasure, when we hear that plain, practical men, are employing the press for the instruction of their fellow citizens. Sir Francis B., from his extensive mercantile concerns, and the very active part he takes in their management, appears peculiarly qualified to write on the subject of the circulation of the country, and we doubt not, the public will look with much expectation into this pamphlet. They will not be wholly disappointed; for it contains many solid and ingenious observations, on the cause of the scarcity of species at the beginning of this year, and the end of the last year; on the erroneous principles on which the minister has acted, in his attempts to distress the french; on the impolicy of employing those he did to advance loans, in opposition to the usual practice of applying to real monied men; and on the circulating medium of the country in general, as well as on the situation of the bank in particular.

This production is, however, very deficient in arrangement, it is loose and not a little confused; we refuse therefore to the whole the praise, to which we think various single remarks and observations entitled. We regard it chiefly as a mean of calling the public attention to a subject of tremendous import to their peace, and to which we fear they are but too indifferent, because too little informed. Sir Francis's book will be read, and conversation will be excited by it, which will produce an increase of knowledge of the subjects he discusses. The press is not the only mean of information. If we may borrow a simile from what is

treated of in the pamphlet, the press is to the circulation of knowledge, what the bank of England is to the circulation of paper in this country.

The country banks spread over the whole surface, but the bank of England is their centre and support; so conversation carries knowledge to the remotest corners, but the press is the centre of its circulation.

Sir F. wishes parliament to prohibit country banks from issuing notes *payable on demand*; as in case of a run, they are thus stopped in an instant: having invested their capital in London, they should have time to communicate with the metropolis, and sell their stock. He would, in order to allow this needful time, have all country bills issued payable *twenty days after date*; in this, and for the reason he assigns, we agree with our author.

He wishes, that bank notes should be made in all cases a *legal tender*. We lament they are in *any case* already a legal tender, but we deprecate the extension of the principle, as we do the last evil that can afflict our country. It can do no good thus to make them a tender, for Sir Francis admits all things go on very well without it; and it is an experiment big with danger, to the circulation of the notes it is intended to protect. While the mind rests not in the paper as an *ultimatum*, confidence may exist, but when it shall be led to consider notes in this light, their *depreciation* is ensured.

We have never ceased to proclaim our fears on this subject, since the stoppage of the bank; and we refer our readers to all the articles, since that period, on this subject, which have come under our review, to which we cannot now add any additional remarks.

We think Sir Francis has not duly weighed the arguments which have been advanced by political economists, on the importance of a circulating medium, possessing an *intrinsic value*, and the impossibility of limiting any other medium of circulation within its just bounds. We refer the reader, on this subject, to our remarks upon Mr. Playfair's letter to Sir William Pultney, in the Review for August last.

Sir Francis has made some very pertinent observations on the probability, in case of a convulsion in the country, of the *depreciation of all property*, as well as of bank notes, which, however, he thinks, and very justly, will still be of *some value*. His observations are true as far as they extend; they are true of stock in general, and his idea of danger to the holders of articles of the first necessity, such as corn, &c. is also true. But property in land appears to us not to be subject to his remarks, or to the dreaded depreciation. The soil cannot be burnt or stolen by a mob; and whatever be the relative value of produce to coin, its *real value*, as the means of sustaining life, must be at all times, and in all circumstances, *the same*.

Agreeably to our expectations on this subject, we are informed many cautious monied men are now acting, and paying near forty years purchase for dirty acres. If there be a security, in times even of confusion, certainly this is that security; for no
revolution

revolution has yet, without alleged acts of treason, transferred the possession of lands, in the country where it has happened.

ART. XXV. *A New System of Finance, &c.* By Thomas Fry. 8vo. 124 pages. Price 2s. 6d. Jordan. 1797.

THIS curious work embraces a great variety of interesting matter. It is written with an easy humour, sometimes approaching to levity, by which we apprehend the author meant to relieve the reader from the dry tediousness of calculation and figures; we see in it, however, much information, collected with commendable industry, and detailed with an accuracy worthy of praise; and although we suspect the correctness of some statements, they ought to take little from the general impression of the awful truths contained in the book.

Mr. F. finds prodigality and fraud in all the offices and agents of government, expense incurred without profit, and debt funded with wanton inattention and cruel oppression of the country.

He cannot be a friend to his country, who can read, without indignant emotion, the following passage.

P. 94.—‘ Our burthens have increased during the reign of the best of kings. In the year 1760 the whole of our funded debt amounted to no more than 75,237,926l. 14s. 2½d. bearing an annual interest of 2,419,313l. 17s. 10½d.

‘ Present amount of the funded debt, when the outstanding debts are funded and converted into the 3 per cents. — — —

500,000,000 0 0

‘ Principal debt, 1760 — — —

75,237,926 14 2

‘ Additional principal debt, in the proportion of 3 per cent. — — —

424,762,073 5 10

‘ Annual interest of debt, 1794 — — —

15,000,000

‘ Charges of management by the bank of England — — —

300,000

15,300,000

‘ Annual interest of debt, 1760 — — —

2,419,313 17 10

‘ Additional annual interest and management — — —

12,800,686 2 2

‘ As this change hath taken place in the reign of the best of kings, we certainly must have had corrupt parliaments. As they have acknowledged it themselves, it can be no treason to tell them so. Upon the whole, it is astonishing that in the little distance from St. Stephen’s chapel to the house of commons, honourable gentlemen should in so short a time empty their mouths of their prayers, and immediately fill their hearts with corruption: the ground ought to be consecrated every foot of the way from the chapel to the honourable house, which may in future have the wonderful effect of keeping them virtuous. I shall say nothing more of the present members than pray that God may make them more virtuous, and Simon Pope a better man than his father.’

The author wished to communicate with Mr. Fox and Mr. Sheridan, thinking he could inform them on some subjects connected with the finances; he made application for admission to them, but—he was informed, by their partizans, that they were the first calculators in the kingdom. This the author, we think, justly and happily ridicules, for it is not to be named among the attainments of these gentlemen, that they are eminent financiers. Each side of the house may be accused of inattention to subjects of this nature. What say our contemporaries to the following table?

P. 104.—*Price of bread and other necessaries of life, from 1742 to 1748, with some little variation.*

Present Price.		Present Price.	
s.	d.	s.	d.
Bread, 3d. the quarter loaf	0 8½	Oats	8d 3 0
Cheese, 2d. per lb.	0 8	Oatmeal in proportion	
Butter, 3d½	1 2	Malt, the winchester bushel,	
Beef 2d	0 8	is 6d	7 6
Mutton 1d½	0 7	Rice, 1d½ per lb.	0 3
Lamb, 15d the quarter	7 6	Wine, at taverns, 1s 4d the	
Veal, 1d½ per lb.	0 8	bottle	3 6
Pork, 2d	0 9	French wines, that may be	
Bacon, 3d½	0 10	sold in England at 4d	
Turkey, 1s. 6d*	7 6	the bottle, and every	
Fat goose, 1s. 2d*	6 0	cordial at the lowest me-	
Two ducks, 1s*	6 0	chanic's price.	
Two fowls, 8d*	6 0	Prohibited brandy, the	
Two ditto, half grown, 6d*	4 0	glass, 1d	0 4
Sope, 3d½	0 9	rum, 1d	0 4
Candles, 4d	0 10	gin ½d	0 2
Barley, the winchester		Good amber ale, 2d½ the	
bushel, 1s	4 6	pot	0 6

We contemplate with wonder and grief the progress of the funding system, the state of our debt, and the ignorance of the people on subjects of national finance, and we recommend it to Mr. Fry, and all the labourers in this neglected vineyard, to endeavour a correct simplicity of statement, and to publish their observations on the different departments of this complicated system of finance, in very small pamphlets. What is the business of all receives the attention of few: the mind is easily fatigued by calculation, and disgusted with figures: let him, therefore, who would serve his country by labours of this kind, put into the hands of all what all can comprehend, what may be understood without effort, and recollected without labour.

ART. XXVI. *The Voice of Truth to the People of England of all Ranks and Descriptions, on Occasion of Lord Mulmbsbury's Return from Liff.* 8vo. 74 pages. Price 1s. 6d. Rivingtons. 1797.

In the course of our reading, we do not recollect ever having had occasion to notice a pamphlet so declamatory, so abusive, so vulgar, and of so offending a tendency as the present. Yet, we believe, it

These were the prices at country markets; of course some little expence must be added for bringing to town.

will

will be harmless. It has neither wit, beauty, nor force to raise it into consideration. To infuse distrust and suspicion into the intercourse of life, to break the peace of neighbourhood and the ties of consanguinity and friendship, to make one man a spy upon another, and finally to bury all the social affections, in the rage of political faction, appears to be the aim of this anonymous writer; but his reasoning is not even worthy of the nursery, and his eloquence is only adapted to a Billingsgate audience. Eternal war, this impotent writer would recommend, with the republic of France; but the trumpet must be blown more powerfully, to excite in britons a disposition favourable to his designs. He says his pamphlet would have been laid at the feet of Mr. Burke, had that gentleman been alive; but we believe the analyst of the sublime and beautiful would have had no appetite for such offal. He has, since Mr. Burke is no more, offered it to Mr. Wyndham, with a view, no doubt, that it should be applied by the secretary to the purpose for which it is most adapted—*wrapping up 'candles ends and cheese parings.'* S. A.

ART. XXVII. *Des Moyens de régénérer la France, &c.—Of the Means of regenerating France, and of accelerating a durable Peace with her Enemies.* By C. Delacroix, Ancient Professor of Law, at the Lyceum, &c. 8vo. Price 4s. Published at Paris, 1797, and imported by De Boffe, Gerrard-street.

THE first part of this volume is employed in the very laudable attempt of meliorating the progress of legislation, and the defects incident to the trial and punishment of criminals. While treating of prisons, the author observes, that the law does not use them as the means of punishment, but of security; and he accordingly recommends it to those who preside over this department, to render them as comfortable and salubrious as possible. In respect to duels, he wishes to supersede the necessity of them altogether, by the erection of *courts of honour*, which he deems fully competent for this purpose.

Mr. Delacroix is for exercising all the severity of the laws in respect to such delinquents as are guilty of great offences against the community; and he seems to blame Beccaria, for wishing an intire abolition of capital punishments: but, on the other hand, he considers many atrocities as arising rather from the bad organization of society, than the depraved hearts of individuals. Every man, he very justly observes, ought to be enabled to gain a subsistence by his labour, 'for, on the one hand, to condemn the thief to death, and, on the other, to allow the necessity of stealing to exist, is only to grant to poverty the choice of either perishing by famine, or an infamous punishment.' The author thinks, that it is the interest of all the belligerent powers, to make an immediate peace, and more especially that of England, the inhabitants of which subsist by supplying the wants of their neighbours:

'Instead of wishing to extend her dominions in the East and West Indies, and impoverish the other powers of Europe, let her recollect, that the more a nation is commercial, the more ought she to desire that her neighbours should be opulent: industry does not gain any thing by being connected with indigence.'

ART. XXVIII. *The Distilleries considered in their Connection with the Agriculture, Commerce, and Revenue of Britain; also in their Effects upon the Health, Tranquillity, and Morals of the People.* 8vo. 88 pages. Price 2s. Murray and Co. 1797.

THE writer of this pamphlet sets out with a conclusion, that may probably be disputed by some of our readers, viz. that the distillation of spirits from grain is advantageous to the agriculture, the commerce, and the revenue of the country. However this may be, the pernicious effects which have resulted from the products of this process, on the health and morals of the people, have, in our opinion, far more than counterbalanced any national benefits that could possibly arise from it. For we are not by any means disposed to think with the author, that, even in Britain, the state of society renders *spirits* one of the necessities of life. That the habit of drinking liquors has been much too common in this island, we must indeed allow; but we know from numerous and recent examples, that even the habits and customs of a people can be more easily changed, than has been generally supposed; and therefore, that, by lessening the *encouragement*, or the means of obtaining such destructive substances, this evil may also at last be removed.

In discussing the various advantages, that must necessarily arise from proper encouragement being given to distilleries, the author labours with much industry and perseverance to convince his readers, that distilled spirits are far more useful in supporting the system, and much less noxious to the constitution, than liquors of the fermented kind. If the very intelligent writer had, however, condescended to stop and examine facts; he would most probably have found reason to change this opinion, which, like many others in the pamphlet, seems to have been hastily taken up. A. R.

ART. XXIX. *Instructions for the Treatment of Negroes, &c.* 12mo. 134 pages. Price 2s. Shepperson and Reynolds. 1797.

THE author of these pages, it seems, has himself been the master of a number of negroes, for the management of his own plantations. If the poor wretches were treated in conformity to the instructions here delivered, we doubt not but they were more comfortable than the generality of their fellow-sufferers. As for our part, we have been uniformly and decidedly for the total and unqualified abolition of the slave trade; in our opinion, the palliative of kind treatment is comparatively trifling. It is idle to soften the expression—the master of a slave is a despot; the terms are strictly correlative; some despots may have more humanity than others, but they are despots still. We gladly take this and every opportunity, to express our complete abhorrence and detestation of slavery, however it be disguised, or however alleviated.

NATURAL HISTORY.

ART. XXX. *A Cabinet of Quadrupeds, consisting of highly finished Engravings, by James Tookey and Paton Thompson, from elegant Drawings, by Julius Ibbetson, R. A. Many of them sketched from the Animals in their Native Climes; with historical and scientific Descriptions, by John Church, Surgeon. Large 4to. Six Numbers. Part II. Price 1l. 4s. Darton and Hervey.*

RESPECTING this second part of the cabinet of quadrupeds, we have nothing to remark in addition, and certainly nothing in subtraction from the terms of high recommendation, in which we noticed the former (see vol. xxiv, p. 471.) The engravings of the present part represent the arabian horse, the flying and virginian opossums, the goat, the giraffe, the terrier and the greyhound, the civet cat and genet, the fox, the zebra, the mastiff and lion dog, the boar and chinese hog, the lion and the rein deer. The figures are executed with remarkable elegance and aptitude of posture; the scenery of the back ground is picturesque and appropriate; and the description of the different animals is enlivened with various anecdotes, illustrative of their respective propensities and habits.

SCHOOL BOOKS.

ART. XXXI. *Dialogues in a Library. Small 8vo. 278 pages. Price 4s. sewed. Robinsons. 1797.*

A TITLE-PAGE ought to give the public some general information concerning the contents of a book. From the title of this book nothing can be learned, but that it contains dialogues; for, since a library may consist of books upon any subjects, it is very plain, that dialogues in a library may be dialogues upon any thing. It is our duty, in this case, to supply the omission of the author, by informing our readers, that these dialogues are grave conversations upon weighty subjects; and, still more particularly, that they are intended to exhibit views of nature, and of the moral world, which may serve to confirm the persuasion, that so obviously presents itself to the human mind, of the universal adaptation of means to ends, and the consequent existence of an intelligent, designing cause. Many excellent publications have been written with this laudable design. Boyle, Ray, Derham, Nieuentyt, St. Pierre, Sturm, and many other ingenious writers, who have not been ashamed of the character of a religious philosopher, have laboured with great success in this rich and inexhaustible mine, and have, doubtless, contributed essentially to establish in the minds of men a rational conviction of the first principle of religion. A publication, which professes so useful a purpose, may be entitled to a candid reception, though it should offer to the public nothing altogether new, or display no uncommon elegance of style. These dialogues are inferior to several former works of this kind in variety of matter; and of the

facts and phenomena, which are here exhibited, almost all are familiarly known to those who have paid attention to the subjects of natural history, and natural philosophy: nevertheless there is a numerous class, to whom a work of this kind may afford information; who may be at once instructed and amused by descriptions of the structure and powers of man and other animals; of curious facts in vegetable life; of the phenomena of the atmosphere, light, and vision; and of circumstances which appear to indicate design in the moral state of the world. Other subjects, particularly, the mosaic account of the early state of mankind, and the evidences of the christian religion, are so very slightly touched, as to promise an inquisitive reader little satisfaction. Sometimes the writer indulges himself too freely in the language of invective against infidels. No man was ever convinced of an error by being abused; and no opinion can be more destructive of all freedom, and of all improvement, than a doctrine advanced in this work, that those who hold opinions which we think absurd, or impious, are on that account as proper objects of public cognizance, as rioters or felons. Nevertheless, we allow the author the merit of general good intention; and though we do not deem any of his dialogues sufficiently original to require an extract, we think his work may be read with advantage by young people, and such as have not leisure to peruse larger treatises.

ART. XXXII. *A Dialogue between a Lady and her Pupils, describing a Journey through England and Wales; in which a Detail of the different Arts and Manufactures of each City and Town is accurately given; interspersed with Observations and Descriptions in Natural History. Designed for Young Ladies in Schools. By Mrs. Brook. Small 8vo. 280 pages. Price 3s. 6d. bound. Rickman.*

THE most superficial observer must have remarked, that the books, which have been written for the amusement of children within these few years, have contained much more useful matter, than was formerly thought necessary for such a purpose. The pages before us are perhaps unnecessarily minute in naming obscure villages; and, more than once, they offer the most random and extravagant calculations respecting the number of people inhabiting any town or district. The author should have remembered, that it is better to be silent, than to give erroneous information. Children, however, may learn from this volume, what are the natural productions of different counties, and what the manufactories for which they are celebrated.

ART. XXXIII. *The Geography of History: or, the Relative Situation of the States and Sovereigns of Europe from the Christian Era to the Eleventh Century: presenting an easy and certain Method of reading and studying History to Advantage. By Mr. La Sage. Single Sheet. Price 2s. 6d. plain. 3s. coloured, Dulau and Co. 1797.*

THE period of modern history from the conquest to the present time has been already exhibited in one view, in a single sheet, divided

vided into columns, of which an account will be found in our Rev. vol. xxiv, p. 363. The present table completes the author's plan, as far as concerns modern history. It may very properly accompany Dr. Priestley's Chart of History, which the author has pretty closely followed. General views of this kind are extremely useful, in enabling young people to take a connected and comprehensive survey of the great events of the world. In tables, where the principal object was, to bring under the eye, in methodical arrangement, as much historical matter as could be comprized in a single sheet, it was injudicious to devote an entire column to the names of the popes, the series of which is of little importance to remember.

ART. xxxiv. *Elements of French Grammar, as taught at Vernon Hall.* 12mo. 146 pages. Price 2s. Liverpool, Crane and Jones; London, Vernor and Hood. 1797.

THIS French Grammar possesses at least two excellencies: it is concise, and it is correctly and neatly printed. We will add, that the materials appear to be judiciously chosen and arranged; that the english is very accurate, and that the book bids fair to be more useful than many a larger grammar.

ART. xxxv. *Traité Complet de Pronunciation Angloise, &c. A complete Treatise on English Pronunciation; in which almost all the Exceptions are reduced to general Rules; with a Treatise on French Accent.* By Mr. E. Thomas. 8vo. 78 pages. Price 2s. Dulau and Co. 1796.

FOR a frenchman to write a treatise on the pronunciation of the english language, may seem a bold undertaking; yet, englishmen have written french grammars, containing rules for pronunciation; and Mr. T. has succeeded better than an englishman would expect. He has, indeed, had the modesty to take an englishman, Mr. Walker, who has written with great accuracy on the subject, for his guide. An english ear may easily detect too many errors in this work, to leave it possessed of the credit of being a *complete* treatise; it may, nevertheless, be very useful to frenchmen in learning to speak the english language.

MISCELLANEOUS.

ART. xxxvi. *The Village Curate and his Daughter Julia, describing her Journey to London. A Tale.* 12mo. 131 pages. Price 3s. 6d. in boards. Riley.

THIS is a simple narration of some of the most prominent dangers, to which a young artless unprotected woman is exposed, in the metropolis: it has not much variety of incident, or character, to recommend it, but may be perused with more moral advantage, than many works which are intitled to much higher merit as compositions.

Six prints, in 4to., designed by Cruikshank, representing the principal events of the story, are sold separately, price 12s. D. M.

ART. XXXVII. *The Defence of the Prisoners in York Castle, for not paying Tithes, against the Charge of George Markham, Vicar of Carham, in Yorkshire, contained in his Book entitled Truth for the Seekers.* 8vo. 32 pages. Price 4d. Phillips. 1797.

WHEN we noticed Dr. Markham's defence of his conduct in prosecuting the quakers*, who have now published this pamphlet, we intimated our suspicions, that the doctor had not fairly endeavoured the settlement of this matter in the first instance, before the magistrates. The truth of that suspicion is fully proved, by the statement here offered to the public. Dr. Markham, as we expected, stands exposed, as the *willing oppressor* of his peaceful parishoners, whose religion forbids the payment of tithes. This defence is written with great ability, and a moderation still more entitled to praise, as it is in reply to a very violent and abusive pamphlet. The purest water generally receives a colour and alloy from the soil through which it passes; but the spirit of these respectable quakers is as uncontaminated, as the stream that flows through polished marble. We are glad to see this pamphlet has already reached a third edition, the public mind will receive from it a powerful and worthy impulse. The world is more indebted to this religious sect, than, perhaps, to any other. They have born a testimony against persecution, which has not been lost. The marked disapprobation of the proceedings of Dr. Markham against these worthy individuals, shown both by our civil and ecclesiastical governors, seems to promise the dawn of better days, when the laws, corrected and improved, will no longer leave it to the power of imperious priests to trample on the rights of humanity, and riot on the spoils of the good. The press has a thousand tongues, and nothing can now be done in a corner; the martyr of truth and virtue should therefore take courage, and persevere, for the season is auspicious.

We trust this defence will make the names of the venerable confessors, John Wormal, Henry Wormal, Joseph Brown, James Walton, and John Stansfield, dear to the ears of britons, and that they will yet live to see, undisturbed by further prosecution, that their example is efficacious, and that their labour has not been in vain.

ART. XXXVIII. *A Letter to the Hon. Thomas Erskine, with a Postscript to the Right Hon. Lord Kenyon, upon their Conduct at the Trial of Thomas Williams, for publishing Paine's Age of Reason.* By John Martin, Solicitor for the Defendant. 12mo. 36 pages. Smith. 1797.

MR. M. here defends his conduct against the vehement abuse of Mr. Erskine, on the trial of Williams. We think Mr. M. has fairly exculpated himself; and we believe the unprejudiced will think these statements less honourable to Mr. Erskine than to this solicitor.

ART. XXXIX. *Mr. Palmer's Case explained.* By C. Bonnor. 8vo. 38 pages. Price 1s. Richardson. 1797.

* See our Rev. p. 306 of this volume.

It belongs not to us to pronounce upon the merits of such a case as is here examined, without documents much more clear and express than those contained in this pamphlet.

Mr. Palmer says he has been injured; and the agreement he made with government, on the part of government broken. Mr. B. says, the agreement was not positive, and Mr. Palmer forfeited the claims he had upon government, by a systematic plan formed by him, and in part executed, 'for throwing [page 18] the correspondence of the country into confusion, to create delay in the conveyance of letters, and to cause the worst possible conduct of an important public concern, intrusted to his management, and for which, in addition to a great many thousand pounds he had previously received, he was then in the receipt of nearly five thousand pounds a year.'

Upon the fairness of their respective statements, we cannot decide; but we have been told, and we credit the report, that in the conduct of the concerns of the post-office, there is such profusion of expence, as to demand the public attention.

ART. XL. *A Dressing for L...d T...r...w prepared By a Surgeon.* 8vo. 26 pages. Price 1s. Cox. 1797.

WHEN lord Thurlow attacked the surgeons, who lately solicited parliament to create them monopolists for ever, he must have been aware that he was meddling with *edge tools*. Without his requiring any of their assistance, one of the body has sent him a dressing gratis. As we have not heard, that his lordship has received any wound; and as we think the darts which the hand has thrown, who thus kindly prepares a dressing, have fallen pointless at his feet; we fear the sons of the knife will not have the pleasure of seeing their enemy's face distorted. No pain, not even the slightest smarting is felt by the advocate of justice; and we fear, from his agitation, that the surgeon, in preparing the dressing, has pricked his own finger. Let the body attend to prevent a *locked jaw*.

ART. XLI. *A Letter to the Hon. Thomas Erskine, on the Prosecution of Thomas Williams, for publishing the Age of Reason.* By Thomas Paine. 8vo. 31 pa. Paris, printed for the Author. 1797.

THIS letter is written with the spirit and energy which are displayed in all the writings of this singular man. He begins by declaring, that he shall be silent on the subject of christianity, for the precepts of which he shows much respect in all his performances; but he cannot forbear, even here, saying a word on the *jerwish religion*. He quotes the first two chapters of Genesis, says the first chapter ought to end with the third verse of the second chapter of the present division, and then he compares the accounts of the same transactions, given in each chapter, and with much exultation declares them *contradictory* to each other.

He then proceeds to the account of the flood; and affirms, that it has been written *after* the giving of the mosaic law, which is said to have been given six hundred years after that event. The proof offered of this assertion is, that, in the directions to Noah, mention is made of *clean and unclean beasts*, which he calls a distinction of the *law of Moses*, and not of nature.

He then remarks, that the first time the law, called the law of Moses, made it's appearance, was in the time of Josiah, about a thousand years after the death of Moses, and that it appears to have been found by accident in the house of the Lord.

2 Chron. chap. xxxiv, ver. 14, 15, 16, 18. 'Hilkiah the priest found the book of the law of the Lord, given by Moses, and said to Shaphan the scribe, I have found the book of the law in the house of the Lord; and the scribe carried the book to Josiah the king saying, Hilkiah the priest hath given me a book.'

This, with the usual wantonness of our comic author, is compared to the discovery of Rowley's poems by Chatterton, and the Shakespeare's mss. by Ireland.

Mr. Levi, the jew, had produced a reference of the miracle of the sun standing still to an account in the book of Jasher, as a proof that the books of the law of Moses were then known to exist, because *Jasher* was the book of that law. Mr. Paine, in reply to this, refers Mr. Levi to 2 Samuel, ver. 15, 17, 18, where some account of the actions of king David are said to be written in the book of *Jasher*. He asks Levi, if Moses gave any account of David, who lived more than five hundred years after him. After having repeated some old objections to the jewish religion, on account of it's cruelty, he proceeds to reason with Mr. Erskine on the subject of this prosecution, and we confess, *this part* of the pamphlet appears to us forceful and conclusive.

P. 16.—'Not one of those who have attempted to write answers to the *Age of Reason* have taken the ground upon which only an answer could be written. The case in question is not upon any point of doctrine, but altogether upon a matter of fact. Is the book called the Bible the word of God or is it not? If it can be proved to be so, it ought to be believed as such; if not, it ought not to be believed as such. This is the true state of the case. The *Age of Reason* produces evidence to shew, and I have in this letter produced additional evidence, that it is *not* the word of God. Those who take the contrary side, should prove that it is. But this they have not done nor attempted to do, and consequently they have done nothing to the purpose.

'The prosecutors of Williams have shrunk from the point as the answerers have done. They have availed themselves of prejudice instead of proof. If a writing was produced in a court of judicature, said to be the writing of a certain person, and upon the reality or non-reality of which, some matter at issue depended, the point to be proved would be, that such writing was the writing of such person. Or if the issue depended upon certain words, which some certain person was said to have spoken, the point to be proved would be, that such words were spoken by such person; and Mr. Erskine would contend the case upon this ground. A certain book is said to be the word of God, what is the proof that it is so? for upon this the whole depends; and if it cannot be proved to be so, the prosecution fails for want of evidence.

'The prosecution against Williams charges him with publishing a book, entitled the *Age of Reason*, which, it says, is an impious blasphemous pamphlet, tending to ridicule and bring into contempt the holy scriptures. Nothing is more easy than to find abusive words, and english prosecutions are famous for this species of vulgarity.

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The charge however is sophistical; for the charge as growing out of the pamphlet should have stated, not as it now states, to ridicule and bring into contempt the holy scriptures, but to shew, that the books called the holy scriptures are not the holy scriptures. It is one thing if I ridicule a work as being written by a certain person; but it is quite a different thing, if I write to prove that such work was not written by such person. In the first case, I attack the person through the work; in the other case, I defend the honour of the person against the work. This is what the *Age of Reason* does, and consequently the charge in the indictment is sophistically stated. Every one will admit, that if the Bible be *not* the word of God, we err in believing it to be his word, and ought not to believe it. Certainly, then, the ground the prosecution should take, would be to prove that the Bible is in fact what it is called. But this the prosecution has not done, and cannot do.

In all cases the prior fact must be proved, before the subsequent facts can be admitted in evidence. In a prosecution for adultery, the fact of marriage, which is the prior fact, must be proved before the facts to prove adultery can be received. If the fact of marriage cannot be proved, adultery cannot be proved; and if the prosecution cannot prove the Bible to be the word of God, the charge of blasphemy is visionary and groundless.

We here join issue with Mr. Paine, and freely confess, that all other means of refutation are, in our judgment, odious and contemptible, calculated to carry men over to deism, and to spread the infidelity they would punish.

Mr. Erskine, we presume, by this time sees the folly of the proceeding in which he has been engaged: he has assisted the cause of unbelievers, and he has provoked Mr. Paine to repeat what he had heard him utter concerning the british constitution, in private conversation, and to accuse all lawyers of dishonesty and craft. It appears from the preface to this pamphlet, that Mr. Erskine is no great admirer of the british constitution; and that he does not think it a good model for a country which is forming one *de novo*.

This pamphlet also contains an account of the society formed in Paris, called theophilanthropists, who worship the God of the universe, without priests or ceremonies. To this society Mr. Paine delivered a discourse, which is here given at full length. It consists of plain and conclusive reasoning in favour of the existence of God.

Mr. Paine here appears in the character of a zealous and pious theist, and he recommends the study of natural philosophy to the society, as the only true theology. Every pious christian may read this discourse with delight and profit. Mr. Paine has no leaning to that atheism, of which the french nation has been accused.

This pamphlet is said to be printed at Paris. We think we perceive internal evidence, that this is not true; for the little french it contains is miserably incorrect. It was, we suspect, printed in England, but we know not by whom; we met it in our way, and have accordingly presented to our readers this account of it's contents. It is in circulation, and will be read by thousands, without the common advantage of public exhibition. A proof this of the vanity of every attempt, now that printing is in general use, to prevent the circulation of opinion, and scientific discussion.

LITERARY

LITERARY INTELLIGENCE

THEOLOGY.

ART. I. *Aarau. Auswabl einiger Predigten, &c.* Select Sermons by J. G. Fisch, second Preacher at Aarau. 8vo. 187 p. 1797.

Mr. F. informs us, that he should not have thought of committing any of his sermons to the press, had he not found it necessary thus to appeal to the public, in refutation of the reproaches made him, that he did not preach the truths of christianity. For our parts, we think the ten sermons here given highly honourable to the sentiments and abilities of Mr. F., and well calculated to benefit their auditors: they are such as cannot fail to please every rational christian, though they may not satisfy those, who would hear of nothing from the pulpit but salvation by faith, and the common language of religious creeds. As a specimen of Mr. F.'s manner we may give the following extract. 'Too many think they do honour to christianity, when they represent it as a difficult, steep, and arduous path to Heaven, surrounded with a thousand perils. It is their usual language, that the christian has great and dangerous trials to undergo; that the whole world is in arms against his virtue. He has to wander among precipices, from which the least slip tumbles him headlong down: and every step that he advances forward, he meets some new and fearful enemy to encounter. Lastly he finds the most dangerous enemy of all in his own heart, which seeks to seduce him every moment. I know not whether christianity be really honoured by such a representation; but this I know, that true faith removes all difficulties. To me virtue appears no hazardous conflict, where life or death is the stake; but, if we earnestly pursue it, a pleasing exercise. At the beginning, it must be confessed, it has it's difficulties; but these decrease with it's advancement. It demands watchfulness, constant watchfulness, over ourselves: but this soon becomes habitual, it becomes a second nature. Tell me, ye noble few, who resolutely walk in the footsteps of Christ, is the law of the purest morality, which you have imposed on yourselves, a heavy and oppressive load? have you not always found the truth of your lord and teacher's assurance: "my yoke is easy, and my burden light?"

Jen. Allg. Lit. Zeit.

CHEMISTRY.

ART. II. After a long interval, we have received another number of the *Journal de Physique*, which, notwithstanding the delay it has experienced, the proprietor professes himself resolved, if it possibly can, to continue, for the promotion of science. The first article is on the *Inflammation of Indigo by the nitrous Acid*, by B. G. Sage, who observes:

Indigo is composed of gluten, and iron combined with an acid similar to that which constitutes prussian blue. Indigo, as well as prussian

prussian blue, resists the action of the vitrolic and muriatic acids, but the fuming nitrous acid decomposes and inflames it.

‘ I put into a glass with a foot two drams of Guatimala indigo, coarsely powdered; on which I poured an ounce of nitrous acid at 50° . This glass I placed in a glass jar half filled with water, on a glass stand, and covered it with a glass bell. In five or six minutes the nitrous acid penetrated the indigo, which swelled up; the glass was filled with fumes; the mixture grew warm; yellowish white vapours, produced by the oil of indigo, were disengaged; in a short time a jet of sparks issued from the bottom of the glass, the whole inflamed, and thus ended one of the most beautiful experiments I ever saw.’

This article is followed by a *Continuation of a Memoir explaining the methodical Distribution of all Volcanic Productions*, by Cit. Deod. Dolomieu; and *meteorological Observations*, by L. Cotte; both of which we shall pass over. Next comes a *Continuation of a Memoir on the Blood*, by citizens Parmentier and Deyeux; the general results of whose experiments are thus summed up.

‘ It appears, from our experiments, that the blood in general is composed of nine principal parts: the odorous part, the fibrous substance, albumen, sulphur, gelatin, the red part, iron, alkali or soda, and water. The neutral salts found in the blood may be esteemed foreign to it; as it is certain, that it can exist without them, and that their presence is owing to particular circumstances. The proportions of the different parts vary infinitely, according to the age, constitution, and mode of living of the party.

‘ 1. *The odorous part.* This, in a healthy subject, is very perceptible, especially when the blood is fresh. It gradually grows weaker, as the blood changes; and disappears entirely, as soon as putrefaction has taken place. In the blood of a sick person the odorous part is decidedly less observable; and it is probable, that, in certain cases, it can hardly exist. It's affinity to the serum appears to be less than to the coagulum; for the latter retains it wholly for some time, while the serum, when completely separated, is destitute of it. We have observed a pretty clear analogy between the odorous part of the blood, and that of vegetables; for both, to say nothing of their action on the organ of smell, are soluble in air, in water, and in spirituous liquors.

‘ 2. *Fibrous substance.* This appears to us to exist in the blood in a state of extreme division, if not of solution. Any quick motion given to the blood as it issues from the vessels is sufficient to occasion it's separation; or it may be obtained by diluting the blood with a certain quantity of water: in the former case, the fibrous substance appears in the shape of filaments adhering together, producing a body possessed of elasticity; in the latter, it is precipitated in the form of membranaceous pellicles: in both, however, the same results constantly arise from the operation of chemical agents, being those that belong to most animal substances. In young animals, the fibrous substance appears to have less tenacity; in the adult, the tenacity is more sensible: but the only difference found in it, in sickness or in health, depends on the age; so that the fibrous substance of the blood of scorbutics, and of those who are afflicted either with
putrid

putrid or inflammatory diseases, resembles very nearly that which is separated from the blood of a person in health. Moreover, it is the fibrous substance that contributes to the formation of the coagulum, which was long ascribed to the loss of the natural heat of the blood, but which is in reality nothing but the result of the contraction this substance undergoes in consequence of losing the vital principle.

3. *Red part.* The shades of this vary infinitely from a number of incalculable circumstances. In general it may be observed, that the blood of young persons is vermillion coloured; that of the more aged, deeper. It is well known, likewise, that the venous blood is less bright than the arterial, and that there are numberless shades in the colour of both. After all the trials we could make, it was not practicable for us to extract the colouring part, so as to obtain it perfectly free from any foreign admixture: it appears to be almost always accompanied with a certain quantity of albumen, to which it has a decided affinity. The conformity of their solubility in water, and their insolubility in spirit of wine, as well as in other menstrua, is no doubt the cause, that hinders their separation, and prevents us from being able to gain such a knowledge of the red part of the blood, as might be acquired if we were capable of procuring it separate. We are of opinion, however, that iron is the principal matter concerned in colouring the blood; and that its solution in the blood is effected by means of a fixed alkali analogous to soda.

4. *Iron.* It is singular, that the red part of the blood alone contains iron. This metal, according to the experiments we have recited, appears to be held in solution by means of the alkali; and this solution, as we have said, produces the red colour: but what becomes of the iron, when it quits the blood, is a question, that chemistry has not yet been able to answer. Be this as it may, it must ever appear extraordinary, that the muscular substance, which is uniformly considered as wholly produced by the blood, does not contain the least atom of a metal, which exists in the fluid from which that substance is formed.

5. *Albumen.* As long as the blood continues unaltered, the albumen remains dissolved in the serum; but as soon as the least decomposition takes place in the blood, it is separated into two parts; one of which unites with the serosity, and imparts to it a sort of glutinousness; the other mixes with the fibrous substance and the colouring part. As its condensation, in this case, cannot have taken place but from the loss of a certain quantity of water in which it was dissolved, it acquires consistency, and shares it with the two substances with which it is found mixed. This condensation of the albumen contributes to the formation of the coagulum by means of the fibrous substance. It is proper to remark, that, as the condensation of the coagulum in this instance takes place spontaneously, and without the assistance of heat, it does not lose the property of being soluble in a fresh quantity of water: for this reason, also, the coagulum may be entirely dissolved in water, while the albumen, separated by means of heat or of acids, is no longer soluble in aqueous fluids. The soda, or fixed alkali, appears to contribute to the solubility of the albumen, which separates with the serosity. These two substances

substances are in a sort of loose combination, it is true, since heat, spirit of wine, or certain acids, can destroy it, and disclose the albumen, which immediately loses the property of being soluble in water. When the albumen of the blood is compared with that of the white of an egg, and of other animal fluids, they are found to be perfectly similar: at least they display the same properties, and sulphur is found in them, the presence of which may be shown by the processes we have related.

Of all the constituent parts of the blood the albumen is the only one, in which we have imagined we perceived any alteration, when we examined the blood of sick persons. This was chiefly observable, when the serum, that contained it in solution, was heated: in this case it never acquired that complete coagulation, which it did when the serum of a healthy person was treated in the same manner. A certain quantity of liquor separated from it, which it was easy to remove by simple decantation. We must add, however, that this remark is not peculiar to any one disease; at least, notwithstanding all our precautions, we have been unable to perceive any difference sufficiently obvious to be mentioned.

6. *Sulphur*. It is not easy to ascertain the state in which sulphur exists in the albumen; but it appears evident, that it is one of its constituent parts. For the rest, as has been observed in this memoir, sulphur seems to act a considerable part in the animal economy; since, beside what is in the albumen of the blood, it is found in the bile, the brain, and all the fluids in general that contain albumen. Its state, in these different substances, is probably not the same as in the blood: but this subject has not been investigated. It would be well, however, if some one would undertake the inquiry; as the results of it would unquestionably enlighten the physiologist, and lead to the explanation of certain phenomena, for which hitherto no account has been given.

7. *Fixed alkali or soda*. This alkali always accompanies the blood. Its quantity is so considerable, that it may easily be obtained. One of its principal offices, no doubt, is to promote the solution of bodies, which, if not acted upon by it, would remain insoluble, as iron, and the albumen. It is probable, too, that it is of more extensive use, from its tendency to combination, and the property it has of imparting this tendency to those bodies with which it is united. It would be too bold to speak positively respecting the origin of the fixed alkali contained in the blood; but we presume it is one of the products of animalisation. The same may be said of the iron, sulphur, and neutral salts, which the blood, in every state, afforded us.

8. *Gelatin*. Many very celebrated physiologists have thought, that the blood contained a certain quantity of this substance. Rouelle, and other chemists, after having sought for it in vain, asserted, that it did not exist in it. Fourcroy affirms, however, that, by means of the processes we have described, he obtained it separate, and free from the mixture of any other substance. Aqueous fluids being its natural solvents, it might be supposed, that the serum would retain it in union: that it remains confounded with the albumen, soda, and neutral salts: but it is easy to be separated, on

coagulating the serum. The method of obtaining it, as we have shown, leaves no doubt respecting its existence. The quantity of gelatin contained in the blood is inconsiderable; and for this reason, perhaps, it remained so long undiscovered. It is probable, that, in proportion as it forms, a part of it separates, which, with the fibrous substance, is destined for the fabrication of the muscular substance. Thus Hippocrates and Borden were not mistaken, when they said the blood was dissolved and fluid flesh; since the two substances that constitute flesh are found in the blood. The gelatin appears not to be affected by the state of disease; for we have found it possessed of all its properties, in every kind of blood we examined.

‘ 9. *Water.* The fluidity of the blood depends essentially on the water it contains. This facilitates the movement of its constituent parts, and fits them for entering into the composition of the different substances they combine to form. If water be a compound of hydrogen and oxygen, as is at present supposed, we may presume, that it is continually forming in the animal system; that, independent of the quantity necessary to impart fluidity to the blood, there is another quantity, which is decomposed during the act of circulation; and that the results of this decomposition contribute to repair the losses of fibrous substance, or of albumen, supposed to take place. The blood does not always contain an equal quantity of water; in consequence it possesses not always the same degree of fluidity: but this is certain, that no inference can be drawn from the more or less fluidity of the blood, respecting the healthy or diseased state of the person from whom it was taken; since, in our comparative experiments on the blood, in both states, we observed infinite variation.

‘ In conclusion we repeat, every thing concurs to demonstrate, that the different constituent parts of the blood belong to this fluid, and are the produce of animalization. Thus the animal kingdom, as well as the vegetable, is capable of creating aroma or spiritus rector, essential oils, fat oils, and resins; alkalies, acids, essential salts, neutral salts, and earths; albumen, gelatin, the fibrous substance, sulphur, and iron. But what is the sublime art, which produces all these combinations? By what mechanism are these transmutations, assimilations, and modifications, continually carrying on with such harmony, both in the vegetable and animal economy? These are secrets, which nature has not yet allowed us to penetrate; these are problems of vegetation and animalization, which yet remain to be solved.’

We must not quit this article, before we have presented our readers with the following curious note.

“ I do not despair of seeing nails, and swords, and all kinds of iron implements, fabricated from human blood.” Menghini. As iron is the symbol of strength, the whole that is contained in the blood of a man, if employed in eternalizing the memory of his talents and virtues, would excite lively emotions in the mind of sensibility. Becher had a similar idea, in recommending to friendship the vitrification of the bones of the deceased: but the precious remains of humanity would be too fragile in this form. Iron would

constitute a much more durable memorial: with this a medal might be struck*, bearing the effigies of him to whom it once belonged. With what sentiments of veneration would kinsmen, friends, and fellow citizens, be inspired at the sight of such a relic!

The concluding article of this number is a *Description and Use of an Instrument for measuring with great Niceness the diurnal Variation and Dip of the Magnetic needle*, by R. Prony. We do not think this of sufficient importance to give our readers the whole of it, without which, and the accompanying plate, no account of it would be sufficiently intelligible.

BOTANY.

ART. III. Erlang. *Flora Indiarum Occidentalis aucta, &c.* The West-Indian Flora enlarged and elucidated, or Descriptions of the Plants mentioned in the Prodomus, by Olave Swartz, M. D. &c. Vol. I. 8vo. 640 pages. 1797.

The Prodomus of this work, which, we are told, entitles prof. S. to rank with Plumier, Sloane, Browne, and Jacquin, we have already noticed: [see our Rev. Vol. IV, p. 490.]

GEOGRAPHY.

ART. IV. Weimar. *Allgemeiner Blick auf Italien, &c.* A general View of Italy, with some geographico-statistical Essays respecting the southern Parts of this country, by E. A. W. von Zimmermann, Aulic Counsellor of the Duchy of Brunswic. 8vo. 190 pages. 1 plate. 1797.

More important information may be derived from this little tract, than from several bulky volumes. It contains, beside the general view of Italy, a winter's tour to the neapolitan saltpetre mines; experiments on the native saltpetre of the Pulo di Molfetta and Gravina, by Mr. Heyer; new instructions for the communities of the kingdom of Naples, respecting more accurate descriptions of the country; meteorological and economical observations on the year 1790, by the canon Giovene. At the conclusion of the instructive remarks on the phenomena observed, in the last mentioned essay, an interesting disquisition respecting the singular appearance termed *fata morgana* is given.

Mr. Z. promises us a larger work on Italy, the materials for which he has already collected on a tour through that country, and we hope he will not long delay it. *Jen. Allg. Lit. Zeit.*

ART. V. Königsberg. J. G. Georgi *Geographisch-Physikalisch und Naturhistorische Beschreibung des Russischen Reichs.* A Geographical

* Supposing a middle-aged healthy man to contain twenty-five pounds of blood, Menghini calculates, that he would afford seventy scruples, or near three ounces troy weight, of iron: our authors calculate two scruples of iron to a pound of blood, making somewhat more than two ounces to twenty-five pounds.

and Physical Description of the Russian Empire, by J. G. Georgi, Vol. I. 8vo. 377 pages, 1797.

ART. VI. Riga. *Historisch-statistisches Gemäblde des R. R. &c.* A historico-statistical Picture of the Russian Empire at the Close of the Eighteenth Century, by H. Storch. Vol. I. 8vo. 600 pages. Vol. II. 650 pages. 1797.

In 1777 the cosmographical division of the academy of sciences at Petersburg formed the design of publishing a complete topography of Russia, and Pallas, Gueldenstedt, Lepechin, Bakmeister, Stritter, Georgi, and other academicians, undertook it's execution: but from the change of abode of some, and the death of others, the scheme miscarried. Messrs. G. and S. have now united in a similar plan; and from their long residence in Russia, and travels into it's remotest parts, we have reason to expect a full account of a country, which yet we know only in part. Mr. G. has prefixed to this volume an account of the materials from which he has derived his information; and there are among them many manuscripts, and a number of russian works, which are for the most part unknown to foreigners, or useless on account of the language. He promises to complete his part in three volumes; which, as well as the work of Mr. S., will form a distinct whole; though both must be taken together for a full account of the country.

Jen. Allg. Lit. Zeit.

CLASSICAL LITERATURE.

ART. VII. Basil. *Publi Terenti Afri Comædiæ sex, &c.* The Six Comedies of Terence corrected according to the best Editions. Large 4to. 451 pages. Price 15 r. 1797.

This is a proper companion to the splendid second edition of Brunk's Virgil, just published at Strasburg, and we doubt not proceeds from the same hand. The text of Bentley is chiefly followed, though not without variation; and equals in critical correctness the typographical beauty of the work.

Jen. Allg. Lit. Zeit.

ART. VIII. Leipzig. *Animadversiones et Lectiones ad Aristotelis Lib. tres Rhetoricorum, &c.* Remarks on Aristotle's Rhetoric, with Corrections of the Text, by J. Severinus Vater, P. D. &c.: to which is added an Appendix by Fr. Aug. Wolf. 8vo. 234 pages. 1794.

To the admirers of Aristotle this will be a welcome present.

Jen. Allg. Lit. Zeit.

VOYAGES AND TRAVELS.

ART. IX. Stockholm. *Bref om Maroco, &c.* Letters on Morocco, by Olave Agrell. 8vo. 601 pages. 1796.

The writer of these letters was secretary to the swedish consulate at Morocco, and has lately been appointed a secretary to the king of Sweden. The information he gives appears to be authentic, and is conveyed in a pleasing style. On his way out he spent a little time

time at Gibraltar; of which place, and of the english there, he gives some account, as well as of some other parts of Spain, through which he passed.

Jen. Allg. Lit. Zeit.

BIOGRAPHY.

ART. x. Nuremberg. *Nachrichten von den Begebenheiten und Schriften berühmter Gelehrten, &c.* Accounts of the Lives and Writings of celebrated Men of Letters, by Fran. von Paula Schrank. Vol. I. 8vo. 426 pages. 1797.

This is intended in some measure as a continuation of Nicéron's *Memoirs of Men of Letters*, and is executed in a manner that deserves approbation. Mr. S. intends to be particularly exact in mentioning all the works of the authors he notices, and to give some account of them.

Jen. Allg. Lit. Zeit.

MISCELLANIES.

ART. xi. Gotha. *Blicke in das Gebiet der Künste, &c.* A Peep into the Regions of Practical Philosophy and the Arts. 8vo. 251 pages. 1796.

The author of this interesting little work possesses a lively imagination, brilliant wit, mature judgment, and refined taste; and his knowledge of the world, and of human nature, with his enthusiasm for the good and beautiful, may enable him to render considerable service to the philosophy of common life. The present tract contains four essays. 1. On chastity in men. This is a valuable and masterly piece. 2. Musical fragments, with historical, practical, and polemical remarks. 3. On wilful injuries to public works of art. Letter the first. 4. Extracts from letters written on a tour through some provinces of Germany in the year 1793. These are little essays on various subjects, which arose out of occurrences on the tour.

Jen. Allg. Lit. Zeit.

ART. xii. Riga. *Texte zum Denken, &c.* or *Cboix de Pensées mêlées, &c.* A Selection of miscellaneous Maxims, for the Use of those who know the World, or who wish to know it, with a german Translation, by Fr. Schulz. Vol. I. 8vo. 277 pages. Price 1 r. 8 g. 1796.

This is a very good collection from d'Aguesseau, d'Alembert, Bellegarde, Crebillon the younger, Duclos, Fontenelle, Pascal, Rousseau, and Voltaire, and the german translation is in general happy.

Jen. Allg. Lit. Zeit.

EDUCATION.

ART. xiii. Halle and Leipzig. Prof. Mangelsdorf has published a fifth volume of his *Ancient History* [see our Rev. Vol. xxv, p. 448], which comes down to the taking of Constantinople by the turks, and is written with the same spirit as the former.

Jen. Allg. Lit. Zeit.

FOR THE
ANALYTICAL REVIEW,

FOR NOVEMBER, 1797.

RETROSPECT OF THE ACTIVE WORLD:

OR,

**A GENERAL REVIEW OF DISCOVERIES, INVENTIONS,
AND PRACTICAL CONTROVERSIES, AND CONTESTS.**

IN tracing the action and re-action that subsist between opinions and affairs, it seems proper, as we have on former occasions observed, not only to give a summary view of the contents of books, but also of the conduct and course of education at

UNIVERSITIES and other famous seminaries of learning. If this position should be thought to require any proof or illustration, we might just mention the recent abolition of universities, and the establishment of central schools, throughout all the dominions of the french empire. This is a very instructive as well as important event: for it illustrates at once the origin, as well as the influence, of great and public seminaries of learning. They originate in the predominating passion of the times in which they were founded: in devotion; in chivalry, and ambition of conquest; or, in what is, at present, called philosophy; that is, a regard to the natural dignity and rights of human nature, in contradistinction to the prescriptive authority of priests and kings. From devotion sprung monasteries, and the offspring of these, universities; from chivalry and the ambition of conquests, various orders of knighthood, as well as military schools; and from political philosophy, as above defined, the central schools of France, instituted chiefly for the purpose of exterminating the remains of principles equally odious and formidable to the rulers of the state; and the propagation of those, on which they build their own support in power, and the permanency of the republic.

As every thing human is subjected to fluctuation and change, it is impossible to describe the present, without referring to the past and primitive state of any society; the principles that entered into their original constitution; and the incidents by which, in the course of time, they are varied. To discern the operation of such principles amidst the confusion of accidents, and the lapse of ages, forms the most instructive, and to an enlightened mind, the most interesting part of history. It is highly interesting to mark, in the donations of the roman emperors to the people of Rome, that spirit of

of rapine, and expectation of a share in plunder, which actuated the original founders of the republic. It is not certainly our intention, in this summary retrospect, to attempt the history of universities: though this is a subject of great curiosity, and not yet handled, as far as we know, in a worthy manner* by any writer. A brief sketch is necessary, and it may be sufficient for the present purpose.

The spirit of monachism is deeply rooted in human nature. Hermits are found in every age, and every quarter of the world; in China, India, Egypt, Syria, ancient Europe, the mohammedan as well as the christian world, at the present day, and even among the indians in America. Men naturally conceive, that they will become more acceptable, as more congenial with the purity of the divine nature, in proportion as they mortify their sensual appetites and passions, and become conversant with abstracted and spiritual objects. This natural sentiment, carried like others to excess, produces those acts of self-denial, which satisfy the devotees of temperate climates; but which, in the burning climates of Africa and Lower Asia, are carried to the height of self-excruciation. In ancient history we find cuttings of the flesh among the heathen nations; in the modern, the voluntary torments endured by dervises, faquirs, and bonzes.

First, the solitary hermit lives and converses only with nature, with God, and his own mind. But Elijah is joined by the admiring Elisha, a school is formed, and after many ages John the baptist teaches it's doctrines, and increases the number of it's disciples on the banks of the Jordan. Paul meets with Anthony in the deserts of Egypt: the reputation of both attracts new followers. Religious fraternities are formed. Companies of prophets retreat to the rocks and caves: and christian ascetics, associated by common principles and common leaders, retire in great numbers from cities and towns into solitary places, where they indulge, without interruption, all the mystical visions of disordered imagination.

The public admiration of such severe sanctity took these holy men under their protection. Emperors, kings, and opulent chiefs endowed monasteries, in every part of Christendom: and these became the great nurseries of the christian religion, which, with many of the usages of the heathen worship of God and the gods, had adopted the doctrines of Plato; though the christian doctors were divided among themselves by the subtleties and disputes of his commentators.

The first christians, admiring the sublimity and mysteriousness of Plato, who maintained an eternal, immutable, and even local existence of ideas, independent of the mind that perceives them, with that of various orders of spiritual powers, admitted his doctrines as agreeable to those of the trinity. But when the writings of

* Innumerable volumes have been written on the foundations of particular colleges; and registers or guides describing their buildings, institutions, customs, incomes, &c. We have not any general history of the whole, connecting them with the progress of society, and principles of human nature.

Aristotle, buried for ages, had been once discovered, his doctrines were generally adopted, as well as his method of reasoning, by Galen, Simplicius, Augustin, and others, in the end of the sixth, and beginning of the seventh centuries. The grand distinction between the doctrines of Plato and those of Aristotle, though each of the same, that is, the pythagorean school, is, that those of the latter do not draw so far as those of the former from matter: the aristotelians maintaining, that, although matter may exist without form, yet that forms could not exist without matter; and consequently, that the objects of the understanding enter into the mind at first by the senses. But it was not so much the opinions entertained by Aristotle on the sublimest subjects that drew the public assent, and admiration, as his method of investigating and communicating truth in general, respecting all the different objects of human knowledge. This it was that distinguished him by the appellation of *the master of arts*; and by way of eminence, the philosopher^a.

In the first dawnings of knowledge in every country, there is no authority but that of the master. The accidental discoveries of the barbarian are employed for the purpose of gaining an ascendancy over the minds of his fellows; which, with the aid of various tricks and gesticulations, he improves into a superstitious veneration for his person, and an opinion that he holds an intercourse with the powers above. If this may be thought the first rudiments of priestcraft, it is, nevertheless, also, the first step towards schools of philosophy. On this head, it is sufficient, just to mention the oby-men of Africa; the spells and enchantments of Lapland, Finland, and all Tatar; the jugglers among all the native tribes of America. In those and all other countries, it is to *cunning men* that we are to trace the remote origin of philosophical, as well as of religious establishments. Barbarians view the acquisition of knowledge, not as an exertion of the intellectual powers, but a miraculous infusion of new light. Every thing is taught by way of mystery. In Greece there were, in the first stages of philosophy, *esoteric* and *eisoteric* doctrines, in all the different schools; all of which involved, or accompanied the communication of their particular tenets, with certain mysterious rites and ceremonies. Even in the school of Pythagoras, comprehending it's different affiliations, in different countries, no other argument was urged in support of any doctrine, than the *αὐτοῦ λόγος* of the master. It was in this silent and submissive manner that Pythagoras himself learnt his doctrines in the colleges of Egypt, the doctrines of which concerning the unity of God, and the existence of different persons in the divine nature, as well as of various orders of spiritual powers, resemble those of the colleges of the indian bramins at this day; which doctrines in like manner are communicated only to the *initiated*, of their own caste, according to the different degrees of their advancement in knowledge, and mental purification. It is to the school of Pythagoras, that the

* 'Nihil in intellectu quod non prius in sensu.' This was the great maxim of the aristotelians. By the platonists it was reversed.

brotherhood of free-masons affect to trace the *arts and mysteries of free-masonry*. There is, perhaps, but little of the pythagorean philosophy to be discerned in the mysteries of masons: but this pretension is an undoubted monument, at least, of that mysteriousness in which the doctrines of the most ancient philosophy of schools were involved*. It is directly to our present purpose to dilate a little on the subject of free-masonry.

When the gothic and saracenic architecture, more complicated and difficult than the grecian, was introduced, in the sixth and seventh centuries, then societies of free-masons appeared in Italy, France, and in process of time all other parts of Europe. They travelled from place to place, as was common before the invention of printing in quest of knowledge †; and they had a word and sign, as at this day, by which they were readily known, though of different nations and languages to one another, in any part of the world.

As knowledge advanced, mystery gave way, both in ancient and modern times, and an appeal was made to reason and nature. Zeno Eleates traced the principles and consequences in a discourse; by ranging which in their natural order, he formed a basis for the art of logic: he introduced, in a kind of drama, two or more persons, who, by a course of questions and answers, reasoned methodically on all subjects: whence his logic acquired the name of *dialectic*; which name it retained after the form of dialogue was laid aside. This method of question and answer, probably copied from real conversation, had all the advantages of a collision of minds, and of viewing the same objects under different associations of ideas. It was, perhaps, not very different from lord Bacon's method of *questioning or interrogating* nature, by means of induction and literary experience. This simple mode of investigation became gradually embarrassed by various subtleties; nor did the art of logic assume a fixed and invariable form until Aristotle discovered a way of arriving at science, in a geometrical method, by the demonstrative form of a *syllogism*. This logic, as the experience of 2000 years has proved, is not much adapted to extend the boundaries of knowledge; but still it was of use as a preservative against error. It enabled men to prove arguments by a proper test, and to detect the fallacy of fashionable sophisms. Still however, as already observed, Aristotle's works being long concealed from the public eye ‡, the logic

* This quiet and passive manner of adopting opinions on authority and tradition, we do not wholly discommend. Many truths, above the comprehension of uncultivated minds, perhaps above the comprehension of any human mind, might thus have been handed down, from patriarchal and primeval times, when it is natural to suppose, as bishop Watson has well observed, 'there was a more direct communication than at present between the gods and men.'

† Thus also different crafts and corporations in Germany, at this day, require their members to travel for a certain period, in certain foreign countries.

‡ The mysterious, not to say illiberal spirit of the ancient schools, strikingly exemplified by an apprehension expressed by even Alexander

logic of Zeno continued long in vogue, even after it was perplexed with a thousand quirks and subtleties.

In these circumstances, Epicurus, considering such a mode of investigation as equally troublesome and uncertain, proceeded in his speculations; first, by means of the senses, which he termed the *fast*, and natural light of the world; secondly, reflections on the reports of sense: but these reflections were simple and obvious, and scarcely carried beyond intuitive judgments †. Convinced, that the common source of disputes was ambiguity of expression, he exposed all fallacious reasoning by a bare explication of the words in which it was involved. Men, he conceived, partaking the same common nature, must be affected in the same manner by the same objects, and consequently agree in the same sentiments, as soon as they distinctly comprehend each other's meaning ‡.

Though the ancient ages were discriminated from each other by many peculiarities of character and opinion, they may be arranged on the whole, with respect to the most material points, into the school of Pythagoras, with his two illustrious followers Plato and Aristotle, and into that of Epicurus. And these two schools are distinguished from each other; first, by the doctrines they taught; secondly, by the methods in which they displayed, and supported them. In other words, they are distinguished by their theories, and by their respective methods of exposition. The first believed in God, spirits, and an ideal world: the second referred every thing to matter and sensation; but, it is to be well marked, sensation internal as well as external. The platonists attempted to penetrate efficient causes, *à priori*, and to soar into their native heaven, by the native vigour of their own minds. As material flame leads upward to the sun from which it comes: so the *intellectual* soul, *in* there were souls elementary, vegetative, animal, and rational, was proved to return, through various gradations, to the empyrean heavens, the substance and seat of intelligent natures. The epicureans clung to their parent earth, and treated every thing as visionary, that could not be traced to sense. The platonists, it is

Alexander the great, that the publication of Aristotle's works would open the gates of philosophy to all the world.

† We have formerly had occasion to remark a near affinity with the philosophical, brief nomenclature of a very ingenious speculator, and excellent citizen of this metropolis and country, who reduces the whole furniture of the mind to *sensations, re-sensations, pre-sensations, and co-sensations*, and the three souls of Plato, the *rational, the irascible, and the concupiscible*. We may here observe, that there is still nearer resemblance between the leading notions of that gentleman, and those of Epicurus.

‡ Compare these notions with Mr. Locke's ideas of sensation and reflection; and with his copious discourse on equivocality of expression.

§ The souls of men they believed to be emanations from the great spirit of the universe, and to be of a spiritual and impassible nature, possessing the power of self-motion.

word,

word, were immaterialists and idealists; the epicureans, materialists and experimental philosophers. It does not appear, that Epicurus gave himself any trouble about any medium of communication between soul and body; which seem to have been considered by him as of a homogeneous nature. The spiritualists, or ideal philosophers, found it a hard task to connect the limits of the visible, with those of the invisible world. It was the doctrine of Aristotle, that, as our senses cannot receive external material objects themselves, they receive their *species*, i. e. their images or forms, without the matter, as wax receives the form of the seal, without any of the matter. Such forms, impressed on the senses, are called sensible species; on the memory and imagination, *phantasms*; on the pure intellect, *intelligible species*. The platonists, though they maintained the existence of eternal and immutable ideas, prior to the objects of sense, yet agreed with them in their notions concerning the mode in which external objects are perceived.

Having thus glanced at the grand doctrines of the ancients, and also at their methods of investigation, we have briefly to trace their vestiges, and, as it were, fate at the present day.

The doctrines of Plato concerning the existence, and even the local existence, of immutable and eternal ideas or forms, independent of the mind that perceived them, maintained possession of the schools, till the eleventh century, when a new doctrine, or, as some think, a doctrine borrowed from the school of Zeno, was proposed by Roscellinus, and soon after, very widely propagated over Europe, by the abilities and eloquence of one of his disciples, the famous Peter Abelard; who maintained, that there are no existences in nature corresponding to general terms, and that the objects of our attention, in all general speculations, are not ideas, but words. This doctrine, though controverted with great ability by Dr. Cudworth, Dr. Stillingfleet, Dr. Heylyn, the late Dr. Price, and other platonizing christians, is the doctrine that generally prevails, in these times, in all the public schools of Europe. The reverse holds in the brahminical colleges of India, and the christian monasteries in different parts of Asia.

With regard to the next important point, namely, the manner in which truth or knowledge is received into the mind, there existed a great co-incidence of opinion among all the philosophers, until their doctrines on this subject were controverted, first by father Bouffier, in France, and afterwards, in a fuller manner, and more profoundly, by Dr. Reid, of the university of Glasgow.—Plato compares the process of the mind, in perception, to that of a person in a cave, who sees not external objects themselves, but only their shadows. Thus, also, Mr. Locke compares the human understanding to a closet wholly shut out from light, with only some little opening left, to let in external visible resemblances of things without. These resemblances, called by the ancients species, forms, and phantasms, since the days of Des-Cartes have been commonly called ideas, and by Mr. Hume, impressions. But all philosophers, from Plato to Mr. Hume, agree in this, that we do not perceive external objects immediately; and that the immediate objects of perception must be some image present to the mind. They all proceeded on a supposition, suggested by the phenomena of physics, that there must, of necessity, exist some medium of communication, between the objects
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of perception, and the percipient mind; and they all indicate a secret conviction, in their authors, of the essential difference between mind and matter. The same train of thinking, which induced philosophers to entertain an opinion, that the qualities of external objects are perceived by means of images, or species transmitted to the mind by the organs of sense, led them also to suppose, that, in the case of all our other intellectual operations, there exist in the mind certain ideas distinct from the mind itself; and that these ideas are the objects about which our thoughts are employed: but, according to Bouffier, Reid, and their disciples*, we have not any ground for supposing, that in any one operation of the mind there exists in it an object distinct from the mind itself; or any thing corresponding to general terms, distinct from the individual objects to which these terms are applicable; and that all the common expressions, which involve such a supposition, are to be considered as unmeaning circumlocutions, which serve only to disguise from us the real history of the intellectual phenomena. This philosophy, which only marks the order of succession among our ideas, and the laws which regulate the phenomena of thought, without attempting to explain the nature of mind, and the origin of ideas, is that which is most prevalent, not only in the scottish schools, but, we are informed, among the studios, whose opinions have not been fixed by time, in both our english universities, and several masters of private academies. It also meets with a favourable reception in some circles both in France and Germany; though in the last country there is still an unfortunate tendency to the mysteries and chimeras of the pneumatology of the school-men. This system of experimental pneumatology was suggested by the general and happy prevalence of the baconian method of investigation, which, among other fruits, produced, a hundred years ago, the immortal system of Newton.

As Epicurus, wearied and disgusted at the quirks of the zenonian school, confined his speculations to the impressions of sense, and intuitive judgment: so, after a long lapse of barbarian and artificial darkness, men of sound and manly minds began to disregard and despise the jargon of the schools; to mark and record facts; and improve, by some easy experiments, hints suggested, occasionally, by the process of nature. The labours of alchemy, led to those of chemistry, well directed. Mathematics were gradually mixed and applied to physics. Friar Bacon arose, Galilæo, lord Bacon, Kepler, Otto Guerick, with many others of illustrious name, and at last, the greatest ornament of human nature, sir Isaac Newton. Syllogistical sophistry, or rather a ludicrous mimicry of it, still disgraces some universities; and the dreams of idealists amuse others with a vain show of science: but the method of lord Bacon, and the newtonian system, recommended with irresistible force, by the consentient voice of all enlightened, sound, and candid minds, have made their way into all the nations of Europe, and into most protestant universities.

* The most illustrious, and justly celebrated of whom, is professor Dugald Stewart, author of *Elements of the Philosophy of the Human Mind*; and who seems to be to Bouffier and Reid what Abelard was to Roscelinus.

The followers of Leibnitz * and Boscovich † still maintain their ground in several universities on the continent; which will cease to be a wonder, when we reflect on the numerous disciples of professor Kant: but national prejudice, the fervour of novelty, and the pride of arbitrary theory, yield daily, and must continue to yield, to a method slow but sure, and that only follows, with modest assurance, the footsteps of nature. Experimental philosophy, uniting the cautious simplicity of Epicurus ‡, and the just, analytical method of the ancient geometers, with all the advantages arising from the recorded experience of ages, can never be superseded by any flight of genius, or any discovery of accident: since it pretends not to penetrate into efficient causes, but is contented to observe the phenomena of the material world, and ascertain the general laws, according to which they succeed to each other.

In future numbers we shall resume our present subject, and connect the history and present state of universities and other seminaries, with a summary view of the most recent vicissitudes and progress of the arts and sciences.

NATIONAL AFFAIRS.

THE FRENCH NATION, united by the interference of foreign powers, called to their aid the whole mass of their property and population; through the medium of assignats and requisitions. This violation of property and public credit, while it strengthened and confirmed the revolution in France, was not only a robbery of individual wealth in that kingdom, but an attack on the funds, and the public credit of all the other powers of Europe, and on the very existence of civilized society: the strongest cement of which is an inviolable regard to private property, and to the rights of independent nations. The french republic, it was foreseen and foretold, in order to exist, must conquer; and also that it would, by bribery, or by threats of exciting revolt and revolution, connect the continental powers, with whom it should be at peace, into instruments for extending their conquests. Three modes of conduct were proposed to Great Britain for calming the fury, or escaping the effects of that political hurricane. The first was, to leave it entirely to itself.

* Who accounts for all things by a supposed *raison suffisante*, or universal cause acting according to a pre-established harmony.

† Who, departing from the method of experimental philosophy, attempt to scan the essence of matter: which they suppose to be endowed with a principle not of attraction, but repulsion.

‡ Perhaps the merit of Epicurus, as an experimental philosopher, has not been duly attended to by the learned. To the instances above mentioned of the co-incidence of his way of thinking with that of modern experimental philosophers, we may add a comparison of his notion concerning the great importance of a just and accurate interpretation of language with the observation of Mr. de Condillac, so much admired by Condorcet, and other philosophers: 'Languages are true analytical methods—the art of reasoning is nothing more than a language well arranged.'

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The marquis of Lansdown, Mr. Fox, and others, in speech in parliament, and in publications from the press, predicted, that the french would only be rendered more compact and invulnerable by external compression; and denounced the evils to be apprehended from so numerous and ardent a people, in the centre of Europe, driven to the necessity of becoming a military republic. The second plan proposed was, that Great Britain, in conjunction with the confederated powers on the continent, should wage war with the french for the restoration of monarchy. It was speedily found, that there was no solid bond of union among the confederates. Each seemed to pursue it's own separate views, of private jealousy, ambition, and interest. One member of the coalition dropped off after another. While the greater part of Europe preserves a smiling countenance, or lies crouching at the feet of France, the haughty republic, calibrating her victorious troops, and rallying her broken and dispersed huts, together with those of her allies, and the countries she has conquered, frowns hostile vengeance from her northern coasts, against her old, and still formidable rival, England. The coalesced powers, who never pursued their professed object with any degree of consistency or zeal, continued their random attacks, from other motives, after that professed object had become utterly hopeless. They seemed, indeed, to have no other plan, than to strike about them like blind men drunk; hoping that, according to the annual prediction of poor sir John Nivernois*, they would exhaust the resources of the republic at last.—The fault of this plan consisted in this, that it did not make any account of the natural fragility of confederations; that it had not, in fact, any definite object; that it proceeded on a mistaken notion of the strength of nations, which consists not, by any means, so much in pecuniary wealth, as in physical resources; and that, on the whole, it moved a power which it was neither able to control, nor in any respect calculated to divert and by management. Mr. Burke, the great drum-major of this military confederation, the extent of whose virtue and patriotism is illustrated by the late publication of M'Cormick, was rewarded with a pension, the liberality of which did more than counterbalance the title he had been bestowed, beside the pension, on the swiss gentleman.

The third plan, to which we allude, seemed to hold a middle place between the other two. It held out the sword in the one hand, and the olive branch in the other. It pressed the common enemy with the calamities of war; but it pointed out an easy road to peace on the basis of mutual advantage, but especially that of the french people. It displayed the calamities threatened to all government, all property, all civilization, all that is valuable in life, by the violation of property, in the forced circulation of assignats. It proposed to remedy this evil, by a military and financial combination between Great Britain and the continental powers, for supporting private property, public credit, and the rights of nations. It proposed to consolidate taxation with representation; to establish the liberty and the happiness of both the french people and the neighbouring nations, by rendering their government dependent on the voluntary contributions of the people, daily

* On whom our ministry, for humouring so agreeably their vices and passions, bestowed both a title and a pension.

represented; in a word, to disclaim, expressly, all interference in the internal affairs of the republic, and to offer peace on such terms, as would both procure and perpetuate it: namely, to fund the debts incurred by the new government, and thus to turn the interest of the public creditors of France, and of the french armies, against the private views, or destructive ambition of the directory. Public credit is a general banker: the common banker of all commercial nations. It was a robbery committed on this banker, that formed the spring of the revolution; and if such robberies were not prevented, by a concert among the nations, they would do the same in future. In the manner proposed, the interests of all parties would be united*. It is now impossible to follow the first of these plans: the second has been followed most unfortunately: is it not yet too late to buy the third? and as is proposed, in the same plan, to form, in the present extremity, an union between Mr. Pitt and Mr. Fox, The former for finance, the latter for negotiation. On all such emergencies, the opposite parties in Rome united. In the extremity of fortune, the coalition of parties is held to be the consummation of political wisdom and virtue. An admirable speech, to this purpose, was made by Lord Belhaven, in the scottish parliament, on the occasion of the union: having proved from history the maxim just stated, he warmly exhorted his countrymen, whatever they did, prudent, or even imprudent, to do it unanimously.

It has been commonly said, that Mr. Pitt, with one or two other members, were dragged into the war, against their judgments. Certain it is, that Mr. Pitt's admirable speech on the rejection of peace, by the directory, breathes sentiments of moderation, justice, and a respect to the rights of nations, in the strain of the plan last stated; and that care has been taken to have this speech translated into the french language, and circulated through France, and all the Continent. Why was not this done sooner? but, both in the american and present war we have always, in all our measures, been a day too late. It does not seem to be in nature, or in the destinies of empires, that states and princes, in general, should act with common prudence, or common sense.

SPAIN AND PORTUGAL.

THE spaniards, it is said, have refused a passage to the french through their country, which would undoubtedly produce a revolution, to Portugal; and that a concert is on foot between the courts of Lisbon and Madrid, who make, very wisely, one common cause, and Great Britain, for maintaining the independence of the Iberian peninsula. If this were not so perfectly wise, we should say it is very probable. There is a probable event, however, not depending on human wisdom, which will be very fortunate for Britain, and auspicious to the liberties of Europe. The prince of Brazil has not any children; a circumstance which may reunite the crowns of Spain and Portugal.

ITALY.

IN our last Retrospect, we dreaded the 'Address of Buonaparte in his endeavours to incline the emperor to a separate peace:' such

* See correspondence between a traveller and a minister of state, November, 1792. a peace

a peace he has effected, on the ground *probably* of maintaining the integrity of the german empire, and certainly, by compensating, to the house of Austria, the loss of Milan and the Netherlands, by Venice, with Istria and Dalmatia, as well as certain venetian territories on the side of Italy. It is probable, too, that the austrians are to be gratified with a part, at least, of Bavaria. Thus the dominions of Austria, by the accession of territory so situate, and a noble sea-port, are more compacted, and, to that house, more valuable than ever. Yet, in fact, at present, the french, posted in great naval strength at Corfu, command the trade and shipping of Venice. Though the cis-rhenane republic must be dropped; the cis-alpine republic, fortified by Mantua, will stand, and, perhaps, be extended over all Italy; than which nothing could be more fortunate for Britain. It is not, perhaps, the mere accident of war, that has led Buonaparte to pitch upon Milan, for the centre of a new roman commonwealth. Our reasons for thinking so we shall give to our neighbours in our next number.

GERMANY.

EUROPE looks forward to the congress, which is to settle the affairs of the empire at Rastadt. Will that congress be confined to Germany, or embrace, in it's regards, a wider circle? The

EMPEROR has now reversed his situation. He must now become an object of jealousy to the

NORTHERN POWERS,

Instead of countenance and support. Prussia, it would seem, is in a fair way, should a prince of character succeed to the throne, of farther aggrandizement and importance. Is not the present the most favourable crisis for the restoration of the stadtholder? The dutch must be sick of their new friends: and their respect for their old friends will not be diminished by the victory of lord Duncan. We feel sincere satisfaction at the kind treatment, in this country, of admiral Winter, and other dutch officers, now sent home, on their parole of honour. It would be, perhaps, equally generous, and sound policy, to give all the dutch prisoners the option, of either entering into the british fleet, or returning to their own country.

GREAT BRITAIN.

THE improvidence of our councils, and the adversity of events, have certainly involved a necessity of heavy, and even severe taxation. The late taxes rise, by a just gradation, from articles of primary necessity to those of luxury; but still, we wish, that the double assessment on houses could have been exchanged for some mode of an additional tax on land*, especially on those princely estates squandered away out of the crown lands, by the favouritism of the crown, in times of blind submission to every stretch of prerogative, on the part of the people.

* On this subject, we entirely agree in opinion with the author of "Essential Principles of the Wealth of Nations:" a serious perusal of which we recommend to all great land-proprietors, as well as ministers of state.

THE
ANALYTICAL REVIEW.

FOR DECEMBER, 1797.

TRAVELS. ANTIQUITIES. HISTORY.

ART. I. *Travels through Germany, Switzerland, Italy, and Sicily.* Translated from the German of Frederic Leopold Count Stolberg, by Thomas Holcroft. 2 Vols. 4to. 1192 pages. A map and 20 plates. Price 3l. 3s. boards. Robinsons. 1796.

ON mustering the better classes of travellers enumerated by the author of the *Sentimental Journey*, it would be difficult to assign to the writer of these volumes any one of them exclusively: for though he possesses most of the characteristics that distinguish each, he essentially differs from all. He however appears to be a compound of the inquisitive and sentimental traveller, though his inquiry be oftener guided by authority than acuteness or penetration, and his sentiment proceed rather from principles than from warmth. Humour he has none. He is a statist, a philosopher, a poet, a historian, an amateur; but they are all under the direction of the tutor; for to us it appears clear, that he composed his work chiefly for the instruction of his family. A mild aristocrat in politics, but indebted for his rank to the feudal system, he is submissive to established forms; the baron frequently over-reaches the man: the inconvenience, or danger, which might result from a rigid pursuit of truth, checks the career of his philosophy, and futurity is sacrificed to the moment in his grasp. His poetry, often cold rapture, sparkles more in his prose than in his verse. His history, though sufficiently learned, and derived from authentic sources, frequently deviates into indiscriminate recapitulation of all he knows; and as an amateur of the fine arts, it is enough to say, that he too often follows and generally resembles his predecessors. In the german physiognomy of his intimate friend Lavater, he and his brother are said to resemble, in their form of face, the elephant. Ponderous, yet supple—and if we consider the volumes before us, with the incredible variety of matter swept together for their construction, there seems to be aptness in the comparison.

Having premised this on the general plan of the work, it would be injustice not to own, that the whole abounds with instruction and amusement. Though no part of the author's tour be ground un-

trod, yet much is observed by him that had not been noticed before, and objects already described acquire an air of novelty from his original glance. No form of nature, sublime or beautiful, escapes him. Switzerland and its florid appendages, with their terrors and charms, the paradise of Lower Italy, its islands, and the magnificent theatre of Sicily, have furnished him with the most interesting details of men and manners, with romantic tableaux, and philosophic observation. It is saying already much for a work, when the motives, from which it was composed, have the unequivocal air of benevolence. An eye willing to be pleased seldom distorts what it sees; and if we be sometimes rather presented with the state of the author's mind at the time he observed or describes an object, than with the object itself, we willingly forgive, if we do not always assent. Our traveller is often in this case, and the sympathetic result is, that he dismisses his reader often better pleased than he found him. Though not always a competent judge of the object before him, and if he were, warped from a genuine verdict by prejudice, authority, or custom, he can never be charged with spleen, malevolence, or envy. Sometimes he tarries where we could wish to see him run, and sometimes he passes with a rapid stride what we wish he had closely embraced; but who, in his situation, can say, my choice is that of all?

Bewildered among a thousand beckoning passages, we begin our extracts with his account of the Rhine-fall, one of the cataracts of that river, near Schaffhausen, a town and canton of Switzerland.

VOL. I, P. 50.—‘About a league before we came to Schaffhausen, we saw the Rhine in the valley, among woody shores, strongly coursing its clear waves of emerald green, after having refreshed itself in the lake of Constance. The top of a hill, in the forest over this stream, divides the german empire (there no longer german) from Switzerland half a league before we come to Schaffhausen. No longer german!

‘No!—By the sacred waves of the Rhine, which rises among the mountains of our more free allies; and which, watering the plains of the batavians, lovers of liberty, empties itself in the sea; No: our brethren of these hills, and our brethren of those plains, are no longer german; because they would no longer endure the yoke of tyranny. We contemplate them with respect; yet may they never forget their origin! We cast a retrospective look of admiration over their dark valleys, with a hope that the time may come when the clouds that envelop our own hills shall disappear. Here and there, where and when it shall be necessary, may the mountains be visible! If they portend storms, they likewise portend fertility. But oh, never may Germany, like France, mistake the brand of exterminating discord for the fire of heaven! With such a deluge may her parched plains never be fertilized!

‘The Rhine near Schaffhausen is very beautiful, and flows over beds of rocks. In former times, there certainly were warehouses here, for merchandize brought down the stream; from Bunden, Lindau, Constance, and other parts. The goods were unloaded here, because of its vicinity to the fall of the Rhine. From these
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the town took its name. In the switzerland, swabian, and austrian; dialects, the word schafflen signifies to buy and sell.

‘ In the afternoon, we visited the fall of the Rhine. O that I could give you an idea of this spectacle! But description, imagery, recollection itself, all sink under the task. I saw it three times; and my astonishment at the last time was as great as at the first. It amazed me now, when a man, as much as it had done when I was a youth.

‘ I appear to have said something, and yet I have said nothing, when I relate that the broad stream, among bold cliffs, overgrown with trees, collects its waters in a prodigious mass; which, though disturbed, here and there rises in circles of translucent green; and, with thundering din and raging impetuosity, dividing itself into three unequal cataracts, dashes headlong against the rock below: that daringly resists the ungovernable fury of the torrent! Daring, and dignified; yet not unchastized: as the deep cavities in its bed, and its perforated sides, too plainly shew.

‘ On the lowest of these high shores, to the right of the waterfall, in the territory of Schaffhausen, stands a thread mill. Opposite to this, in the district of the canton of Zürich, and on a very high rock, the castle of Laufen is built.

‘ A stranger is first taken beside the thread mill, where he is suddenly surprised; and his astonishment pleasingly yet terribly excited. He is then led, by a small winding path round the foot of the hill, to a circular basin of the stream; and, being there placed opposite to the waterfall, he learns that the cataract, at which he has been amazed, is formed only by the shores and a rock that projects out of the stream, which constitutes about a fifth part of the waterfall.

‘ Here he perceives the whole stream compressed between its rocky shores and three insulated cliffs. He is then taken into a small boat, passes the cataract on the dancing waves, and is landed on the side of Zürich. Here, below the castle of Laufen, is a scaffolding built over the waterfall. You are obliged to wait some short time, till a small door is opened; the key of which is kept in the castle; standing immediately over the stream, and listening to its thunder. You then look down upon the terrific gulph. The imagination, overpowered, is dreadfully persuaded that it shall be hurried into the deep. No possible idea can be formed of the force of the water; or of the resistless violence with which it rushes. The poet Lenz, standing here, struck his thigh, and exclaimed, *Hier ist eine Wasserhölle* *!

‘ After a fall thus rapid, the water is projected back to a great height; forming a cloud, white and dense as the smoke of a forge, which conceals all beyond it. Every bush on the rocky shores is dripping: when the sun shines, the colours of the rainbow play in the froth and the rising vapours.

‘ No spectacle of nature ever so fixed and seized upon my mind as this. My Sophia trembled, and turned pale. My young son gazed, in silent admiration, at the stream; for, the clouds of spray concealing all around, it was the only visible object. We stood motionless; in a fearful yet holy trance. I seemed as if I intimately felt the *præsens un-*

* Literally: Here is a water hell.

man: the divinity, present and active. While recollecting the manifest omnipotence of God, I was overpowered with the sensation of his all merciful love. It appeared as if the glory of the Lord passed before me; and I scarcely could forbear falling on my face and exclaiming—Oh Lord God, how gracious and benevolent art thou!

We had proceeded a considerable way on our return before we broke silence. It was not till our strong feelings began to cool that we had a transient recollection of the philosopher, who, while beholding the fall of the Rhine, asked, with cold apathy, "Of what utility is this?" A philosopher will answer, when a sage will be silent: a philosopher may likewise question, when a sage will be silent*. Man, my good sir, lives not on bread alone. He has more dignified wants. While with trembling rapture he glances at nature in all her greatness, he can connect the utility of a thread mill with the sublimity of a cataract.

He, who attempts to communicate his feelings on a phenomenon of such magnitude, furnishes the reader with a measure of himself. The grandeur of mind, which, on entering the domain of liberty, raised Stolberg above national pride, rendered him a fit spectator of nature's uncontrolled scenery. To see the simple object before us unite with immensity, overpowers, no doubt, every mind; but why 'the manifest omnipotence of God' should be more perceptible to a philosopher in the thunders and foam clouds of a cataract, than in the whisper of a gentle breeze, is not easily discovered.

That simplicity of taste, which appears to inspire our author amid the scenes of nature, forsakes him when haunting the abodes of art. He, who cannot perceive the elasticity of form and muscle in the Hercules of Glycon, pretends to have eyes for that evanescent difference, that almost imperceptible more or less of refinement, which distinguish the best casts from the marble originals of the antique. He professes himself ready to exchange a whole collection of greek vases, 'did he possess it,' for one specimen of that lumbering pottery, which Loretto, among its other trumpery, falsely exhibits as the works of Raphael. Raphael is his idol, an endless hymn quivers on his lips at the name of Raphael; but we cannot be at a loss how to appreciate the justness of his admiration, when, instead of his *propriety*, we find him perpetually chaunting his *grace*. Boldly to kick aside the tripod from which Winkelmann, Lessing, and Mengs promulgated their false or frigid oracles, required, no doubt, a truer taste, and less national deference, than a german dilettante can be supposed to possess; it is

* Our traveller speaks from the fullness of his heart; and, as before, his intention is certainly excellent; but he forgets that distinctions like these, where there is no real difference, have a tendency to irritate men, who are already too much disposed to be angry. Till lately the word philosopher signified, not indeed a perfect, but a wise and a virtuous, man: a sincere and undaunted inquirer after truth. Why stigmatise him now, as the reverse of the sage? Is the sage perfect? Has the sage less fortitude, less sincerity, than the philosopher? The author did not mean this: yet surely this is what he insinuates. He is himself a philosopher, or a sage: but, like other philosophers, or sages, he is now and then subject to mistake. T.

However

however to his honour, that, though with hesitation, he shakes his head at the rhapsodies and sophisms of the hypercritics, and confesses himself freezed by the enamelled wonders of the saxon Apelles; he cautions us, not to decide on his taste, from what he mentions or from what he omits in his catalogues of art; 'I pluck a few flowers,' says he, 'to strew on the monuments of genius, but alas, they are broken from the stalk, and fading whilst I throw them'—yet who can help suspecting the taste or impartiality of him, who at the Instituto of Bologna remained blind to the splendour of Pelegrino Tibaldi; forgot to visit the cloisters of St. Michele in Bosco; passes with a single word the Medicean monuments in the sacristy of St. Lorenzo; confounds the ceiling of the Capella Sistina with the picture of the last judgment; in his hurry mistakes the roll of paper, held by St. Jerome in Corregio's picture, *then* at Parma, for a sickle—while he wastes pages and our patience with minute accounts of counsellor Reiffenstein's encaustic experiments; the wonders of Wenceslas Peter, Trippel; Jacob More; fondly dwells on the tinsel of Angelica, and the lacquered Birmingham toys of the german Hackert?

We must not be understood as having exhausted or aggravated our author's misconceptions of art: but where there are so many beauties of a superiour kind, the 'non didicisse fideliter artes' may be considered as a very venial fault. Who respects—who sympathises not with the writer of the following passage, occasioned by the military measures of Bern, at Lausanne?

p. 161.—'You know my opinions. You know that, from my childhood, I have been an enemy to all absolute power; and no friend either to unlimited monarchies, or an aristocracy that resembles an oligarchy; and I do not think I am in any danger of changing this opinion. In these times however, when freedom and despotism are exercised by the people, yes, by the people, or by their demagogues, they are so confounded, although they are directly contradictory, that I, with many others who are lovers of order and safety, may easily be misunderstood. My opinion is, that freedom was founded on laws, laws on morals, and morals on the fear of God. Yet I am not now, nor ever have been, of the opinion of Pope; who, in his well known distich, says—

"For forms of government let fools contest;
Whate'er is best administer'd is best."

Essay on Man.

For there are certain forms that are inadmissible, in a good government; or at least for any length of time; for they are derogatory to the dignity of man. Deep consideration, and an attention to facts, have convinced me that very much indeed depends on the form, but still more on the spirit, of a government. Aristotle, the most acute of all political philosophers, so highly praises the form of the constitution of Carthage, that he asserts it was the very best he knew. And, yet, who would venture to praise the spirit of this constitution? The form of the constitution at Berne is very wide of ideal excellence, such as I can suppose to myself; for it borders on oligarchy: but the wisdom, the grandeur, the benevolence, of its spirit induce it to administer justice, as freely to the well-informed poor of the Pays de Vaud as to those of the higher class.

‘ The soldiers were to leave the country in a few days, and return to their cabins.

‘ How hateful, how barbarous, is the rigorous discipline of mercenaries! As hateful as the very disorders which these mercenaries are hired to repress! Yet this very rigour itself is scarcely sufficient to keep them in subordination: while from the officers of the free soldiers of a republic, a word is sufficient. Those who were inimical to their entrance here, yet praise their deportment. Far from the rapacity of marauders, they scarcely would accept such refreshments as were offered them. Some soldiers were quartered on a rich burgher of Moudon, whose garden was full of ripe fruit. He was very unwilling to admit them; but, when they departed, he gave public testimony that his garden had never been better watched. They were as friendly with the inhabitants as if they had been fellow townsmen: nor did even the difference of language give occasion to the least misunderstanding.

‘ It is pleasant to see these people under arms. Headed by officers who have most of them been in foreign service, and whose capacity foreigners celebrate, they are quick in obedience: but they obey with a manly air. The officers acknowledge them as their free fellow-citizens; and mingle with them in a friendly manner. They are a handsome, strong, well-built race; in whose eyes cheerfulness and valour sparkle.’

We have called the author a historian; he rocks the cradle of every town or country on his passage, delineates their most important manners, marks their decay; for alas, the greatest part of what he saw are scenes of decay. In bulk, at least, he more than equals Eutropius and Florus. The fate of Syracuse alone consumes considerably more than a hundred pages.

To have reviewed a traveller in Sicily, present at an eruption of Etna, and pass his description of it, would not be easily forgiven by the reader: our limits indeed forbid an insertion of the whole, we must content ourselves with a fragment:

Vol. II, p. 482.—‘ An hour after midnight, we once more proceeded to view the streaming lava by night; and rode for some leagues beside that which, in the year 1682, was thrown out of the volcano called Salto del Cane; or hound’s leap.

‘ Our narrow way led us through many windings; so that we now saw before us, now behind us, and again at our side, the glowing river: and, whenever it escaped our view, we still could trace its course, by the red fiery vapour that it emitted. Before our arrival, we saw on our left the lava of Monte Rosso, which was thrown out in the year 1767; and rode, while approaching the fiery stream, between black masses of former eruptions.

‘ The present lava is cast from the heights of Solificio, a side hill of Monte Rosso, like a waterfall; till it arrives near the place where we stood in a kind of bottom, but is there pressed forward by succeeding streams, and again continues its course to the distance of fourteen Italian miles: or full two German miles. Little of the proper lava is seen, that consists of the liquefied earths and rock: for it is covered with the glowing dross. The stream is “a worthy pioneer,” as Hamlet says of the ghost of his father, and has dug itself a deep bed between the shores of its fiery slack and cinders.

In the place where it falls from above, it collects the black parts in the middle; and forms, with its corresponding black lines in a lateral direction, something like the figure of a fish: the body of which is of a fiery red, and the outline of the back black.

As the dross of the stream was drawn to the two sides, when it touched the black dross of the banks it adhered; and the relieved lava flowed the quicker; and, as the banks were somewhat hollowed under, we could there see the clear flame-coloured stream. The running, or to speak more properly the driven, mass is hard; so that, if a stone be thrown upon it, a sound is heard of a dull or dead kind, as if thrown on iron dross; and the stone is carried along the stream. Every inflammable substance kindles in an instant; and the light communicates a dark purple colour, to the inside of the dross of the shore. The ascending smoke gradually becomes clear; till at last it has a morning red appearance. At day-break, bubbles swam and played in the smoke; and reflected the objects of sea and land. We approached very near to the bank of the stream, climbed the wall of dross, and looked into the fiery river; but could not remain there a moment.

The whole aspect and course of this conflagration, descending from above and collecting in the deep below, then dividing into meandering streams and forming islands, was inexpressibly sublime. Even when the dawn appeared, nay after the sun had risen, though less fiery, when near, it continued to be of a glowing red colour. At a distance, by day, its appearance is black.

We followed for a little way its downward course; and saw below vineyards, and gardens, surrounded by its scorching arms: then suddenly, with loud cracks, we heard the high drossy shores, at different places, fall into the stream. We could likewise discover, through apertures, the red lava shining, and in some places pressing forward on the side on which we stood; and perceived how very possible it was for the wall of dross which we climbed to have fallen in.

In the places where the stream broke down these walls, it lost much of its flaming red appearance, and of its motion. One of these that we looked at, of a condensed kind, was tardy in becoming liquefied; as if unwilling to move: but was at last slowly obliged to yield, and be dragged along.

This lava flows to the north east into the sea; and already has destroyed many fruitful fields and gardens. Uncertain what course it will take, the afflicted people stand watching its smoke by day, and its flames by night.

Quitting these fiery abodes, we came at first to the deserts of ravaged nature; till by degrees she again began to smile. The declivity of the mountain was covered with chestnut forests. Remember, when I speak of the chestnut tree in Italy and Sicily, I mean the beautiful and noble chestnut, the fruit of which we eat; but which in Germany is so scarce, and is only produced on small trees. Our common horse chestnut, which, if I do not mistake, was brought to us from Asia, through Italy, in the fifteenth century, is very rare in these countries; and is only here and there to be found in gardens.

• We now soon saw vineyards and orchards, on hill and dale; while the widening prospect over the sea presented to our view the blooming fields by its side, the outstretching mountain of Toro, and the high shores of Calabria. We beheld the most southern Italian promontory of Spartivento; hated and defamed by seamen. After the fearful sublimity of volcanic regions, how laughing did these lands of paradise appear! the charms of which were rather heightened than disturbed by the contrast of the black lava, that streamed forth in the year 1682.

• Near Ferreri, where we halted at noon, we saw in a vineyard fifteen tall, straight, young chestnut trees; all of which sprung from the root of a tree that was cut down, and forming the most beautiful foliage I ever beheld. The trunk of each was thicker than the body of a middle-sized man.

• In the afternoon, we rode through chestnut forests that grow on the north side of *Ætna*. This tree flourishes best in the neighbourhood of volcanoes; near Vesuvius, Solfatara, and Epomeo, in Ischia; but no where so highly as on mount *Ætna*, the chief of the volcanoes. We viewed on all sides the verdant fullness of swelling vegetation, in the beautiful fields which are every where found, from the declivity of the mountain to the plains of the fertile sea coast; which is shaded with fruit trees of various kinds.

• The trees of the chestnut forests of *Ætna* consist in part of the slender scions from old roots, such as I have described above, and partly of trunks that are unequalled perhaps in the whole world; and certainly in Europe*. We met with some which were thicker than the prodigious oak trees near Bomte, in the bishoprick of Osnabürg; and yet how diminutive were these to the tree *dei cento cavalli*; or, the hundred horsemen: as it is called, by the Sicilians.

• This tree, which for centuries has been hollow, consists at present of five prodigious trees: several of the inward sides of which are smooth, though time has covered them with a kind of bark; and which we indubitably see all actually belong to one great trunk, through which wide cavities have been made by the decay which time produces. They stand in a circle, and form a vast connected power; denoting the natural rounding of the tree, which has only been perforated by a succession of centuries.

• Swinburne, a traveller of understanding and veracity, says: "When I first saw this tree, I concluded myself imposed upon, by the descriptions of preceding travellers; and was convinced that the original tree had been cut down, and the present group formed

• • Even the famous African tree, which is called Baobab, and described by Prosper Alpinus, Clósius, and since them by Adanson, a French botanist, after whom it has likewise been named *Adansonia*, does not in circumference equal the size of these giants of *Ætna*. Adanson found trees the diameters of which were nearly five and twenty feet: but the largest chestnut tree of *Ætna* has more than twice that thickness. See *Linne's Pflanzensystem, nach der 13ten Ausgabe übersetzt. Nürnberg, 2 ter Theil 1777, f. 151. 160.*

...ung out of the old root; but, upon a closer ex-
-d my opinion. This wonderful production of
consists of a trunk, now split to the surface
und by digging all round, united in one
-low."

...rence of this tree; and found it to
... *palmi*, or one hundred and sixty-two
which is something larger than the rhenish
... eight *palm*s: the *palm* a *span*, including the

nb.

...whole escort, mules and all, found more than suf-
...in this tree: nor were we incommoded by the re-
...one house and an oven, which had been built there;
...all easily perceive, from its circumference, that the name,
... *cavalli*, is no exaggeration. Huge branches spread from
...ncipal trunks on all sides; and the vigorous vegetation of its
...een old age increases the admiration which its aspect excites:
...especially having suffered as it has done from the ravages of time,
...in despite of which its venerable ruins rather resemble a grove than
...a tree. View it on which side you will, its appearance is as beau-
...tiful as it is unique.

...Another tree, which from the form of its branches is called
La nave, or the ship, has likewise suffered much from the hundreds,
or from the tens of hundreds, of years that it has existed. Like
the first, it is hollow, and only half standing; yet its boughs stretch
out to a great distance. Its circumference is now eight *canne*, and
a palm: or forty-nine french feet.

...In this forest, on the 7th of july, we heard the nightingale sing.
In the evening, we rode through countries as beautiful as those we
had passed on our descent; till we came to the small town of *Giarre*,
which stands on the sea shore.

With this varied picture of terrible, magnificent, and pleasing
images, by which every reader must be struck, invigorated, and de-
lighted, we dismiss the author to their perusal: though it would be
injustice to close the article without some remarks on the transla-
tion.

It is the work of no common man, faithful in the prose part,
even, perspicuous: if liberties be taken, they seldom leave the
author unimproved. Those who know the principles, which on many
topics must for ever separate Stolberg and Holcroft, will pronounce
it a signal instance of moderation and forbearance. The translator
undoubtedly thinks for himself, and he has taken care to inform us
of it, whenever he differs from his author; but he does it in a gentle
manner, and rather palliates than exposes what he rejects or ques-
tions. He has prefixed a preface, equally characteristic and acute,
which amply details the plan on which he wrought. Having said so
much, we hope to be easily forgiven, if, for the benefit of a future
edition, we submit to his consideration, one or two trifling mistakes
and inaccuracies in point of facts and language.

Though we are not at a loss to guess what person is meant by
the 'minister Bodmer,' yet the appellation is incongruous, if ap-
plied to the great poet and historian alluded to, who had a secular
professorship,

professorship, and was a member of the great council of Zurich. 'Werner von Stauffacher' ought to be simply Werner Stauffacher, as 'Billinger,' if not an error of the press, Bullinger, and 'Andrea Sarpi,' Sacchi. The 'figtrees' that are said to shade the Jütli, or rather Hütliberg, near Zurich, can shade only the author's page; though we suspect, that Stolberg wrote 'fichten,' instead of 'feigenbäume.' 'Sanct Wilhelm, Röchli and Sebastian' are three saints: Röchli is the nickname of St. Rocco. 'Reihen' means in general row or rows; but is only a vulgarism, when applied to the celebrated Kuhreigen, as it is properly spelt on the annexed plate. In Klopstock's fanciful admonition to the christian's tear, comfort is turned to 'complaint.' The author's application of Lichtwehr the fabulist's distich to Agathocles, if not nonsensically, is flatly rendered:

' Who fears not any god,
Who spares not any man:'

instead of:

He fears not any god,
Who spares not any man.

To make it express the sense given by the translator, it ought to have run thus:

Der keine götter fürchtet,
Der keines menschen schonet.

More might perhaps be added to this catalogue of trifles, were we in possession of the original, but we content ourselves with rousing the translator's attention. The author himself is sometimes incorrect in his descriptions. Thus, for instance, he places a brother of Rubens, instead of Meursius, among the portraits of the celebrated conversation piece by that master, at Florence; talks of the 'Loggie' of Raphael; and of a Flora, in the picture of Telephus at Portici. 'Teminites' is probably an error of the press for Temenites.

Of the translator's style we have already spoken: perhaps it would be still less exceptionable, were there fewer of certain negligences: such as the perpetually recurring, 'because of,' 'here there,' 'strided,' &c.—"verum, opere in longo fas est obrepere somnum."

The plates, though not equally interesting, are sufficiently well executed; and in the construction of his index, Mr. H. has exhibited an excellent model.

Z. Z.

ART. II. *The History and Antiquities of the Hundred of Desborough, and Deanery of Wycombe, in Buckinghamshire; including the Borough Towns of Wycombe and Marlow, and sixteen Parishes.* By Thomas Langley, M. A. 4to. 482 pages. Faulder. 1797.

PROVINCIAL histories, if executed with common industry and talent, will always prove grateful to those portions of the kingdom which they are intended to celebrate and particularise. To render them, however, generally interesting, a proper subject is absolutely necessary, and it is not every district that will furnish it. If nature have

have been lavish either of the beautiful or the sublime, an apposite description will captivate and fill the mind, with pleasing or grand conceptions; if art have been prodigal of her ornaments, both the man of taste, and the antiquary will be gratified, with the elegant proportions of grecian, or the mouldering ornaments of gothic, architecture. Commerce and manufactures necessarily engage the attention of a nation like our own. Natural history, too, possesses no common claim to our favour; and whatever novelty may be discovered, either by ransacking the bowels of the earth, or investigating the productions of its superficies, cannot fail to excite our admiration.

Having said thus much respecting the inducements to such a work, we shall now transcribe the reasons that have inclined the author to undertake the present publication:

'To collect and arrange the evidences of local history, is, at all times, a work of labour and patient inquiry: but if the task should be protracted to a period when ancient families are become extinct, when manerial records are lost or dispersed, and parochial or ecclesiastical monuments are mouldering by decay; though the investigation becomes more interesting, it is attended with accumulated difficulties, and frequently with inextricable contradictions.

'Counties which have not yet engaged the pen of the historian, must become more liable to the danger of unmerited neglect; every day will cut off some source of information; and when a few years shall have elapsed, where shall we find the evidences of families who are now scarcely remembered? Where trace the site of abbeys or mansions now yielding to the slow influence of time, or the more powerful effect of modern improvements? Anticipating, therefore, the evils which the delay of such publications will occasion, the editor claims no other merit than an attempt to preserve the scattered evidences of the history of one hundred in his native county. He assumes a precedent from the valuable "*History of the town, hundred, and deanery of Buckingham, by Browne Willis, esq.*" whose manuscripts in the Bodleian Library are the principal source of his information; he has availed himself likewise of the evidences which the Tower, the British Museum, and the Registry of Lincoln afford.'

The hundred of Desborough, situate in the southern extremity of the county of Bucks, and forming part of the territory of the *Catticblani*, in the time of the romans, contains 50000 acres of land, of which nearly 7000 are woodland, and about 2000 common or waste. The houses are in number 2590; the inhabitants 13186. The quota paid to the land tax amounts to 471 l. 15s. 8d., which is at the rate of about two shillings in the pound. At the contested election in 1784, four hundred and thirteen freeholders gave their suffrages.

'The country is hilly, and the soil light, gravelly, or chalk; but the vales are rich, and part of the uplands stiff or stony clay. The farms are not large, few exceeding 200l. per annum. Arable lands let at from ten to sixteen shillings per acre (exclusive of tithe), and meadow land at about thirty shillings, but small bar-

gains,

gains, near market towns, let much higher. The course of crops varies considerably; the farmers fallow but little, and sow many turnips. The common course is: turnips, barley, clover—wheat or oats—fallow. The drill husbandry is making some advances, but great part of the hill land is not adapted to it. They breed no sheep, and fat the lambs for the London market. No cheese, and little butter for sale is made in this hundred, as there are few grass farms, and the farmers generally suckle their calves. Saint-foin is cultivated with much success, upon the light soils on the hills. The value of beech woods is considerably increased of late years, the owners have found that frequent felling is more advantageous than allowing the trees to get to a larger size; but it may be doubted whether this method has not been carried too far. The chief uses to which this wood is applied besides fuel, are spokes, felles, bedsteads, and chairs.

‘ The paper manufacture is very flourishing, and has experienced every attention its importance so highly deserves. It has lately received a valuable acquisition by the ingenious discovery of Mr. John Bates of Wycombe Marsh, to whom the gold medal was adjudged by the society of arts and sciences in London, in 1787, for manufacturing paper equal to the trench, for receiving impressions from mezzotinto and other engraved copper-plates.

‘ The lace manufactory, for which this county has been so long celebrated, employs a great number of females. But from the general appearance of the peasantry, the trade does not induce those habits of neatness and industry which appear highly necessary to render an occupation beneficial to a country. This remark must be understood to apply to the towns, and even there with some exceptions.

‘ The scenery of the vale, through which the Thames flows, is highly picturesque: the two counties mutually giving and receiving beauties from each other, the landscape necessarily includes both. From Fawley to Hedfor, the river taking a few bold sweeps, flows in a majestic stream, except where it is occasionally broken into cascades and islands by the intervention of mills and locks. The delicate foliage of the beech, which crown the varying amphitheatre, and sometimes feather the banks, or hang over them in cliffs; the verdure of the meadows, and the pleasing tints which the hand of cultivation throws over the vale, are the natural beauties of the country. These are enriched by the ornamented grounds and elegant mansions of the neighbouring gentry, the venerable towers of churches, the mouldering ruins of an abbey, as of Medenham, or of one still inhabited, whose history is not destroyed by injudicious alterations, such as Bisham.

‘ Beautiful as these scenes are, there are few of them calculated for the pencil. The rugged rock impending over the cataract, and bearing on its brow some fragment of a fortress; the ivied ruins of an abbey “bosomed high in tufted trees,” and reflected in the lake, demand the attention of Claude and Poussin: but these lovelier views in nature are too soft, perhaps too faint for imitation; certainly few of them are sufficiently whole. Bisham church and abbey, backed by woods and reflected in the stream, may

may be considered almost the only exception to the remark. Many other scenes, particularly Medmenham abbey, want a back ground. In viewing these the mind is too much engaged to feel the deficiency; in the picture, experience proves it otherwise. It is on this account that so few drawings of the Thames have been executed with success.

The account of High Wycombe contains but little interesting. We find by an extract from the court rolls, that in the '3d Henry VII, Dec. 15th, Russel a baker' was presented for 'keeping a folding harlot in his house,' and that 'George Sawyer's wife,' (20th Henry VIII, April 14th) being also presented 'for keeping ill government in her inn,' the bailiff was ordered to remove her.

Great Marlow was termed 'Merlaw' in Doomsday. The borough discontinued sending members to parliament, for 300 years, but was restored to its franchise on petition, notwithstanding the opposition of James I. It was insisted in the argument of Mr. Hakwill of Lincoln's Inn, recorded in Willis's *notitia parliamentaria*, "that the liberty of sending burgeses to parliament, is a liberty of that nature and quality that it cannot be lost by neglect of any borough; for every burges so sent is a member of the great council of the kingdom, maintained at the charge of the borough; and if such a neglect may be permitted in one borough, so may it be in more, and consequently in all the boroughs of England, and then it might follow, that for want of burgeses there should be no parliament. And as for these boroughs (Wendover, Agmondesham, alias Amerham, and Great Marlow) it did anciently appear that they were parliament boroughs by prescription, and not by charter; for every one of them had their several foreigners, and did pay fifteenths as all parliamentary boroughs, and not as other boroughs or towns." The manor appertained formerly to William lord Paget, of Beaudefert, represented here as an 'extraordinary statesman, who enjoyed the confidence of four succeeding sovereigns;' we find, however, that the very first rule laid down by this nobleman, in his common-place book, was

"Flye the Courte."

The parishes of Bradenham, Fawley, Fingest, and Hambleden, are not in the least interesting to a stranger. In Hedfor, 'near the church, there is a fine growing yew tree, which measures 27 feet in circumference.' Medmenham contains 'a strong and perfect danish encampment, in the form of a rude horse-shoe. In its circular part it is fortified by a double vallum; the front towards the Thames is defended by the high cliff.' This fortification is thought to be contemporary with Alfred.

Medmenham abbey is now in possession of Mr. Scott:

'Some few years since the house was tenanted by a society of men of wit and fashion, under the title of Monks of St. Francis, whose habit they assumed. During the season of their conventual residence they are supposed not to have adhered very rigidly to the rules of life which St. Francis had enjoined. Over the door is inscribed the motto of its last monastic order, "Fay ce que voudras." Some anecdotes related in a publication of that day, were said to refer

refer to this society ; but from the little information I have collected, there appears to be no strong foundation for that opinion. The woman, who was their only female domestic, is still living : and after many enquiries, I believe all their transactions may be well buried in oblivion.'

Part of a charitable donation left to the poor of the parish of Radnage, hitherto wasted at a public house, is now strictly employed according to the intentions of the two maiden ladies by whom it was originally bequeathed.

The manor of West Wycombe formerly belonged to the earl of Carnarvon, who on being mortally wounded in a skirmish with the republicans, and asked by a courtier whether he had not any suit to communicate to his majesty, nobly replied : " I will not die with a suit in my mouth to any king, save to the king of Heaven." As the house and grounds of the proprietor are the only particulars worthy of remark in this parish, we shall here present the reader with a description of them.

' The ancient manor-house, which stood near the village, was built of brick, of no great extent, and similar in appearance to Toweridge, formerly the seat of the Darrells. It was the residence of the Dormer family before they removed to Eythorp and Wing. The present house is beautifully situated on a gentle ascent, commanding the gardens and the whole valley. It was built by sir Francis Dashwood, but considerably enlarged by lord le Despenser, who finished the whole with a profusion of ornament and decoration. The south front extends 300 feet, and consists of a colonade and loggia over it, painted in fresco, and filled with busts and statues. The east and west fronts are in fine taste : the latter, an ionic portico, styled the temple of Bacchus, is intended to be the entrance of the house. The principal rooms are finished in a most expensive style, and crowded with pictures. The dining room is 36 by 24. The ceiling represents the council of the gods : the cornice is richly carved and gilt : the door case is of variegated marble, and of elegant workmanship. In the chimney piece, Androcles and the lion, a fine piece of statuary.

' The gardens of West Wycombe were designed by lord le Despenser, and finished with a similar profusion of ornament to that which pervades the house. Temples, statues, and vases, by turns attracted and wearied the attention, but still the grand outlines of the grounds were such at all times, and under every disadvantage, whether of superfluous decoration or unmerited neglect, as claimed and received general admiration. The character of the place is beauty ; there is nothing grand or sublime, but the whole scene is cheerful and animated. The water, whether divided into several streams, expanded into a clear pellucid lake, or meandering in a gentle river through the lawn, is the leading feature of the landscape. The lake indeed is a fine memorial of lord le Despenser's taste and judgment, and will more than counterbalance his lordship's fondness for trifling decoration, which formerly appeared in every direction. Its boundaries are easy and natural, the surface at every breeze becomes a shattered mirror, and receives the tremulous impression of the sky, from whence the effect

of

of light and shade is so exquisitely thrown over the whole. We may observe that the islands are happily situated, nor are they planted with firs which are at hand a heavy lump, at a distance a murky spot, but with forest-trees which are attaining age and beauty. The removal of some of these on one of the islands has given a more extended view, and perhaps improved the scene, but certainly has taken away from the beauty of the island. Time had, however, spread it's changing influence over these scenes, and, by adding wildness to the luxuriance of vegetation, had cast a gloom over the whole: on the house by depressing it; on the water by darkening it's surface; and on the lawn by lengthened shadows. Under the direction of Mr. Repton, this admired residence will be restored to it's original beauty. Nature being stripped of the gaudy trappings of art, will assume her wonted loveliness, and the simplicity of the design will prevent the grounds falling into that disorder which time and neglect had lately occasioned. The principal alteration proposed, and which has been partly executed, is the removal of some very lofty trees which obscured the house, and concealed the charming scene below. The view of the lake and it's opposite shore is now opened, and gives spirit to the landscape. The gardens are contracted, some useless and unmeaning buildings removed, and the cattle will be allowed to graze upon the banks of the lake.'

It is obvious, from the preceding account, that the hundred of Desborough possesses but little attraction for the curious. The antiquary will be disappointed if he expect much amusement, for here he will not find the remains of any venerable piles of building, characteristic of a former age, and connected with it's genius and pursuits. There appears to have been but one military work of any note within the district described, and it has not been the site of any one decisive battle. The lover of rural scenes will, however, be gratified, so far as it is possible to receive pleasure from the description of those evanescent landscapes, produced by wood and water, and picturesque acclivities; landscapes which it is impossible completely to embody in words, and which the pencil itself is not always capable of fixing. So far as the work depends on Mr. L. it has been well and ably executed, and we are confident, that, if this hundred had afforded a more ample scope for labour and investigation, he would have fully justified our opinion of his merits.

ART. 111. *Memoirs illustrating the History of Jacobinism, a Translation from the French of the Abbé Barruel. Part II. Vol. II. The Antimonarchical Conspiracy.* 8vo. 479 pages. [Delivered to Subscribers only.] Booker. 1797.

We have often observed, that writers on the french revolution have generally fixed their attention on some one particular cause or other, which they seem to consider as having had almost an exclusive operation in producing it: some trace it's source in the impolitic assistance of the late monarchy towards the establishment of american independence; others, to the brilliant but self-consuming reign of Lewis the fourteenth; some, to the feeble and lethargic government

ment of his successors; others, more immediately, to the insolence of the nobles, and the rapacity of the clergy. Such writers do not seem aware, that many a tributary stream must have poured its troubled waters into that stormy ocean, where so many royal vessels have been wrecked. The author of the present production, now that his discovery is too late to be of any avail, fancies, that he has detected a band of anti-monarchical conspirators, and unfolded the infamous machinations, which for a long series of years have been employed for the subversion of every throne. After the perusal of these pages, we acknowledge ourselves somewhat disappointed, and feel compelled to repeat the observation, which we made in our review of the former part of this work, [see our Rev. p. 238,] namely, that but little information is given to the public, of which they were not already in possession. This observation, however, we acknowledge should be in a great measure limited to the first division of the volume, which the abbe Barruel has allotted to develop the rise and progress of the conspiracy of the sophisters, called philosophers. Who was ignorant of the political system, either of Montesquieu or Rousseau? who has not read the “*Spirit of Laws*,” and who has not read the “*Social Contract*?” yet many an unnecessary page is devoted to the exposition of their respective politics. A sketch is given of the revolution which took place in Geneva in the year 1782, for the sake of displaying the parts which Voltaire and other ‘sophisters of impiety’ performed in it. With respect to the genevese, however, the slightest acquaintance with the history of that spirited people would have sufficiently testified, that the democratic labours of Voltaire were perfectly unnecessary: ever since the recovery of their liberties from the duke of Savoy, who had purchased their territory from the german emperors, the genevese have been peculiarly jealous in preserving their freedom. The appellations of *mamelukes* and *eignotz* were indeed forgotten; but during the disturbances which lasted from 1770 to 1782, the descendants of the former might be recognized in what were called the *negatives*, and the spirit of the latter was perpetuated in the *representants*.

The abbe has also given us an account of the insurrection in Bohemia in the year 1773, and of the massacre of the nobility in Transylvania in 1784; these are both traced to that jacobinical school of rebellion and impiety, the only principles of which are ‘*Liberty and Equality*.’

These descriptions of massacres and insurrections may be all very interesting and very proper in their places; but they only tell us what every body knew before, that in every country, and in every age, there have been tyrants and oppressors; they tell us, however, and it is a portentous truth, that in every country, and in every age also, have been born to resist them, “*MEN, high-minded MEN:*”

“ Men who their *duties* know,
But know their *rights*, and knowing, dare maintain,
Prevent the long-aim’d blow,
And crush the tyrant while they rend the chain *.”

* Extracted from an ode by sir William Jones.

In the second division of the present volume, which treats of the *Arrières-maçons*, the occult masons, we found considerable matter to interest us: not having been initiated into the masonic mysteries, our attention was naturally excited, and was kept awake to the end. The principles of liberty and equality, then, have been the subjects of that dark and impenetrable *secret*, the discovery of which has so long been sighed after; and the *arrières loges* are the iniquitous dens, where the anti-monarchical and anti-christian conspiracies have both been hatched! This general secret was discovered by the masons themselves.

p. 276.—‘ Until the 12th of august 1792, the french jacobins had only dated the annals of their revolution by the years of their pretended *liberty*. On that day Lewis xvi. who had been declared forty-eight hours before to have forfeited his right to the crown, was carried prisoner to the tower of the temple (so called because it formerly belonged to the knights templars): On that day the rebel assembly decreed, that to the date of *liberty*, the date of *equality* should be added in future in all public acts, and the decree itself was dated the fourth year of *liberty*, the first year and first day of *equality*.

‘ It was on that day, for the first time, that the secret of free-masonry was made public; that secret so dear to them, and which they preserved with all the solemnity of the most inviolable oath. At the reading of this famous decree, they exclaimed, “ We have at length succeeded, and France is no other than an immense lodge. The whole french people are free-masons, and the whole universe will soon follow their example.”

‘ I witnessed this enthusiasm, I heard the conversations to which it gave rise. I saw masons, till then the most reserved, who freely and openly declared, “ Yes, at length the grand object of free-masonry is accomplished, EQUALITY and LIBERTY; *all men are equal and brothers; all men are free.* That was the whole substance of our doctrine, the object of our wishes, THE WHOLE of our GRAND SECRET.” Such was the language I heard fall from the most zealous masons, from those whom I have seen decorated with all the insignia of the deepest masonry, and who enjoyed the rights of *Venerable* to preside over lodges. I have heard them express themselves in this manner before those whom masons would call *the profane*, without requiring the smallest secrecy either from the men or women present. They said it in a tone as if they wished all France should be acquainted with this glorious atchievement of masonry; as if it were to recognize in them its benefactors and the authors of that revolution of *liberty and equality* of which it had given so grand an example to all Europe.’

The abbe, however, exculpates the english masons from all share whatever in these ‘ tenebrous’ conspiracies: the secret, it seems, ‘ was similar to what in the games of the ancients were called the lesser mysteries common to all degrees; and though the word expressed the whole, it was not wholly understood by all: its progressive explanation, while it renders it innocent in some, renders it monstrous in others:’ comparatively few, then, are permitted to enter the *inmost* recesses of the masonic labyrinth; much preparatory

firmness and impiety are requisite to attain this high honour. But granting the existence of every part of the plot which the abbe brings to light; granting that the object of these *arrière loges* was the overthrow of every altar, and the destruction of every throne; what other conclusion is to be drawn, than that tyranny had threatened and had punished the freedom of discussion, but that tyranny could not silence it: that, however vigilant are its ministers, however active, however hateful and ferocious,—they may be, and always will be eluded. The masons then were driven to these dark recesses by the musquets which were pointed at them abroad; their inveteracy would never have been so strong against thrones and altars, if kings had not commonly been tyrants, and priests but too often been hypocrites. This conclusion is justified by the pains, which the abbe has taken to vindicate the english masons: the freedom of the press and the freedom of the tongue, till of late, have in no european country been so little restrained as in England. This will at once account for the *innocence* of our fellow-countrymen: what may be the consequence of some modern restrictions, we dare not anticipate; the two *gagging bills*, as they have been significantly called, are not lifeless, or do they slumber; the twin tigers crouch indeed, but it is only to spring upon some hapless prey. L. M. S.

THEOLOGY.

ART. IV. *The Holy Bible, or the Books accounted sacred by Jews and Christians; otherwise called the Books of the Old and New Covenants: faithfully translated from corrected Texts of the Originals. With various Readings, explanatory Notes, and critical Remarks.* By the Rev. Alexander Geddes, L.L.D. Vol. II. Large 4to. 395 pa. Price to Subscribers One Guinea. Johnson. 1797.

OUR readers are in possession of our sentiments respecting the first volume of this laborious and valuable work*. The second is now before us, containing a translation of the books of Judges, Samuel, Kings, Chronicles, and Ruth. Not yet being favoured with the volume of Critical Remarks, our chief business at present is to present our readers with a specimen of the phraseology, and to offer such observations as occur to us on that point only, reserving our judgment of the author's corrections and alterations of the common version, till the translator shall appear in the full armour of defence.

The translation is prefaced by some observations on the generally received opinion respecting the inspiration of the hebrew historians.—The israelites, previous to their entering the promised land, received a command from the deity, to extirpate all the old inhabitants of that territory. They received likewise two explicit assurances, one by Moses, the other by Joshua, that, in the execution of this command, no human power should be able to resist them. This injunction however was but partially obeyed: none of the tribes, except those of Reuben, Gad, and the half tribe of Manasseh beyond the Jordan, having extirpated the former occupants of the country, which they in-

* See our Rev. Vol. xvii, p. 41.

vaded. It has been asked, says Dr. G., why this command was not completely obeyed, since the order was positive, and the promise of divine assistance explicitly given? To this the Dr. adds;

Vol. II, preface, p. ii. 'The hebrew historian, whoever he was, who wrote the book of Judges, gives a reason apparently odd, and unaccountable. He tells us that the Lord left those chanaanites unsubdued and unextirpated, "to prove the israelites; whether they would obediently walk in the way of the Lord, or not."—For that purpose, says he, "had the Lord reserved those nations from immediate expulsion, and had not delivered them into the hands of Joshua."—Indeed! will the objector say; he was, then, not consistent with himself: for he had repeatedly enjoined their utter destruction, lest they should be a stumbling-block and a snare to the virtue and fidelity of his chosen people, and lead them into idolatry: "Of the cities of those nations, which the Lord, your God, giveth to you for an inheritance, not a soul shall ye save alive; but shall utterly destroy them; the chanaanites, the amorites, the hethites, the gergasites, the hevites and the jebusites; as the Lord, your God, hath commanded you; lest they teach you to imitate their abominations, which they practise in the worship of their gods; and, thus, ye should sin against the Lord, your own God."

Here, then, is an express and positive command, if we believe the writer of Deuteronomy; which, howsoever unjust and sanguinary it may to some appear*, must be allowed to be at least, politically speaking, a wise command: whereas the assertion, that God, after giving so explicit a precept, and ordering the chanaanites to be extirpated, that they might not become a snare to his people, should yet purposely reserve so great a number of those same chanaanites, to be a snare, seems to affect both his wisdom and veracity.—If I be commanded to destroy or remove the cause of temptation, lest I should yield to it; and at the same time be told that I can neither remove nor destroy it; nay, that it is purposely left to tempt me, I must doubt of the equity of the command; or the truth of the tale.—Could the God of truth and wisdom say to the israelites: "Destroy those idolatrous nations, lest

* After all that has been written, either by jews or by christians, in defence of this sanguinary measure, I confess, my reason, and my religion, continually revolt at it: and I cannot bring myself to believe that such an order proceeded from the mouth of God; perhaps not even from the mouth of Moses. I am rather willing to suspect, that it is the fabrication of some posteriour jew, to justify the cruelties of his nation. And, indeed, it is the shortest way to justify any measure, and to obviate all troublesome objections. Such a deed could not be unjust; since God authorised and commanded it: who will presume to say that what God commands is unjust? True; but then we must first be well assured that he has commanded: and the very appearance of injustice in the act, is to me a stronger proof that he did not command it, than the authority of all the jewish historians put together. I was grieved to read in a late elegant *Apology for the Bible* so lame a justification of that passage: and am tempted sometimes to think, that the right reverend author must have felt the weakness of his argument, and seen the disparity of his simile.'

"they seduce you into idolatry;" and yet purposely reserve them, to try whether the israelites would be seduced?

' Such is the objection that has been made, or may be made, to this passage of hebrew scripture; which I have presented to the reader without disguise, or palliation. It is not the strongest objection, of the same sort; that might be offered; but it was the first that, here, naturally occurred. Let us now see what has been answered, or might be answered, to this and similar objections.

' It has been answered, that the writer sufficiently explains himself, a little before, in the following words: "So the Lord was greatly incensed against the israelites, and said: 'Because this people have transgressed my covenant, with which I charged their forefathers, and have not hearkened to my voice; I, on my part, will not henceforth drive out, from before them, any more of those nations, which Joshua, at his death, left unsubdued; that through them I may prove the israelites,'" &c. The precept, it is confessed, was positive and absolute; but the promise of power to fulfil it, was limited and conditional. It was not until after the israelites had forsaken the Lord, and worshipped other gods, that the Lord would no more enable them to expel the chanaanites.—That is to say, the Lord would not enable them to remove, or break the snare, until after they had fallen into it; and when they have fallen into it, he reproaches them for the non-execution of his precept: and says, the snare shall remain to prove them.

' But why was it not completely removed in the days of Joshua and of his contemporary elders, during a period of twenty-five years, when the people had not abandoned the worship of the Lord? For the same historian tells us that "the people served the Lord all the days of Joshuah, and of the elders, who outlived Joshuah; who had seen all the great things which the Lord had done for Israel."

' The objection, then, seems to remain in its full force, and to demand some other solution; nor do I see any solution that can be given, but one: namely, to acknowledge, fairly and openly, that the jewish historians, both here and in many other places, put in the mouth of the Lord words, which he never spoke; and assign to him views and motives, which he never had.

' But is not this, at once, giving up a point, for which we have been so long and strenuously contending, against the opponents of revealed religion; the absolute and universal inspiration of the hebrew writers?—

' It is, certainly, in some measure, giving up that contested point: but it is wiser, I presume, to abandon a post which we cannot defend; than, by obstinately defending it, risk the citadel. It is better, I presume, to allow that the hebrew historians, like all other historians, wrote from such human documents as they could find; popular traditions, old songs or public registers; were, like other historians, liable to mistakes; were not more intelligent and judicious, and were at least equally credulous: than to maintain, that their manifest errors, inconsistencies and contradictions are the immediate dictates of the spirit of God?—Indeed I know not if any proposition be more insulting to reason, more injurious to truth, more prejudicial to the cause of genuine religion, than this.

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‘ After all, on what authority is it believed, that the jewish historians, during a period of a thousand years (if Moses be supposed to have written the Pentateuch), all uniformly wrote by divine inspiration?—Why, we are told so by some jews; who lived four thousand years after the most remote period of their pretended history, or mythology; fourteen hundred years after the death of Moses; and, at least, four hundred years after the time, when themselves allow inspiration to have ceased.

‘ But if we christians, of the eighteenth century, were to tell the jews, that our historians were likewise divinely inspired, for at least as long a period; the jews, I imagine, would do more than smile; and demand, with angry scepticism, some other proof than our bare assertion. Yet I confess, I see just as much reason for believing the christian historians divinely inspired, as the jewish historians: and should like to read some fair and sober argument adduced by the sticklers for the inspiration of the latter, which I could not readily convert into an argument in favour of the former.

‘ What! is [are] the free-woman and her children less worthy of a divinely inspired historiographer, than the bondwoman and her children? Shall a Saul and a David, a Solomon and a Jeroboam, a Joash and a Manasseh, have their exploits and transactions, their virtues and vices, recorded and handed down to posterity by heaven-directed pens, and our Constantines, Theodosiuses and Charlemagnes have not the same advantage?—Why should not Eusebius, Socrates, Sozomen, be of equal authority with the anonymous writers of Judges, Kings and Chronicles?—With me, their authority is somewhat more than equal: yet I do not believe them to have written under the influence of a divine agent.

‘ The reader is to remember, that I at first limited my concession to the hebrew writers considered as historians: their legislator, and their prophets, properly so called, are here out of the question. Their inspiration will be considered, in another place.—I may believe that Moses was, in some sense*, inspired as a legislator, without granting that he was, in any sense, inspired as an historian. I may believe, and do believe, that he wisely and prudently conducted a turbulent, disorderly and stubborn people out of Egypt; without believing all that is contained in the historical narrative which we have of that event, as recorded in the Pentateuch. Indeed, were there no middle option left me, but either literally to believe all that is written in the Pentateuch, by whomsoever written; or to deny the divine legation of Moses; I should not long hesitate in forming my determination: I should deny the divine legation of Moses.’

Having thus candidly delivered his sentiments of inspiration, Dr. G. proceeds to defend them, by observing, ‘ that we have no intrinsic evidence of inspiration, or any thing like inspiration in the jewish historians; that they no where arrogate to themselves that high privilege, which posterior credulity has so generously conferred on them; that

* I say *in some sense*: for I am far from thinking that, even as a legislator, he was so, in the absolute and strict theological meaning, that is now generally annexed to the word *inspiration*.

like other historians, they appeal to public records, and sometimes quote vouchers older than their own times.'

P. v.—'As uninspired historians,' adds he, 'they claim the same indulgence as we grant to other historical writers: we estimate their abilities, genius, style, judgment, and veracity, by the same rules of comparative criticism: we make the same, perhaps we ought to make greater, allowances for their oversights and inaccuracies: from their very blemishes and defects we draw conclusions in their favour; and are convinced of the general authenticity of their narratives; save where we have cogent reasons to suspect them of excessive credulity, or designed imposture: the latter of which, I apprehend, is much more rarely imputable to them, than the former.—Whereas, the admission, once, of a perpetual and unerring sufflation, not only, in my mind, destroys their credibility throughout; but is, moreover, highly injurious to the Supreme Being; as it makes him the primitive author of all that they relate: so that the abettors of this delusive doctrine, so far from consulting the honour of God, and defending the cause of religion; seem to betray and expose both to contempt and ridicule.

'I venture, then, to lay it down as a certain truth, that there is no intrinsic evidence of the jewish historians being divinely inspired; that there is nothing in their style or arrangement, in the whole colour and complexion of their compositions, that speaks the guidance of an unerring spirit: but that, on the contrary, every thing proclaims the fallible and failing writer.'

Having offered these general observations in support of his opinion, he proceeds to review the authorities, which are adduced in favour of the opposite hypothesis. Of these, the first, which he examines, is the testimony of Aristæas. This the doctor pronounces to be the testimony of a convicted impostor; contending at the same time, and we think with truth, that even *he* has no where asserted the divine inspiration of the jewish historians; and that the answer of his Pseudo-Demetrius to king Ptolemy can refer to nothing but the laws of Moses. The testimony of Philo he admits to be more explicit, though not much more weighty, than that of Aristæas. In the judgment of Dr. G. he was better acquainted with the philosophy of Plato and Pythagoras, than with the nature and genius of the hebrew scriptures; 'had very high conceits of his own nation, legislature, and laws, and was equally credulous with Aristæas himself.' Having given this general character of Philo, Dr. G. contends; that as this writer was in the habit of ascribing inspiration to good and bad men with and without cause, and also 'by fits and starts,' to Balaam as well as to Moses, to the seventy-two translators, and even to himself; and that as he attributes not only to Moses, but to the deity likewise, speeches very different from those in the Pentateuch; it must be difficult to determine, what was Philo's idea of inspiration.—The authority of Josephus, which Dr. G. next examines, he considers to be very ambiguous, and supports his opinion by arguments of considerable weight.

His deserting the sacred text; his composing speeches for the deity, his mutilating, altering, and amplifying with the most licentious freedom the simple narratives of Scripture, are circumstances, which the learned doctor considers to be incompatible with the belief, that the
historical

historical parts of the sacred canon were universally and divinely inspired.

The testimonies of Christ and his apostles come next under the doctor's review. That the former never asserted all the hebrew writings to be divinely inspired, he incontestibly evinces; the texts commonly urged in defence of this inspiration having no connection with the subject in question. His examination of Paul's authority we present to our readers in the doctor's own words.

P. x. ' But the apostle Paul, at least, the great doctor of the Gentiles, is explicit and pointed on this head: for, in his second epistle to Timothy, ch. iii. ver. 16, he positively declares that "all Scripture is divinely inspired."—As this is the sheet-anchor of all those christian theologians who defend the absolute and universal inspiration of the Hebrew writings, it will be necessary to examine it with a more minute attention. I shall, therefore, first give the whole passage, as it stands in our present greek copies: Πασα γραφη θεοπνευστος [και] ωφελιμος προς διδασκαλειαν, προς ελεγχον, προς επανορθωσιν, προς παιδειαν την εν δικαιοσυνη: which, in our vulgar version, is thus rendered. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—The first remark that I have to make on this passage is, that the little word in italics is not in the original; but from the nature of that language it may, and ought to be understood: and the only question is, where it shall be placed; whether after the word *scripture* or after *God*? Now, according to the construction of the present text, the place of the little substantive verb is seemingly determined to be after *scripture*. But I am convinced, that the present reading is not the genuine reading, for the following reasons:

' First, the copulative *και*, *and*, which alone makes for the present reading, is wanting in all the ancient versions, except the æthiopic.

' Secondly, it is also wanting in some greek copies, still extant; and was not read by Clement of Alexandria, Theodorus of Mopsuesta, nor by the latin fathers Tertullian, Cassiodorus, and the anonymous authors of two treatises ascribed to Cyprian and Ambrose; all of whom seem to have quoted from the ancient italic version.

' Thirdly, the construction, as it now stands, is perplexed, awkward, and ungrammatical; as every greek scholar must, at first glance, perceive. Even if the verb *εισιν*, *is*, were between *γραφη* and *θεοπνευστος*, *scripture* and *inspired*; it would make the apostle write an absurdity; namely, "All scripture, or every scripture, is divinely inspired."—Ay, but the apostle means only *all*, or *every*, hebrew, scripture; to which he had alluded in the preceding verse.—If so, he expresses his meaning in a very vague and uncouth manner. If that had been his meaning, he would, in all probability, have used a different phraseology: he would have said: *πασαι γαρ αι γραφαι*, or *πασα γαρ η γραφη*; or, at least, one or other without *γαρ*: for there is not, I think, an example, not only in the writings of St. Paul, but in the whole New Testament, where the Scriptures at large, or the whole body of Scripture, is expressed,

pressed, or alluded to, without the article; either *καὶ ὡς*, or *ὡς* ^{καὶ}.

‘ There is only one way, in my apprehension, to reconcile to sense and connection the present reading of the text; and that is, by translating *καὶ*, *also*; which with some straining it will bear: but then the meaning will be equivalent to that of the ancient versions: “ Every scripture, *which* is divinely inspired, *is* also useful,” &c. But from this it can never be concluded, that all and every part of the hebrew writings were written by divine inspiration.—On the whole, then, I cannot help thinking with Grotius, that the syriac translator has well expressed the meaning of the apostle; and must, at the risk of being accused of *papistie impiety*, by some modern Roebert or Carpzovius, translate the passage thus: “ Every writing, by God inspired, is fit for instruction, for reproof, for correction, for education in righteousness.”

‘ But I stop not here. Let my version be deemed a faulty version; and let the apostle be supposed to say, that the whole jewish canon is divinely inspired, I would not for that give up my opinion. I would say, that the word *inspiration* must, in the language of Paul, have a different meaning from that which our divines have affixed to it—or, that on this occasion, as on some other occasions, he spoke the prejudices of the jews—or availed himself of those prejudices to enforce his doctrine.—In short, I would say any thing, rather than believe, even on the authority of Paul †, that every thing recorded in the hebrew scriptures was dictated by a divine unerring Spirit.—After reading the hebrew writings themselves, and finding in them, to my full conviction, so many intrinsic marks of fallibility, error and inconsistency, not to say downright absurdity, I could not, to use the emphatical language of the just men-

‘ * The four examples adduced by Estius, are nothing to the purpose.’

‘ † See his tract *De Impietate papistica*, printed at Wittemberg in 1644.’

‘ ‡ It has never yet been proved, or attempted to be proved, but by violent induction, that St. Paul, or any other of the apostles or evangelists, always spoke or wrote by inspiration properly so called. No, they spoke and wrote from more unexceptionable documents: from what they had seen with their own eyes, and heard with their own ears; or what they had learned from ear and eye witnesses, who had no interest or temptation to deceive; or, in fine, what was occasionally communicated to them by immediate revelation.—I shall conclude this note with a very sensible passage from our countryman Dr. Henry Holden’s *Analysis Fidei*; the best scholastico-theological tract of the last century:—“ Dicendum quod auxilium speciale, divinitus præstitum auctori cujuslibet scripti, quod pro verbo Dei recipit ecclesia, ad ea solummodo se porrigat, quæ vel sint purè doctrinalia, vel proximum aliquem aut necessarium habeant ad doctrinalia respectum: in his verò, quæ non sunt de instituto scriptoris, vel ad alia referuntur, eo tantum subsidio Deum illi adfuisse judicamus, quod piissimis cæteris auctoribus commune sit.” Holden, *Anal. Fidei*, lib. i. c. v. sect. i.’

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nioned apostle, believe inspiration, were an angel from heaven to teach it.

Having examined the question of universal and divine inspiration, he proceeds to specify a few of the advantages which would result from the doctrine of 'partial and putative inspiration.'

P. xii. 'In the first place, then,' says the doctor, 'by conceding to the adversaries of religion, that the jewish historians were not more infallible than other historians, we divest those adversaries of their most formidable offensive weapons, and oblige them, at least, to change their mode of attacking.—What force would all the erudition of Freret, the sense of Bolingbroke, the wit of Voltaire, the scurrility of Boulanger, the declamations of Diderot, or the sarcasms of Paine, have against an *Apology for the Bible*, founded on my principles? Without being presumptuous, I may say, that, I think, I could, on my principles, resist their united attacks: whereas, truly, I cannot see, how I could stand before them on the common hypotheses of absolute and plenary inspiration.—Others may, possibly, be equal to such herculean tasks; but I candidly acknowledge my disability.

'In the second place, we should get rid of a vast and cumbersome load of useless commentators. We should no more need an endless tribe of *Harmonists*, *Conciliators*, *Ductores dubitantium*, *Antilogists*, &c. which only serve to puzzle, when they profess to explain: and biblical criticism would be reduced to one single object; namely to ascertain the genuine grammatical meaning of a genuine text.

'Thirdly the hebrew scriptures would be more generally read and studied, even by fashionable scholars; and the many good things which they contain, more fairly estimated. For what chiefly deters the sons of science and philosophy from reading the Bible, and profiting of that lecture, but the stumbling-block of absolute inspiration, which they are told is the only key to open their treasures? Were the same books presented to them as human compositions, written in a rude age, by rude and unpolished writers, in a poor uncultivated language; I am persuaded that they would soon drop many of their prejudices, discover beauties where they had expected nothing but blemishes, and become, in many cases, of scoffers, admirers. In the hebrew scriptures, they will find a wiser legislation, a sounder theology and a purer morality, than in any other works of antiquity prior to the christian dispensation.—They will find in the hebrew historians a rustic simplicity, that will seldom offend; in their poets a grand though grotesque imagery that cannot displease, and a bold figurative style that often rises to the sublime; and in their prophets, properly so called, a majestic dignity peculiar to themselves.

'It is true, they will meet with an incredible number of prodigies, which they need not literally believe; and a most frequent interposition of the Deity and his agents, which it is not necessary to admit; and which a slight acquaintance with the genius of the eastern nations and their idioms will readily enable them to explain. In truth, a great number of passages in the hebrew writings appear
inexplicable,

inexplicable, and sometimes ridiculous, only from their being ascribed to the Spirit of God; as I shall often have occasion to shew in my Critical Remarks.'

With these observations the doctor concludes his arguments on this subject, promising to discuss the question more fully in his critical remarks. The remainder of the preface is occupied in giving a concise account of the contents of the volume, comprising the history of 832 years, agreeably to our common chronology, that is, from the death of Joshua to the babylonish captivity.

In a future number we shall present our readers with a specimen or two of the translation, and offer such remarks, as have occurred to us, to the candid attention of the learned author. Y.

ART. V. *A Dissertation on Miracles: containing An Examination of the Principles advanced by David Hume, Esq. in An Essay on Miracles: with a Correspondence on the Subject by Mr. Hume, Dr. Campbell, and Dr. Blair, now first published. To which are added Sermons and Tracts.* By George Campbell, D. D. Principal of the Marischal College, and one of the Ministers, of Aberdeen. In two Volumes. The Third Edition, with Additions and Corrections. 8vo. 714 pages. Price 10s. Edinburgh, Bell and Co.; London, Cadell and Davies. 1797.

THE high reputation which Dr. Campbell's Dissertation on Miracles has deservedly acquired, while it renders a new edition of it, especially at the present time, very desirable, supercedes the necessity of entering into any particular account of it's contents, or discussion of it's merits. It is certainly the fullest, and, unless we ought to except Dr. Adams's excellent 'Essay,' published in 1720, in 1754, the best reply which has appeared to Mr. Hume's 'Essay on Miracles.' The present is an improved edition of the Dissertation, but without any large additions. 'I have made,' says the author, 'a few amendments, not very material I acknowledge, yet of some use for obviating objections, and preventing mistakes.' The principal addition is in the preface. It is not with perfect correctness, that this is called a *correspondence* on the subject by Mr. Hume, Dr. Campbell, and Dr. Blair, as no letters of the two latter gentlemen appear: it should rather have been called, an account of a correspondence. The account is however valuable, as it contains two original letters of Hume. The first, written upon the perusal of Dr. Campbell's Dissertation, we shall present to our readers, with a note of the editor. Pref. p. v.

"SIR, It has so seldom happened, that controversies in philosophy, much more in theology, have been carried on without producing a personal quarrel between the parties; that I must regard my present situation as somewhat extraordinary, who have reason to give you thanks for the civil and obliging manner in which you have conducted the dispute against me, on so interesting a subject as that of miracles. Any little symptoms of vehemence, of which I formerly used the freedom to complain, when you favoured me with a sight of the manuscript, are either removed, or explained away, or atoned for: by civilities, which are far beyond what I have any title to pretend

to. It will be natural for you to imagine, that I will fall upon some shift to evade the force of your arguments, and to retain my former opinion in the point controverted between us: but it is impossible for me not to see the ingenuity of your performance, and the great learning which you have displayed against me. I consider myself as very much honoured in being thought worthy of an answer by a person of so much merit; and, as I find that the public does you justice, with regard to the ingenuity and good composition of your piece, I hope you will have no reason to repent engaging with an antagonist, whom perhaps, in strictness, you might have ventured to neglect. I own to you that I never felt so violent an inclination to defend myself as at present, when I am thus fairly challenged by you; and I think I could find something specious, at least, to urge in my own defence: but as I had fixed a resolution, in the beginning of my life, always to leave the public to judge between my adversaries and me, without making any reply, I must adhere inviolably to this resolution, otherwise my silence, on any future occasion, would be construed to be an inability to answer, and would be matter of triumph against me*.

"It may perhaps amuse you to learn the first hint which suggested to me that argument which you have so strenuously attacked. I was walking in the cloisters of the Jesuits College of La Fleche, (a town in which I passed two years of my youth), and was engaged in conversation with a jesuit of some parts and learning, who was relating to me, and urging some nonsensical miracle performed lately in their convent; when I was tempted to dispute against him; and as my head was full of the topics of my *Treatise of Human Nature*, which I was at that time composing, this argument immediately occurred to me, and I thought it very much gruelled my companion. But at last he observed to me, that it was impossible for that argument to have any solidity; because it operated equally against the Gospel as the catholic miracles; which observation I thought proper to admit as a sufficient answer. I believe you will allow, that the freedom at least of this reasoning makes it somewhat extraordinary to have been the produce of a convent of jesuits; though perhaps you may think that the sophistry of it favours plainly of the place of its birth: I beg my compliments to Mrs. Campbell; and am, with great regard,

"SIR, your most obedient humble servant,
"DAVID HUME."

* As far as I recollect, Mr. Hume, whose curious theories have raised many able opponents, has, except in one instance, uniformly adhered to this resolution. But what no attack on his principles, either religious or philosophical, could effectuate, has been produced by a difference on an historical question, a point which has indeed been long and much controverted; but, as to which, we may say with truth, that it would not be easy to conceive how the interests of individuals, or of society, could, at present, be affected by the decision, on which ever side it were given. I believe Mr. Hume's best friends wish, for his own sake, as I do sincerely, (for I respect his talents) that he had given no handle for this exception.

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From this letter the reader will perceive, that Mr. Hume thought highly of his antagonist, though he did not choose to engage in the contest. The other letter, addressed to Dr. Hugh Blair, contains some remarks on the argument of Dr. C.'s Dissertation, which we shall not detach from the Dissertation, with which they ought to be compared in order to judge of their force.

The sermons are, 1. On the Spirit of the Gospel, preached before the Synod of Aberdeen, in 1771. 2. Before the Society in Scotland for Propagating Christian knowledge, in 1777; the scope of which is to show, that the success of the first publishers of the Gospel is a proof of it's truth. 3. At the Assizes at Aberdeen, on the Happy Influence of Religion on Society. 4. On the Duty of Allegiance, preached at Aberdeen in 1776, on the Fast Day, in the American War: to these are added, a tract, entitled, An Address to the People of Scotland, upon the Alarms that have been raised in regard to Popery; date 1779. These are all republications.

ART. VI. *Remarks on Revelation and Infidelity: Being the Substance of several Speeches lately delivered in a private Literary Society at Edinburgh: With Anecdotes of two of the Members, and an Appendix, containing two Letters which since passed between them.* By A. M. Secretary. 12mo. 348 pa. Price 3s. boards. Printed by Cheyne at Edinburgh: sold in London by Vernor and Hood. 1797.

THIS publication seems rather intended as a reply to two pamphlets in the controversy concerning revelation, written in answer to bishop Watson's Apology for the Bible, one under the title of 'Watson refuted, by Samuel Francis, M. D.' the other, Mr. Macleod's Examination of bishop Watson's Apology, than as a general defence of christianity. The author has thrown his arguments into the form of harangue, and informs his readers, that his speeches were delivered in a debating society at Edinburgh, in which the question concerning christianity being brought upon the carpet, there was only one member who dared to be a strenuous advocate in it's behalf. Under the name of Mr. Christian, he delivers his sentiments in vindication of christianity against the suggestions of the writers above-mentioned.

In a society instituted for debate, Mr. A. M. appears to have been, for several evenings, the only speaker. His speeches are verbose, declamatory, and immethodical. Many good things are collected from various sources: but for want of being properly digested and arranged, they are ill adapted to present the arguments in defence of revelation in their full force to the mind of the reader. After the analysis we have, from time to time, given of other publications upon the subject, we may be excused the task of exhibiting to our readers in detail the contents of this volume, especially as the pieces, to which the work is a professed reply, have, we believe, attracted little attention.

The author appears, from his quotations and allusions, to be a man of reading; and, with more candour and less declamation, might have produced a more satisfactory and useful publication. M. D.

ART. VII. *The Insufficiency of the Light of Nature: Exemplified in the Vices and Depravity of the Heathen World. Including some Strictures on Paine's "Age of Reason."* 8vo. 85 pa. Price 1s. 6d. Arch. 1797.

WE have read this small pamphlet with great pleasure. It contains a concise view of the state of the heathen world respecting religion, its superstitions, its false philosophy, and its immorality. Were it even proved, that christianity is not established by the evidence of miracle, it certainly becomes a question with benevolent men, whether the *effects* of its rejection would be good or bad. We believe the effect of its rejection would be bad, and we think the pamphlet before us tends to strengthen that presumption. The author, however, has not omitted to insist upon the direct *external* evidences of the christian religion; and although this part of his performance is not elaborate, it is nevertheless of some importance, and very fairly exposes Mr. Paine's inaccuracy in some particulars.

Perhaps, indeed, this mode of reasoning, from the state of the heathen world, is liable to one objection. Possibly it may be said, we contrast the *lives* of the heathens, with the *precepts* and not with the *lives* of christians; for that the christian's maxims and life are often at variance, cannot be disputed. Still *good maxims* are of importance; and if they have not their full effect, they are not without some influence on the conduct of mankind. Were it even admitted, that christianity has very little, or even no positive sensible influence on the moral conduct of mankind, we yet think there is danger from its formal rejection and disbelief.

The mind educated under the impressions of christian doctrine, although it may never turn itself with earnestness to the consideration of the extent and importance of the sanctions of that religion, still is affected by the silent influence of unsuspected truth. But the thoughtless christian, become a thinking infidel, will feel his powers awakened in the cause, and experience, we suspect, a *positive and active influence* from his new doctrine; for it cannot be denied, that, with a belief in christianity, most generally ceases a belief in the immortality of the soul, and sometimes even the bitterest enmity to that delightful doctrine succeeds a denial of revealed religion.

From the fullest consideration of this subject, and from the aspect of the present times, we are free to confess, that any farther innovation on this awful concern, than the abolition of religious establishments, and the full permission of free discussion, appears to us equally repugnant to the interests of mankind, and the wishes of enlightened philosophy.

S. A.

ART. VIII. *A Sermon preached at the Parish Church of St. James, Colchester, on Tuesday, the first of August, 1797, for the Benefit of the Sunday Schools established in that Town.* By Robert Acklom Ingram, B. D. Fellow of Queen's College, Cambridge, and Curate of Boxted and Wörmingford, Essex. 8vo. 24 pa. Price 1s. Colchester, Keymer; London, Robinsons. 1797.

THIS discourse is far above the ordinary level of charity sermons. It abounds in good sense, liberal sentiment, and important reflection.

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The ingenious author places in a strong light the necessity of exerting every endeavour, at the present conjuncture, to promote the universal diffusion of knowledge. He by no means adopts the enslaving doctrine, that the vulgar must be kept ignorant, in order to keep them obedient. He fairly owns, that 'it is no longer practicable, were it indeed the object of our wishes, to retain the common people in ignorance as the means of securing them from moral contagion, or political disaffection.' In confirmation of this opinion, Mr. I. subjoins the following excellent note.—p. 8.

'It cannot but be remarked, how much their sentiments, who disapprove of general instruction, disagree with the practice of those nations, whose policy has been most celebrated, which regarded education as the most efficacious means of ensuring the tranquillity of society, and political union. Their object was to promote a uniformity of manners and customs, and give perpetuity to an approved national character, and their established mode of education was regulated accordingly. In China there are numerous free schools in every province, in which the rich and poor are received, and instructed alike. Prizes are offered, and other means used to excite emulation; and the children even of the lowest peasants, by means of their talents, often rise to the highest offices of state. Thus are the people disciplined to civil obedience, and, in consequence, that immensely populous country has been preserved in a state of great tranquillity, and simplicity of manners, with but little variation of national character, for some thousands of years. Sparta, by the like influence of education, was enabled to retain its martial spirit, and unexampled character of rigid virtue, amidst the various and increasing corruptions of Greece, till it was at length irresistibly overwhelmed by superior force. The institutions of Crete were similar, which preserved its ancient character of probity and valour for more than a thousand years, and at last made a braver resistance to the roman arms, than the most powerful kings. During the present greater freedom of intercourse, which an extensive commerce has introduced between different nations, it would not be more practicable, than expedient, to aim at a permanent uniformity of character. The more free spirit of education in this country, if rendered general, would conduce to the gradual advancement of truth and virtue, and an uniform improvement, rather than perpetuity of national character, ensuring to us the advantages, and preserving us from the injurious consequences of an unrestrained communication with foreigners. Notwithstanding the opposition of superior authority, a spirit of liberal inquiry has of late years diffused itself amongst the higher classes in France; but by its too sudden and rapid progress it has been attended with much wildness and extravagance of opinion, while the common people yet remained immersed in slavish ignorance. That the diffusion of knowledge in this country, after the reformation, was more gradual, and more general, has prevented our struggles for a reform in our government from being attended with calamities equally mournful and atrocious, as those, by which that unhappy country has been desolated.'

The arguments of the discourse show a mind inured to liberal and useful speculation; and the style of address is justly entitled to the character of manly eloquence.

ART. IX. *A Charity Sermon, preached in the Parish Church of Midhurst, in Sussex.* By the Reverend Richard Lloyd, A. M. late Fellow of Magdalen College, Cambridge. 4to. 28 pa. Price 2s. Shepperson and Reynolds. 1797.

THE subject of education is in this discourse treated rather with diffuse amplification, than with accurate discussion. The sermon is a declamatory echo of bishop Horsley's instructions in his celebrated charge, inculcating the necessity of faith in the doctrines of original sin, the atonement, and justification, taught in the church of England, as the ground of all spiritual and acceptable service to God. The peculiar importance of enforcing these good old doctrines, in the present times, is strenuously urged. All deceitful and sanguinary methods of propagating truth are, however, disclaimed; and it is acknowledged to be wrong, to 'countenance a state of barbarous ignorance, which allies men to superstition, and makes them the easy dupes of imposture and villainy.'

The sermon, if twice the usual price, is at least twice the common length. M. D.

ART. X. *A Caution and Warning to the Inhabitants of Great Britain; but more especially to her Rulers, and all in Power.* By Thomas Shillitoe. 12mo. 34 pages. Price 3d. Dalton and Harvey. 1797.

MR. S. avails himself of the dangerous aspect of the times, to call upon his countrymen to correct their lives, and turn unto the Lord their God.

Admonition is never unseasonable, and at the present moment it's propriety cannot be disputed: it's effect is more questionable; but if the people will not receive the word of exhortation, the fault is their own. The performance is serious and pious. S. A.

MEDICINE.

ART. XI. *A practical Inquiry on disordered Respiration; distinguishing convulsive Asthma, its specific Causes, and proper Indications of Cure.* By Robert Bree, M. D. 8vo. 420 p. Pr. 6s. boards. Birmingham, Swinney; London, Robinsons. 1797.

ASTHMA is a disorder on which the attention of the practical physician has been fixed in more than an ordinary degree, from it's tedious, harassing, and almost unconquerable nature. It was therefore with some eagerness, that we began the perusal of the present inquiry, supposing that the author, by laying hold of that portion of new light, which had lately been thrown upon the function of respiration by pneumatic medicine, might be led to investigate the nature of the disease with greater clearness and precision, and to form a new and more successful plan of combating it's dreadful attacks.

In many of these expectations, we are, however, under the necessity of confessing, that we have been considerably disappointed. The quantity of original matter, too, is very inadequate to the size of the volume. Dr. B. appears, indeed, every where more

more disposed to tell us, by long extracts, and tedious quotations from old authors, what were their opinions of the disease, than to inform us what he has himself observed in respect to the cause of the complaint, and the methods of treating it. A great part of what can properly be called new has been culled from Dr. Darwin's *Zoonomia*. The author seems also to have overlooked, or not to have sufficiently attended to a circumstance of great importance, which is noticed in the title page. This is that of pointing out the proper distinction between convulsive and other species of asthma.

We come now to our author's generic definition of the disease, which is, that asthma 'is an excessive contraction of the muscles of respiration, usually called, difficulty of breathing, excited by irritation, and proceeding from various remote causes.' This definition we cannot conceive to be very correct: for it must be obvious to the intelligent practitioner, that it comprehends every kind of dyspnoea, whether attended with fever or not. But it cannot surely be supposed, that the dyspnoea which frequently accompanies peripneumony and pleurisy, or the convulsive respiration in whooping-cough, should be confounded with asthma.

The proximate cause of convulsive asthma, according to Dr. B., consists in irritation, occasioned by effusion of serum into the air-cells of the lungs, and the ultimate portions of the bronchial tubes. For this opinion, and, indeed, for much of the reasoning by which it is supported, the author is indebted to the first volume of Dr. Darwin's very able work the *Zoonomia*. It would seem, however, that at the time the second volume of that ingenious work was composed, the learned author perceived, that he was thus confounding the humoral and convulsive asthma together, and accordingly concluded, that effusion of serum, or lymph, only took place in the former species of the disease.

Dr. B. does not, however, conceive, that the author of *Zoonomia* has fairly established this distinction; and therefore still maintains the existence of such effusion in the vesiculæ and bronchia in convulsive asthma. In support of this opinion, he quotes many dissections, at great length, from Morgagni and other writers; but it does not by any means appear, in the majority of these cases, if any of them were instances of convulsive asthma, or if some of them were really such, that the effusion existed before death took place. On the contrary, it is much more probable, that the serum found in the bronchial tubes and air-cells was not poured into them until life had quitted the body.

This hypothesis concerning the proximate cause of convulsive asthma the author has somewhat exultingly erected on the ruins of the late Dr. Cullen's theory of spasm. Some of the reasoning in support of his opinion may be introduced to the reader.

P. 155. 'Cullen has followed his predecessors in marking, as a diagnostic symptom, the afflux of serum to the lungs in the following words: "*Cum sputo mucis sæpe copioso.*"

'It is scarcely to be supposed that he was deficient in comprehensive conclusions: and yet it is obvious, that mucus could not have been expectorated without a previous secretion of serum, of which he takes no notice.

" If

‘ If this separation was established, in what quantity had it taken place? The excretion was *copious*, and the effusion must therefore have been very considerable.

‘ What condition of the lungs admitted of a considerable effusion of serum? It is known that the mucous glandules of the trachea and bronchia are subject to too great activity from causes inducing inflammation, and that in catarrh an excretion of mucus is considerable from this condition of their vessels; but is there pyrexia in asthma, or are there symptoms of local inflammation? Practitioners have generally testified, that such a state is absent in spasmodic asthma.

‘ Whence then this copious excretion of mucus? There are vessels with exhalent orifices at the extremities of the air pipes, and these vessels effuse serum, as well as the glandules of the pipes themselves: the construction of these exhalents is not complex, as in the mucous glandules; they have not follicles in which they deposit their lymph till it is excreted; but without a convolution of the capillary arteries, the finer fluid is directly poured into the vesiculæ. Having arrived at this source of mucus which is excreted, many reasons may suggest themselves for this being the principal, if not the only reservoir, for the copious expectoration in asthma.

‘ It is extremely unusual to find catarrh without fever; and the afflux of serum which oppresses the breasts of old people, is most frequently attended with pyrexia, if the disorder does not wear the form of convulsive asthma in the periodic or continued excess of respiratory labour. There may be, therefore, an excretion from the mucous glandules, to furnish part of the matter expectorated, but in consideration of the ‘absence of pyrexia,’ it is improbable that this secretion can afford all the mucus which appears.

‘ The capillary vessels are considered by many physiologists as glands intended to secrete the mucus on the membranes of all the surfaces of the body; but in the effusion from the pulmonary capillaries in asthma, there can be little elaborate preparation, because the matter of heat, as in other instances of glandular separation, is not given out necessarily in greater quantity, but from the condition of the habit in regular cases in much less.

‘ The capillaries are here passive, and yield to the impulse of the arterial contents without any extraordinary action in general cases, though not always, from the complication of causes where the disease is not settled in its simplest form; we must therefore conclude, that the quantity of fluid which oppresses the air cavities of the lungs in asthma, is the effect of a morbid state of the capillaries, which in health exhale a thin vapour, but in their atonic state effuse a condensed liquor.

‘ With this explanation we may account for the presence of so much accumulated serum in the vesiculæ of the lungs, where there are no convolutions of vessels to be denominated glands, their office being supplied in a more simple manner by the arterial capillaries themselves, which are liable, in asthma, to little or no inflammation, but to frequent torpor and quiescence. In

this state there is no active secretion, as in the case of glands, but the fluid is rather permitted to escape; the *vis a tergo* being equal to propel it, but the constitutional and inherent tone of the extreme vessels being so inirritable as to be insensible of its stimulus in their capillary branches, and the area of the vessels is therefore not contracted to such a diameter as will detain the gross part of the current. There is as little difficulty in assenting to the position of a torpor of these capillary extremities, as to their increased activity. In one case we must allow the principle of a power of contracting, independent of the trunks from which they proceed; and, in the other, a debility which does not proportionally correspond with the tone of the larger vessels. The latter state is as consistent with physiology as the former, and each may be reasonably allowed to exist in different habits.'

He farther opposes the conclusion of his preceptor, that a spasmodic constriction of the muscular fibres of the bronchia is the proximate cause of the disorder, in the following manner.

P. 164. 'There are many difficulties to encounter in receiving this theory. But it cannot fail to strike the medical inquirer in the first instance that the cause which it assigns is inconsistent with the doctrine inferred, if not advanced, in treating dyspnœa, a disease which comprises many cases of the continued species of Floyer. The experience of former writers had placed these cases of difficult breathing under the head of asthma, nor can subsequent observation urge any objection to the term, which is sufficient to overturn their authority. The absence of one symptom of the number which characterize the disease, is not an adequate reason, whilst the remainder prevail with uninterrupted violence.

'It has appeared that the material giving irritation in the continued species, produced the same difficult respiration, as marks the disorder in the periodic, but Cullen is satisfied with passing dyspnœa in a superficial manner, without attributing the affection to any cause but the extraneous substance which irritates the organ. He does not expressly say, the affection is owing to this proximate cause, but he infers that the cure of dyspnœa must proceed upon the indication of removing it, and it is clear from his description of the species under that genus, both in his nosology and practice, that there can be no probable success expected from any other.

'What then is become of the preternatural constriction in cases where its interference is as necessary in explaining the symptoms, as in the spasmodic asthma? It will be replied, that the sudden and periodical attack of the paroxysm in the spasmodic asthma, is only to be accounted for by the spasm of the bronchia in one kind, whilst in the other, the cause is permanent and the symptoms are therefore continued. But constriction from spasm is not necessary in explaining the invasion or the intermission of the symptoms in the periodic asthma, as the intervals in which these symptoms are absent, may be satisfactorily accounted for in greater consistency with the simple rules of natural life, and with the phenomena of the other species; at the same time it is to be recollected that a perfect intermission is not an essential diagnostic of this form of the disease.'

No countenance he thinks is given to this conclusion either by the observations or dissections of anatomists.

‘Every man,’ says he, ‘who has sustained the paroxysm is convinced that something is to be discharged from the lungs: a spasmodic constriction of the bronchia he is not certain of, nor can the most acute physiologist ascertain such a condition. The exertion of the muscles indeed are noticed to be laborious, and calculated to operate a great effect. Their action may be seen and felt, and it is very possible that the influence which excites it may be extended by the branches of the par vagum over the ramifications of the bronchia; this influence and its extension are directed to the same object, but the extension is not seen, and can only from analogy be supposed, and even then with some embarrassment from physiology, which never deviates from representing the internal structure of the lungs as little irritable and scantily supplied with nerves.’

We cannot follow the author through the analytical view that he has taken of the various symptoms that occur in this disease, or would it be of much utility, since the doctor has advanced little from his own observation.

From the whole of his inquiry the author ventures to conclude that ‘*disordered respiration* unattended b fever may be divided into *asthma, continued and periodic.*’ P. 348. y

‘*Continued Asthma* can not properly be said to be from convulsive contractions of the respiratory muscles, but these are carried on without regular paroxysms. They are more permanent but less violent, and depend upon fixed irritation, abdominal or thoracic.’

‘*Periodic asthma*, discovered in regular paroxysms of more acute energy, and therefore usually called *convulsive*, which term we adopt as describing its character, and still complying with general custom.

‘**CONVULSIVE ASTHMA.**—1st species, from pulmonic irritation of effused serum.—2nd species, from pulmonic irritation of aerial acrimony.—3rd species, from abdominal irritation in the stomach, uterus, or other viscera.—4th species, secondary and dependent upon *habit*, after irritation is removed from the thoracic, or abdominal viscera.’

On the practical treatment of the disease our author is not very full. In the paroxysm his remedies, if we except oxygen and vinegar, are what have been in common practice for the last fifteen or twenty years; emetics and antispasmodics in the beginning; such, for instance, as ipecacuanha in small nauseating doses, æther, and opium; and towards the end of the fit expectorants, as gum ammoniacum, vinegar of squills, decoction of seneka, &c. It is obvious, however, that these last remedies are more adapted to remove the humoral than the true convulsive or spasmodic asthma. In respect to opium, the author would seem to have too great a partiality for it, and to prescribe it with too lavish a hand, although he had sufficient experience in his own person to have deterred him from making so free an use of it, as the subsequent passage will evince. P. 369.

‘In the access of a paroxysm of the first species, R. B. [the author himself] took four grains of solid opium, which produced nearly an apoplectic stupor for two days. After a few hours, the most debilitating sickness came on, with incessant efforts to puke. The labour of the respiratory muscles was abated, but the wheezing evidently

increased; a countenance more turgid than usual, and intense head ache attended. The pulse was increased in strength and quickness for a few hours, but then sunk into great weakness.

The paroxysm shewed itself four hours earlier than usual the next day, and ~~two~~ grains more were taken when it was perceived to commence; respiratory labour seemed again to abate, but the anxiety increased to an alarming degree, as the stupor became something less. The pulse was now weaker, and frequently irregular. Loose motions succeeded, and a general sweat. The energy of the paroxysm then revived with exquisite distress. A medical friend, who attended with great care to the progress of these trials, became alarmed, and endeavoured to promote puking, without effect. Blisters were applied, and draughts of vinegar and pepper were given, interposed with strong coffee and mustard. The patient was at last brought back to a state more usual in former paroxysms, but with every care, the exacerbations were no fewer than nine, before expectoration becoming gradually more copious, concluded the fit. Notwithstanding the bad success of this experiment, opium gr. ii. was used [opii gr. ii. were used], in another paroxysm after an active vomit, and bad consequences still ensued, though not so extensive. In the latter experiment, the extraordinary symptom of a most painful strangury came on, which continued several hours.'

In the intervals between the fits he recommends tonic medicines, such as the peruvian bark, chalybeates, cold-bath, oxygen, &c. It is by proper treatment during the intermissions that the predisposition which favours the return of the disease is to be counteracted, and consequently the disorder itself removed. As after a length of time the complaint is liable to recur from habit, though the original cause should be removed; it becomes necessary then to break the habit in order to subdue the disorder. In his own person this was effected, by withdrawing from the medical profession and entering into the army, where a system of living, and a set of objects totally different from what he had before been accustomed to, operated such a change in mind and body as kept off the accessions of the disease.—He quitted the army in 1795, and has had no returns of asthma since.

Respecting the pneumatic medicines that have been recommended in asthmatic complaints, he has no doubt of the advantage of using oxygen in the paroxysm of convulsive asthma, and he has not less expectations of a perfect cure from the continuance of this remedy only in the intermissions; but he cannot comprehend how hydro-carbonate and hydrogen should be useful in this disease, as well as oxygen, while their properties are so different. We are even as much at a loss as our author; but because we cannot explain it, we must not disbelieve the fact. We cannot suppose Dr. Ferriar so raw in practice as to mistake any other affection for spasmodic asthma. Is it any more unaccountable that hydro-carbonate and oxygen should both be serviceable in the same disease at different periods and in different constitutions, than that two such opposite things as chalk and vinegar should be useful in one and the same species of asthma, not mixed together, so as to form a third substance different from each,—but given separately as directed by Dr. B.

P. 384. 'Vinegar,' says the author, 'is the most useful medicine in the paroxysm of the first species, which I have tried. In the access of
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the fit it may be united with squill, ipecac. or emetic tart. Afterwards, according to the progress, æther may be added in the first and the third species, in the second it is too heating. When opium is given, it should be united with this acid. Of nitre, in combination with vinegar, I have great hopes, but cannot speak with any decision.

‘ Vinegar would have been found much more useful than it has appeared to be in this disorder, if it had been less combined with saccharine and acedcent substances. I have seen the paroxysm, in many cases of the first species, relieved by vinegar, simply united with water, when oxymel was useless or injurious.

‘ The effect of this acid upon the lips, which it renders pale and shrivelled, seems to indicate a quality stimulating the absorbing vessels to increased action, and it is thus that its operation in asthma is probably to be explained: there may be other reasons given for its good effects, but not so clearly established.

‘ M. Achard, found by experiment, that vinegar, of all solid or fluid perfumes, phlogisticated the air the least.

‘ It is very obvious, that the professors of pneumatic medicine, will find in its virtues additional proof of the truth of their discoveries. I assert its good effects in convulsive asthma, but am not qualified to speak of its *modus operandi*.

‘ The use of chalk in asthma seems to arise from the great disorder in the secretions of the first passages. I conclude, that the capillary orifices of the stomach pour out a fluid in too great quantity, and the coats of the stomach being morbidly relaxed, the secreted juices require correcting, not less than the secretory vessels demand some appropriate astringent to excite their contractions. Whether chalk answers this purpose or not, it is as advantageous in asthma of the two first species, and occasionally in the second, as it is in diarrhoea.

‘ It has not, however, been generally the practice to use absorbents, because practitioners have hitherto merely looked at obscure sensations of difficult breathing, without referring the natural indications which the phænomena afford to their true causes.

‘ In asthma of the third species chalk has admirable effects; it should be first given in a neutralized draught, after a gentle puke. Rhubarb should be interposed, and after two days opium being added, will sometimes prevent another exacerbation. I have even seen this effect produced on the second day, but not without a previous evacuation from the first passages, and a very free use of chalk.’

After giving this view of our author’s labours, we may probably venture to offer him a little advice. In his future attempts to *inform* the public, we think he would be more successful, if less desirous of displaying his acquaintance with old authors, which by the by is no certain proof of the possession of real knowledge. It may indeed augment the bulk, but certainly cannot enhance the value of a medical publication, to have it stuffed, as in the present instance, with endless quotations from arabian, greek, and other writers. As accurate describers of such disorders as fell under their own observations, the ancients will always be read with pleasure by the classical physician; but to the practical one their accounts of diseases can be of little use. Climate, diet, and manners modify diseases in a very extraordinary degree; hence between the disorders of ancient Greece, Asia, and Africa, and those that prevail in our own country,

try, the difference must be very great as to symptoms; and in respect to the treatment of them it must be still greater.

But beside this load of quotation, there are other faults almost equally disgusting. The author's style is affected, obscure, and inflated, and his epithets frequently tautological; for instance, at p. 2, we see, 'intermediate intervals,' 'transverse diameter;' p. 15, 'convulsive spasmodic species.' The following are still more extraordinary, p. 24, 'cooled by the refrigeration;' p. 79, 'motion is exercised;' p. 190, 'a debility of tone.' At page 197 the author also talks of a 'local disease becoming a diathesis.' We have likewise instances of false grammar, such as the following, p. 78, 'which is discharged copious, frequent, and pale,' for copiously and frequently; p. 143, 'broth and oatmeal was given him,' for were given him; p. 408, 'except the wind blowed,' for blew. With the following passage, which is no bad specimen of pompous obscurity, we shall take our leave; 'the progress of symptoms perpetually accumulating upon the diagnostic indication of primary offence!'

ART. XII. *A Lecture on the Preservation of Health.* By T. Garnett, M.D. 8vo. 72 pages. Price 2s. Liverpool, McCreery; London, Cadell and Davies. 1797.

THERE are few things that deserve more attention than those that have a tendency to preserve the health of mankind; a clear and judicious explanation of the circumstances, upon which this depends, must therefore be of importance. This is the task that Dr. G. has undertaken in the present lecture, and which he has executed in a very sensible and interesting manner.

The principles upon which the author's reasonings rest are not, however, new; they are those that have been advanced by the ingenious Dr. Brown. The chief merit of Dr. G. consists in their application and illustration; and in these respects he seems to have been very successful.

PREF. p. ii.—'It was', says he, 'with the hope of making the laws of life more generally known, and better understood, and from thence deducing such rules for the preservation of health, as would be evident to every capacity, that the author was induced to deliver this lecture. It has been honoured with the attention of numerous audiences, in some of the most populous towns in England, where it has generally been read for the benefit of charitable institutions.'

'The author flatters himself, that besides the benefit produced by his humble endeavours to serve these institutions, those endeavours have not totally failed in the grand object of preserving health; and with the hope that the influence of the precepts here given, may be farther extended, he has concurred in the ideas of those who have advised the publication of this lecture.'

'The quarter from which Dr. G. derived the chief of his materials is justly acknowledged and defended in the following passage.'

p. iii.—'The first part of the lecture is the substance of an essay which was read by the author before the royal medical society of Edinburgh, intended as a defence of the general principles of the system of Dr. Brown, whose pupil he then was. It was, according to custom, transcribed

scribed into the books of the society, and the public have now an opportunity of judging how far Dr. Girtanner, in his first essay published in the *Journal de Physique*, about two years after, in which he gives the theory as his own, without the least acknowledgement to the much injured and unfortunate author of the *Elementa Medicinæ*, has borrowed from this essay.

Having endeavoured in the first part of the lecture concisely to explain the nature of excitability and the laws of excitement, he applies them in the latter, and shows in what manner they are to be regulated in order to prevent the attacks of disease. This is done in a neat and familiar way.

Speaking of the use of vital air, he observes, that it must be evident, from what has been said, p. 39.

‘ That in large and populous towns, where combustion and respiration are continually performed on a large scale, the air must be much less pure than in the country, where there are few of these causes to contaminate the atmosphere, and where vegetables are continually tending to render it more pure; and if it was not for the winds which agitate this element, and continually occasion its change of place; the air of large towns would probably soon become unfit for respiration. Winds bring us the pure air of the country, and take away that from which the vital air has been in a great measure extracted; but still, from the immense quantity of fuel which is daily burnt, and the number of people breathing in large towns, the air very soon becomes impure.

‘ From the greater purity of the air in the country, proceeds the rosy bloom found in the rural cottage, which we in vain look for in the stately palace, or the splendid drawing room. Here then are reasons for preferring the country, which no one will dispute.’

And his advice to those whose occupations do not permit them to quit such situations, is equally deserving of notice. p. 41.

‘ They should make frequent excursions into the country, or to such situations as will enable them to enjoy, and to breathe air of a little more purity. I say *enjoy*, for who that has been for some time shut up in the town, without breathing the pure air of the country, does not feel his spirits revived the moment he emerges from the azote of the town. Let not therefore, if possible, a single day pass, without enjoying, if but for an hour, the pure air of the country. Doing this, only for a short time *every* day, would be much more effectual than spending whole days, or even weeks in the country, and then returning into the corrupt atmosphere of the town; for when you have for a long time breathed an impure air, the excitability becomes so morbidly accumulated, from the want of the stimulus of pure air, that the air of the country will have too great an effect upon you; it will frequently, in the course of a day or two, bring on an inflammatory fever, attended with stuffing of the nose, hoarseness, a great degree of heat, and dryness of the skin; with other symptoms of a violent cold.

‘ Large towns are the graves of the human species; they would perish in a few generations, if not constantly recruited from the country. The confined, putrid air, which most of their inhabitants breathe, their want of natural exercise, but above all their dissipation, shorten their lives, and ruin their constitutions.

‘ Children particularly, require a pure air, every circumstance points out the country as the proper place for the education of children; the purity of the air, the variety of rustic sports, the plainness of diet, the simplicity and innocence of manners, all concur to recommend it. It is a melancholy fact, that above half the children born in London, die before they are two years old.’

On the danger of sudden applications of heat to the body, when it has been for some time exposed to cold, the author’s remarks are so just, and so interesting to those for whom this essay is chiefly designed, that we cannot resist the temptation of presenting them to our readers.

worse, to drink something warm and comfortable, to keep out the cold,

P. 50.—‘ When you take a ride into the country on a cold day, you find yourselves very cold; as soon as you go into a house, you are invited to come to the fire, and warm yourselves; and what is still as the saying is. The inevitable consequence of this is, to bring on the complaints which I have just described, which might with more propriety, be called heats than colds. But how easily might these complaints have been avoided! When you come out of a very cold atmosphere, you should not at first go into a room that has a fire in it, or if you cannot avoid that, you should keep for a considerable time at as great a distance from the fire as possible, that the accumulated excitability may be gradually exhausted, by the moderate and gentle action of heat; and then you may bear the heat of the fire without any danger: but, above all, refrain from taking warm or strong liquors while you are cold. If a person have his hands or feet exposed to a very severe cold, the excitability of those parts will be so much accumulated, that if they should be brought suddenly near the fire, a violent inflammation, and even a mortification will take place, which has often happened; or, at any rate, that inflammation called chilblains will be produced, from the violent action of the heat upon the accumulated excitability of those parts; but, if a person so circumstanced, was to put his hands or feet into cold water, very little warmer than the atmosphere to which he had been exposed, or rub them with snow, which is not often colder than 32 or 30 degrees, the morbid excitability will be gradually exhausted, and no bad consequences will ensue.

‘ When a part of the body only has been exposed to the action of cold, and the rest kept heated, if, for instance, a person in a warm room sits so that a current of air coming through a broken pane, should fall upon any part of the body, that part would be soon affected with an inflammation, which is usually called a rheumatic inflammation.’

This he explains on the principle of accumulated excitability rendering the part more susceptible of the action of stimulants. Such, in the present instance, as that of warm blood flowing through the part.

On these grounds the doctor considers it as a fact, supported by experience, that there is not much danger in going out of warm into cold air, but that it is almost impossible to return suddenly from cold into warm air with impunity. This strongly marks the imperfection of general observation when not directed by the light of philosophy. Mankind have been much more apprehensive of danger from the transition from warm to cold situations, than from the contrary.

In order to prevent colds in winter the author therefore lays down the following rule: ‘ When the whole body, or any part of it, is chilled, bring it to it’s natural feeling and warmth by degrees.’

On a practice which the tyrant fashion has rendered much too prevalent, that of drinking wine with our food, the doctor offers a few just observations.

'While we are eating,' says he, 'water is the best beverage. The custom of drinking fermented liquors, and particularly wine, during dinner, is a very pernicious one. The idea that it assists digestion is false: those who are acquainted with chemistry know, that food is hardened, and rendered less digestible by these means; and the stimulus which wine gives to the stomach is not necessary, excepting to those who have exhausted the excitability of that organ by the excessive use of strong liquors. In these the stomach can scarcely be excited to any action, without the assistance of such a stimulus. If food wants diluting, water is the best diluent, and will prevent the rising, as it is called, of strong food much better than wine or spirits.'

The practice of giving children wine he also highly condemns, and we think with much propriety and justice.

This is, on the whole, a very useful attempt to direct mankind more philosophically in what relates to the preservation of their health. In the latter part of his lecture the doctor has very properly called to his aid the labours of those, who have cultivated pneumatic medicine.

ART. XIII. *An Appeal to the Gentlemen studying Medicine at the University of Edinburgh.* By Francisco Solano Constancio, M.D. 8vo. p. 22. Price 1s. Mudie and Murray, 1797.

THIS gentleman, having been rejected by the *senatus* of the Edinburgh university, here makes a very smart appeal to his fellow students, and tells them that his crimes were a want of being orthodox, and a propensity to speak the truth. The professors are lashed with no ordinary severity; but particularly those characterized by the titles of "the metaphysician," "the silent and modest discoverer of every thing," and "the pedantic *petit-maitre*." The following passage, we are told, is supposed to allude to the professor of anatomy:—P. 7. 'How often,' says the author, 'have you heard a certain great man declare, that he is unacquainted with the nature of the *somewhat* which is given out, and the *somewhat* taken in, in respiration, although his great genius had, as far back as the time when he began to lecture in this place, suspected that *somewhat* was given out, and *somewhat* was taken in, in respiration?—So did my nurse. Who has not heard him prove, *a priori*, that no uncombined soda can exist in the blood? His diagrams, his wooden frogs, his eternal *somewhat*, the cause of every thing, his pretensions to discovery, are well known to you: his improvements are bright and numerous; his books, although now sold at greatly reduced prices, and sometimes for snuff-paper, are bulky and valuable.'

The man that could not give satisfactory answers to such a string of simple questions, as was put by the professors, must have been miserably deficient indeed.

The preface and postscript show that though doctor Constancio may not have talents for medicine, he possesses no mean ones for ridicule.

A. R.

ART.

ART. XIV. *The Philanthrope, after the Manner of a Periodical Paper.*
Small Octavo. 280 pages. Price 4s. sewed. Cadell and Davies.
1797.

THE *Philanthrope* appears to be the production of an individual author, written after the manner of a periodical paper, probably on account of the facility with which such sort of publications condense in a small compass variety of subjects; the familiarity and variation which they allow to style; the precedented irregularity in point of length, of which an author may take advantage, and consult, with less impropriety, his leisure or inclination, than is always permitted in a formal disquisition; and the hope, which is kept alive among readers, and prompts them to proceed, that if this paper be grave, the next may be gay; if this be insipid, the next may be cheerful.

The author of the *Philanthrope* has carefully avoided the discussion of any political question: he is aware, however, that such subjects are of great importance; but considers, that unless they are very judiciously managed, 'they have a tendency to pervert the temper, embitter the disposition, and spoil the good-humour of social life.' The observation is just; but if we may form an opinion, from the perspicuity with which the various subjects in the work before us are treated, and from the unruffled temper which pervades them, no one would be more likely to soften the asperities of controversy, than the author of the *Philanthrope*.

Morals, polite literature, and criticism, form the principal features of the present volume: under the head of morals, however, our readers will not expect any elaborate metaphysical dissertations on the nature and cause of any particular virtue, or any particular vice; or on the peculiar constitution of mind, which engenders it. No: they will be entertained with some historical illustration of the subject under consideration, or with some allegorical delineation, generally introduced with very pertinent and sensible remarks. With this preliminary observation, we may rank under the head of morals, Number II, in which a comparison is instituted between human life and a masquerade: we take different disguises, as our inclination dictates; sometimes we assume characters opposite to our own; but concealment is the general object, and the more effectually to accomplish it, we sometimes *affect* the character, which in reality is *natural* to us: hence we have 'bacchanalians, whose assumed turbulence costs them no sort of effort, and clowns, whose rusticity has all the advantage of native ease.' By degrees, however, the company grows familiar: tired of supporting the deception, we throw aside our masks and dominoes, and, at last, sit down to one common table; the king without his robes, and the beggar without his rags.

Numbers III and IV contain a beautiful illustration of the difficulty in acquiring self-knowledge. When Apelles was about to execute a picture of Venus, the goddess of love and of beauty, his object was to concentrate every delicacy of expression, and every grace of contour, of which the human form is susceptible: but who should he choose for a model? He had called a thousand beauteous females, each a Venus in her turn: but that was the language of love—now he must examine the fulness of their form, and the accuracy of their
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proportions, with the rigour of a critic, and the eye of an artist. In each was discovered some partial imperfection: from assembling the beauties of all, then, at last he completed his Venus: the damsels, to whom the painter had been indebted, flocked with overflowing impatience to behold themselves in the picture, which had spread the renown of Apelles through every city of Græce. ‘Yes,’ said Galatea, casting a careless glance at the canvass, ‘he has really hit my complexion,’—and went away satisfied that she was Venus. Sapphira came—and blushed—and smiled! ‘Poor creatures,’ said Aspasia, ‘they will burst with envy, for he has copied me to the very shape of my fingers.’ Apelles had indeed copied the fingers of Aspasia, but that was all. The moral then is, to use the words of our author, ‘that many persons possessing a single feature, or limb, or talent, or disposition, worthy of praise or attention; in an evil hour, conscious of their endowment, shall extend it to the whole of their figure and character, and so believe themselves very perfect.’

In Number VIII is given a Rowland for an Oliver:—here the illustration of self-deceit is drawn from a *masculine* instance of blindness; as in the former, it was instanced by a display of feminine vanity.

Under the head of morals, also, may be classed No. IV, in which the mistakes which we make in our notions of happiness, from partial and hasty glances, are illustrated by a pleasing vision. The tendency, which an habitual kindness and humanity to inferior animals has, to improve our good-will to mankind, is exemplified in No. IX, by a variety of anecdotes: the Philanthrope, at the same time that he inculcates humanity to animals, exposes the folly of those whimsical scruples, which prevent *some few* people from eating animal food, ‘on account of the havoc which this practice occasions among innocent cows and sheep:’ more happiness has been diffused by the transient existence of these animals, than if they had never tasted the sweets of life; and on the score of compassion—‘the trout that was deceived by an artificial fly, intended the destruction of a real one; and the lamb whose innocent blood we bewail, had devoured myriads of those insects, no less innocent, that burrowed in the tender blade.’ p. 61.

The dangerous and growing fascination of dissipated connections is displayed in the fourteenth number; to which is added, an appropriate allegorical narration from Maximus Tyrius: and the difficulty of concealing guilt is shown in the story of an algerine, which we shall extract from the eighteenth number. p. 136.

‘The following incident was communicated to me by a naval officer of eminent rank, who was at Algiers on board one of his majesty’s frigates at the time it happened.

‘Mahomet Effendi, dey of Algiers, about the middle of the present century, was reckoned the most able and likewise the most equitable of those princes who have for many years governed the algerines. His promotion to sovereign power was involuntary; for he, no doubt, dreaded the fate of his predecessors, of whom no less than 23 perished by violent deaths. He was compelled, nevertheless, by the janisaries, to accept of a dignity, which, notwithstanding his justice and sagacity, proved as fatal to himself as to former princes; for he also, a
short

short time after his advancement, fell by assassination. The following instance of his justice, in which, however, his procedure was somewhat summary, was also, and certainly with as much reason, accounted an instance of his sagacity.—Slaves among the algerines are permitted either by shop-keeping or otherwise, and on paying their masters a certain sum, to earn a little money for themselves. This they may employ, and very frequently do employ, in purchasing their freedom. A slave named Almoullah, kept an oil-shop; and found his gains encrease so very fast, that he soon accumulated seventy zequins, amounting to about thirty pounds sterling. Other fifty zequins would have procured him his freedom. Fearing however, as he was reckoned wealthy, that he might be robbed, and have no redress; he gave his money in trust to a moor, who lived in his neighbourhood; and in whose friendship, as well as integrity, he had the utmost confidence. His profits soon afterwards became so considerable, that he found himself in possession of the fifty zequins he so earnestly wished for. He thus anticipated, with secret rapture, his delivery from bondage and return to his native land. Repairing therefore to his moorish friend, he said to him, “How much beholden am I, worthy Hadgi, to your goodness, in having taken charge of my little earnings! I now intend, as I have gained wherewithal to procure my liberty, to make the best bargain I can with my master, and return to my friends and kindred. I will therefore relieve you of the charge you so kindly undertook.” Hadgi beheld him, or pretended to behold him, with a look of astonishment; he affected to believe him mad; and denied his having any knowledge whatever of the transaction he alluded to. Almoullah nevertheless insisted peremptorily on having his money restored to him. So that, after much altercation, the moor apprehending that he could not otherwise secure the possession of what he had so unjustly retained, ran to the palace of Mahomet, whom he found administering justice; and raising his voice, intreated that he would punish a slave for aspersing his “untainted character.” But Almoullah, conscious of his integrity, had undauntedly followed him; and obtaining leave of the dey, he told his story with circumstantial firmness, and then prostrated himself on the carpet at the foot of the throne. Mahomet, having heard him, beckoned to a chiaoux, or minister of justice: “Go,” said he, “to the house of Hadgi, search it narrowly, and bring hither all the money you find in it.” The chiaoux bowed, obeyed, and soon after returned. The dey having then ordered a new earthen pot with clean water poured into it, and a charcoal fire to be placed before him, he put the pot on the fire, and when the water boiled, he threw in the money. Soon after, having taken it out, and letting the water stand till it cooled, he found on the surface a thick greasy scum. This convincing him that the money belonged to the oil-man, he instantly restored it to him: and at the same time gave a sign to the chiaoux, who, dragging away the self-condemned and convicted moor, fixed his head, without loss of time, on the wall of the city.’

From this story two practical remarks occur: first, that it requires less ability to procure honour and independence, than is necessary to the concealment of vice: and, secondly, as wickedness, in general,

is not difficult to be discerned, and does not long impose upon such, as are not willingly the dupes to it, that excess of suspicion is equally to be avoided in our intercourse with men, as excess of confidence; by the latter we may sometimes be imposed on, by indulging the former, 'we grow unsocial; in time morose; and at last misanthropical.'

Several other papers come under this head, which is the largest of the three divisions, into which we have endeavoured to arrange the present volume. The infection of profligacy is beautifully illustrated, in No. xx, by an affecting story of Eric Edilman; and the danger of praising the vices of famous men is exhibited by a passage in Goldsmith's account of lord Bolingbroke. This nobleman, it seems, was ambitious to be thought the greatest rake about town; and the remark of Goldsmith is, 'that this period might have been compared, to that fermentation in liquors which grow muddy before they brighten; but it must also be confessed, that those liquors, which *never ferment are seldom clear.*' This latter observation, which probably was written, rather to support the simile than the sense, our author considers, as justly censurable: a natural consequence of the doctrine is, that many a giddy youth will consider the violence and irregularity of his passions as unequivocal symptoms of ability, and look upon profligacy as a test of genius. The fallacy of this doctrine is, moreover, exposed in the splendid, but yet sober characters of Cicero and sir Isaac Newton; to which many others might be added, and the Philanthrope completes a very interesting paper, by displaying the contemptible obliquity which marked the political career of the nobleman in question.

No. xxiv contains a beautiful vision of Osreidan, showing how incompetent judges mankind are, of the good and evil, which may befall them.

But it is time we should direct our attention to those papers, which are devoted to polite literature. Perhaps the division we have already made, between this department of the Philanthrope, and the critical, is rather fanciful than necessary; it may be less formal to consider them together. Criticism is but a cyon, of which literature is the parent stem.

Number v contains some general observations on the uses of criticism. There is not much novelty in them. It is well known, that the object of liberal and candid criticism is to detect inaccuracies, to unfold and illustrate beauties, and lead from it's obscurity, into open day, modest and neglected merit. In the two numbers, vi and vii, our author draws a very ingenious parallel, between the principles of taste, and the principles of ethics. Is the distinction between *virtue* and *vice* natural or artificial? Again: in works of art and nature, is there any foundation for a distinction between *beauty* and *deformity*, independently of a shifting and capricious opinion? To the former question, it is answered, yes: all men in every age and nation abhor injustice, perfidy, and cruelty, and approve the correlative qualities: the latter question, also, receives an affirmative reply: all men pronounce the same shapes, and the same colours, beautiful and graceful. But it is objected, that the approbation of virtue has not been consistent and uniform: the refined athenians would expose their help-

helpless infants: to this day, the exposure of children is practised among the chinese: an indian will put to death his feeble father. The parallel holds good in matters of taste: the natives of New Zealand consider the flat nose as more elegant than the grecian or the roman: bombast and buffoonery have been preferred to chastity and correctness of composition: hence it is denied that the standard, either of taste or of virtue, has a permanent and stable foundation. But the parallel proceeds, and the reply to both is similar: we have many principles of action, one has the ascendancy to-day; and another to-morrow: when Alexander killed Clytus, he was instigated by excessive anger: but it does not follow, that self-love is not a powerful principle of action, because in this instance it was counteracted by one still more powerful than itself. From this irregular ascendancy of a mistaken principle, and not from any want of foundation for moral distinctions, it arose, that at Athens, a new-born infant, from it's deformity incapable of maintaining existence, was exposed: the opinion might be erroneous, indeed, but such was the opinion of parents, that life under such circumstances was a misfortune; it followed, therefore, that, to deprive them of it, was considered as humanity. The reply is similar, and equally satisfactory, to the objection, brought against any solid foundation for the principles of taste: the faculty of discerning beauty may be occasionally counteracted by the influence of flattery, or the ascendancy of fashion. The courtiers of Alexander the Great affected to have high shoulders, because himself was deformed: Henry Hotspur was

“ The glass

Wherein the noble youths did dress themselves.

He had no legs that practised not his gait.

And speaking thick, which nature made his blemish,
Became the accents of the valiant.”

On this principle, therefore, our author presumes, that the fashion of flat noses among the natives of New Zealand might have originated from the deformed feature of some favourite leader: and that the ribaldry and bombast, which prevailed in the last century, arose not from the instability of the standard of taste, but from a temporary ascendancy of the fashion, which was set by a licentious court.

Thus have we attempted to analyse the sixth number: the seventh is a continuation of the subject: our author proceeds with equal ingenuity and clearness, to show the parallel which subsists, between the principles of ethics and those of taste: reluctantly are we prohibited, by the limits of our Review, to follow him any farther on this subject.

No. xxv is employed in defending an epithet of Virgil, from the censures of a celebrated critic, Heyne. In the five hundred and ninety-first line of the tenth *Æneid*, is this line:

“ *Quem pius Æneas dictis affatur amaris.*”

Heyne says, this epithet has no meaning, and indeed seems particularly inconsistent, as Æneas is insulting Lucagus, whom he has just overcome:

“ *Subit oras hasta per imas
Fulgentis clypei; tum lævum perforat inguen.*”

Our

Our author defends the epithet, as applying, certainly not to Lucanus, but to that affectionate esteem which Æneas bore to the memory of Pallas, and to his grateful respect for Evander. The critique is ingenious; the solidity of it may be considered as questionable.

No. xvi is on the constituent qualities of poetical genius. The following two lines from Horace, are our author's text:

“ Ingenium cui sit, cui mens divinior atque os
Magna sonaturum, des nominis hujus honorem.”

The three particulars mentioned in these lines, as the chief ingredients of poetical genius, are considered by our author under separate heads: by ‘ingenium,’ he understands *invention*, that is, new combinations of old materials: by the ‘mens divinior,’ he understands a *free sensibility*; that is, that the poet must *feel* what he describes—*Si vis me flere, dolendum est primum ipse tibi*:—and by the ‘os magna sonaturum,’ a fullness and fertility of expression; an expression, adequate to the great objects and passions he would display.

In numbers xxi and xxii, are some ludicrous and ironical directions to oratorical declaimers. Our author discusses, in No. xxxii, the nature of inscriptive writing. He considers the principles on which poetical inscription is founded: in consistency to which, may be estimated the execution in particular instances. The design of poetical inscription is, to excite in the mind of the reader some sentiment or train of reflection, suitable, either to the surrounding scenery, or to some memorable event, which may have taken place on the spot. Of the former kind are several of the inscriptions dispersed through the Leasowes: and that, extracted ‘with singular felicity of application,’ from Adam and Eve’s morning hymn, at Hagley Park.

Our author considers, that an inscription can scarcely fail to please, if it possess the three captivating graces of *perspicuity*, *brevity*, and *simplicity*; and if at the same time the expression be suited to the subject. We are somewhat surprised, that in illustrating some of his observations from Shenstone’s inscriptions, our author did not indulge himself in the transcript of a monumental inscription, in which these three graces are most happily blended. It is an epitaph written on his relation, miss Doleman. “This little piece of Shenstone’s,” said a young man of the finest feelings, and of the most exquisite taste, poor Henry Headley! “is one of the very rare modern productions, that not only resembles, but rivals the dignified and affecting conciseness of the ancients, in their sepulchral inscriptions. It is worth volumes of his pastorals.”

Peramabili suæ consobrinæ

M. D.

Ah Maria,

Puellarum elegantissima,

Ah flore venustatis abrepta,

Vale!

Heu quanto minus est

Cum reliquis versari,

Quam tui

Meminisse!

No. xxxiii of the *Philanthrope* contains some remarks on the coalition, which has been attempted by some british artists, between poetry and painting. Like the paper we have just been examining, the present displays the writer of it, to be a man of very correct judgement, of very chaste and simple taste. Our author's object is, to show, that much of the imagery and fine fancy, which are striking in a poem, may be lost in a picture; and that, although, in many instances, they may be displayed, as well to the actual vision as the mental, by the powers of the pencil, yet much acute discernment and good taste are required, to ascertain what passages in a poem are subjects suitable for painting. As many scenes in nature, so also many scenes in poetry, may be highly beautiful in themselves, although ill-calculated for the canvass: the grief of Cordelia is instanced, when she is informed how cruelly her sisters have treated their father. Our author's ingenious observations on the picture of sir Joshua Reynolds, representing the death of cardinal Beaufort, will more fully explain to our readers the nature of his criticism, than any analysis, which it would be in our power to draw of it. P. 262.

It is therefore the duty of the painter, who by *his* art would illustrate that of the poet, to consider in every particular instance, whether the description or image be really picturesque. I am loth to blame where there is much to commend, and where the artist possesses high and deserved reputation. But will it not be admitted that the picture by Reynolds, which represents the death of cardinal Beaufort as described by Shakespere, is liable to the censure of injudicious selection in the choice of a subject? Or is it possible for any colouring or delineation to convey the horror of the situation so impressively as in the words of the poet?

“ *Sal.* Disturb him not, let him pass peaceably.

“ *King.* Peace to his soul, if God's good pleasure be!—

Lord cardinal, if thou thinkest on heaven's bliss,

Hold up thy hand, make signal of thy hope.—

He dies, and makes no sign:—O God, forgive him!”

The subject is entitled to more particular consideration.—Certain dispositions of mind produce great effects on the body; agitate the whole frame; impress or distort the features. Others again, more latent, or more reserved, suppress their external symptoms, scorn or reject, or are not so capable of external display; and occasion no remarkable, or no immediate change in limb, colour, or feature. Such peculiar feelings and affections, averse to render themselves visible, are not fit subjects for that art which affects the mind, by presenting to the eye the resemblant signs of its objects. Despair is of this number: such utter despair as that of cardinal Beaufort. It will not complain, for it expects no redress; it will not lament, for it desires no sympathy; brooding upon its hopeless affliction, it neither weeps, nor speaks, “nor gives any sign.” But, in the picture under review, the painter represents the chief character in violent and extreme agitation. Nor is even that agitation, if we allow despair to display agitation, of a kind sufficiently appropriated. Is it the sullen anguish, the suppressed agony, the horrid gloom, the tortured soul of despair? No: It is the agitation of bodily pain.

The

The poor abject sufferer gnashes his teeth, and writhes his body, as under the torment of corporal suffering. The anguish is not that of the mind.—No doubt, at a preceding moment, before his despondency was completely ratified, the poet represents him as in great perturbation; but the affliction is from the pangs of death.

“*War.* See how the pangs of death do make him grin.”

But after his despair receives full confirmation from the heart-searching speech of Henry, his feelings are seared with horror, and his agony will “give no sign.” For the moment of the picture is not when Beaufort is said to be grinning with mortal anguish; but the more awful moment, when having heard the request of Henry, he sinks, of consequence, into the deepest despondency. Before that, it would have been no other than the picture of a man, of any man whatever, expiring with bodily pain. If indeed the picture is to express any thing peculiar or characteristic, it must be despair formerly excited, but now ratified and confirmed by the speech of Henry.

“*King.* Lord cardinal, if thou thinkest on Heaven’s bliss,
Hold up thy hand, make signal of thy hope.—

He dies, and makes no sign:—O God, forgive him!”

In short, the passage, highly sublime and affecting, as it must be acknowledged, is more poetical than picturesque: and the artist has wasted, on an ill-chosen subject, his powers, rather of execution in this instance, than of invention. Surely we see no masterly invention in the preternatural being placed behind or beside the cardinal; for though the poet has said, in the character of Henry, that a “busy meddling fiend was laying siege to his soul;” yet as the speaker did not actually see the fiend, there was no occasion for introducing him, like the devil in a puppet-show, by the side of his bed. Nor is there much invention in the stale artifice of concealing the countenance of the king, because his feelings could not be painted. In fact, the affectionate astonishment and pious horror of Henry were fitter for delineation, than the silent, sullen, and uncommunicative despair of Beaufort.

The *Philanthrope* contains some miscellaneous papers, which we have not particularly noticed. The two essays on the equalization of property are sensibly and dispassionately written; but the author is fighting a phantom. Few persons, if any, would seriously defend the system which he combats: even Mr. Paine has placed agrarian justice, in opposition to agrarian law.

In No. xxv, is a poetical address to Melancholy, rich and beautiful. In No. xxxiv, is a translation from one of Cicero’s paradoxes on moral liberty; to which are annexed, “False Pleasure, a fragment, and an imitation of Horace’s Ode to Delliis.”

Any terms of general commendation would be superfluous, after the minute attention which we have devoted to the work before us: it is evidently the production of a man of taste, of genius, and of literature: and if the *Philanthrope* should be placed on the same shelf with the *Tatler*, the *Spectator*, or the *Guardian*, they will not blush at being seen in the company of their novel associate.

ART. xv. *Remarks on the Arabian Night's Entertainments; in which the Origin of Sindbad's Voyages, and other oriental Fictions, is particularly considered.* By Richard Hole, L.L.B. Small 8vo. 258 pages. Price 4s. sewed. Cadell and Davies. 1797.

In a few prefatory pages, the author of this very ingenious little work deprecates the smile of contempt, with which we grave and dignified philosophers of the eighteenth century are apt to regard the gaudy imagery, the motley beings, and the wild fantastic incidents, which diversify the volumes of the Arabian Night's Entertainments; forgetting with what pleasure we listen to the merry pranks of Robin Goodfellow, and the mischievous witchcraft of Mother Maudlin: forgetting what an unfastidious ear we lend, to

“ Stories told of many a feat,
How faery Mab the junkets eat;

How the drudging goblin swet,
To earn his cream bowl duly set;
When in one night, ere glimpse of morn,
His shadowy flail had thresh'd the corn,
That ten day labourers could not end:”

we presume to smile at the asiatics, truly! for an attachment to the marvellous! If it be true, however, that these tales are so fascinating to the arábians, that forgetting the hardship and fatigue with which they are depressed, a party may frequently be seen sitting round a fire on the great desert, and listening to them with rapture; and if it be true, that they are read and admired throughout Asia; by people of all ranks, all characters, and all ages; how is it to be accounted for, that, in this quarter of the globe, ‘they are seldom thoroughly relished but by children, or by men, whose imagination is complimented at the expence of their judgment?’ Without considering the arábians as ‘children in intellect,’ or ourselves as arrived at ‘the maturity of knowledge,’ Mr. Hole answers the interrogatory, by observing, in the first place, that the translation with which we are acquainted is extremely inelegant and defective; that the tales in the original oriental language abound with poetical imagery and moral reflection, of which but little is preserved in the translation: thus adulterated, the richest stream of classic poetry which now flows from roman or from grecian source, would have descended to us, tasteless or disgusting. But a principal cause of the contempt, in which the tales of the arabian nights are held, is the gross incredibility of the incidents which pervade them. To soften this latter objection, by showing that the miraculous and extravagant circumstances in these tales, which are generally allowed to contain a just delineation of eastern manners, ‘are not always to be condemned as absurd and ridiculous, because bold and fanciful,’ is the object of the pages which are now before us. Mr. Hole, however, reflecting that an examination of the one thousand and one stories, which were told by the grand vizier’s daughter to the delighted sultan of the Indies, would have proved an herculean labour, has confined himself to the several voyages of Sindbad the

the sailor, which story, he says, 'may not unjustly be denominated the arabian odyssy.

After these preliminary observations, and this sketch of our author's plan, we proceed to offer such extracts as will enable our readers to estimate the merit of the execution. Few readers of the *Arabian Night's Entertainments* will have forgotten the second voyage of Sindbad, memorable for a description of that feathered leviathan, the roc. Mr. Hole refers us for a still more extravagant account of this monstrous bird, to the second volume of Bochart's *Hierozoicon*, and the travels of Marco Paulo de Veneto: it is surely unnecessary, however, to defend Sindbad against the charge of exaggeration, since, says our author, 'that a bird of stupendous size exists in the southern parts of the indian ocean, appears from the testimony of an english navigator, whose veracity is as unquestionable as his professional abilities. It is mentioned in Dr. Kippis's *Life of Cook* (p. 146) that he found in an island not far from New Holland, a bird's nest which was built with sticks upon the ground, and was no less than six and twenty feet in circumference, and two feet eight inches in height.' Sindbad, we know, who had been treacherously left by his companions on an island, where this bird alighted, fastened himself to one of her legs as she sat on her egg, by the cloth which was wrapped round his turban; the roc takes her flight, as Sindbad expected, and soon after descends into the valley of diamonds; here we shall leave our readers to be instructed by Mr. Hole.

P. 51.—'On looking around him, he perceives his present, to be no less deplorable than his former, situation. He finds himself in a deep valley, surrounded by inaccessible precipices, strewed with diamonds of an immense size and exquisite beauty; the contemplation of which would have afforded pleasure, had not other objects inspired sensations of a very different nature. This valley, it is said, abounded with serpents of such a prodigious magnitude, that "the least of them was capable of swallowing an elephant." A cave, whose entrance was "low and strait," and which Sindbad barricaded with a large stone, protects him from their fury during the night; at the appearance of morn they retire to their hiding places. He supports himself for some time on a scanty stock of provisions, which he had prudently taken with him, inclosed in a leathern pouch. One day, after having eaten a sparing meal in the valley, he falls asleep; but his rest is interrupted by a large piece of fresh meat which fell near the place where he lay, and he soon afterwards beholds other pieces tumbling down the surrounding precipices.

'He now recollects having heard (but he "always considered it as a fable") of a valley of diamonds, and of the stratagems adopted by merchants to procure them: of its being their custom, at the season when eagles bred in the surrounding mountains, to throw vast joints of meat into the valley, and the diamonds, on whose points the meat fell, would adhere to it. On the sight of such unusual dainties, these eagles ("much stronger in this country than any where else",) would descend from their lofty station in hopes of conveying the prey to their nests on the rocky summits. Whilst they

they were thus employed, it was the merchants' occupation to watch their proceedings, to appear at the proper time, and, by extreme vociferation, compel them through fear to drop their precious morsels; which commonly afforded these adventurers an ample compensation for their labour.

Sindbad now begins to entertain some hopes of escaping: he fills his pouch with the most valuable diamonds; ties himself with the cloth of his turban to the largest piece of meat he could find; and, placing himself beneath it, waits, we may suppose with no very perfect composure, the event.

A huge eagle descends, and having seized on the meat and its appendage, she deposits them near her nest; the merchants advance with loud shouts, which cause her to fly away, and Sindbad, to their no small surprize, makes his appearance. This story need not be pursued any farther. It is sufficient to add, that the fortunate aeronaut enriched both himself and the other merchants.

However wild this narrative may seem, it is countenanced by writers of a different cast from our author.

The following passage is from Epiphanius "*de duodecim lapidibus rationali sacerdotis infixis.*" Francisco Turiano interprete.—"*Hyacinthus igneo propemodum colore est; in interiori Scythiæ Barbariæ reperitur. Veteres porro totum Boreale clima ubi Gothi morantur, ac Dauni, Scythiam appellare consueverunt. Ibi igitur in eremo magnæ Scythiæ penitiori vallis est quæ hinc atque inde montibus lapideis veluti muris cinctâ, hominibus est invia, longèque profundissima: ita ut e sublimi vertice montium tanquam ex montibus despectanti non liceat vallis solum intueri; sed ob loci profunditatem densæ adeo sunt tenebræ, ut chaos ibi quoddam esse videatur. A regibus qui illuc aliquando sunt profecti, quidam rei ad illa loca damnantur, qui mactatos agnos in vallem, detractâ pelle, projiciunt. Adhærescunt lapilli, seque ad eas carnes agglutinant. Aquilæ verò, quæ in illorum montium vertice degunt, nidorem carnis secutæ devolant, agnosquæ quibus lapilli adhæserunt exportant. Dum autem carnibus vescuntur, lapilli in cacumine montium remanent. At ii qui ad ea loca sunt damnati, observantes ubi carnes aquilæ depaverint, accurrunt feruntque lapillos.**"

As Sindbad does not inform us in what part of the world he met with a valley of diamonds, it might, with sufficient appearance of probability, be supposed, that he had heard of this ideal one in Scythia, and alluded to it. If Scythia, however, should be thought too remote for our traveller's aerial excursion, a valley of the same kind is at our option in another part of the globe, and in the very track which the arábians followed in their voyage to China.

* Vide Epiphaniæ opera a Petaio, Coloniz, 1682, tom. ii, p. 233. Epiphanius was bishop of Salamis, and died in the year 403. He is spoken of in terms of great respect by many ecclesiastical writers; and St. Jerom styles the little treatise from which I have quoted, "*egregium volumen, quod si legere volueris plenissimam scientiam consequeris!*"

Marco Paulo says, "Ultra regnum Maabar * (Malabar) per mille miliaria est regnum Murfili in quibusdam hujus regni montibus inveniuntur *adamantes*. Nam quum pluit egrediuntur homines ad rivos aquarum qui de montibus descendunt, & in arenâ multos legunt *adamantes*. Æstatis quoque tempore ascendunt montes cum magna difficultate, propter ferventem calorem undique æstuantem, periculo etiam magno sese exponentes, propter *magnos serpentes*, qui ibi in maximâ versantur multitudine, & quærunt in vallibus montium atque aliis declivis & retrusis locis *adamantes*, & quidem fit, ut illos nonnunquam magnâ reperiunt copia; idque in hunc modum. Morantur in montibus illis aquilæ albæ quæ memoratis vescuntur serpentibus: & homines qui per montes discurrent, & sæpe ob prærupta saxa & precipitia montium *ad convalles pervenire non possunt, projiciunt in illas frustra recentium carnum, videntibus aquilæ, & hæc deinde ab aquilæ sublata nonnullos habent adherentes adamantes*, quos homines hoc ingenio venantur. *Advertunt quo avis sublatam portet carnis portionem, & accurrentes abigant aquilam, & lapillos carni adherentes colligunt.*"

This appears to be the same valley of which the arabian author, as well as the venetian traveller, had heard; and the tale does not appear to have been wholly imaginary. The kingdom of Golconda will agree with the kingdom of Murfili, as the passage is rendered by Purchas. He observes, in his abstract of these travels †, "Murfili, or Monsul, is northward from Malabar 500 miles;" and, nearly at that distance, the richest mines of Golconda, according to more modern accounts, lie among the rocks and mountains that intersect the country. The two travellers, however, vary but little, excepting that those serpents, which are the prey of Sindbad's roc, are devoured by the Venetian's eagles. The latter informs us, in the

* L. iii. c. 29.

† Vide Purchas's Pilgrims, vol. iii. p. 105. The latin quotation is given from a collection of travels by Simon Grynæus, entitled, "Novus orbis Regionum ac insularum veteribus incognitarum," &c. printed at Basil, 1555. Muller likewise, who published an edition of Marco Paulo with notes in 1671, follows it verbatim: and, if we admit the *mille miliaria*, the diamond mines of Panna or Purna will suit as to distance better with the text than those of Golconda. Major Rennel, in his memoirs of Hindustan, says, that they lie in a mountainous track of more than 100 miles square on the south-west side of the Jumna: and this track from Cape Comorin, the extremity of the Malabar coast, in a strait line, or as a bird flies (which we may suppose would have been Sindbad's mode of computation), is about 1000 miles. Purchas, however, follows the edition of Ramusio, of which he speaks highly, as being printed from a correct ms. of Marco Paulo, found after his death. (Pilgrims, vol. iii, p. 65.) Ramusio was secretary to the venetian state, and died in 1557. Vide "Navigatione & Viaggi da Ramusio." Tom. ii, p. 55. The passage, as it stands there, varies in some other respects from that in Simon Grynæus. Storks, as well as eagles, are said to inhabit the mountains "molte aquile & cicogne bianche."

passage already quoted, that "men could not ascend the mountains without much fatigue and difficulty, on account of the intense heat: and were exposed to great danger by means of the huge serpents with which they abounded." Sindbad tells us, likewise, that he "travelled with his companions near high mountains, where there were serpents of a prodigious length, which they had the good fortune to escape."

A story, somewhat resembling this, is recorded in "the travels of Benjamin of Tudela;" and the translator supposes that it was borrowed from "The Arabian Nights." If so, the present tale must be of very great antiquity; for Benjamin is said to have commenced his travels in 1150, and to have completed them in 1173. The first edition was printed at Constantinople, A.D. 1556. I, however, rather suspect, that the account of Benjamin of Tudela and of Sindbad were derived from some common origin.

In the preceding extract, our readers will observe, that Mr. Hyde has vindicated Sindbad from *exclusive* extravagance, by bringing into view the equally extravagant description of other travellers: he has, however, in other instances, endeavoured to soften incredibility by ingenious conjectures respecting some latent meaning, and has laid authors of almost every age and country under contribution for assistance: the red-haired savages, for example, of two feet high, in the third voyage, he considers to have been *apes*, and the old man of the sea, whose skin resembled a cow, and who grasped poor Sindbad by the throat, he pronounces without hesitation to have been an *Ouran Outang*.

After having traced the seven voyages of Sindbad, our author speculates on the oriental origin of many popular fictions. In this part of the work, as well as in the former, Mr. H. has displayed extensive erudition, acuteness, ingenuity, and no small portion of industry.

P. 219.—"If by this enquiry," says he, "the arabian author loses in some degree the credit usually allowed him for invention; to compensate that defect, we find much less deviation from romantic probability, and even from popular belief, in his *speciosa miracula* than might at first have been apprehended. We perceive likewise other circumstances not uninteresting to a cultivated mind. To follow up these wild stories to their primitive source, gratifies our curiosity: to trace the classic fables our youth delighted in, through the medium of a language totally distinct, and accommodated to the manners and customs of another distinguished race, cannot with justice be styled an irrational amusement. To compare them, and other coincidences in authors, with many of whom the historian of Sindbad could not have been conversant, and whose communication with one another in some instances seem scarcely less probable, cannot be considered an unworthy exercise of our mental powers, and affords an ample field for conjecture and speculation.

That these objects are attainable by the perusal of the arabian tales, even this imperfect illustration of a single story will evince. We have therefore to regret that no one conversant in oriental literature and other departments of science has undertaken their translation, with such references and comments as the different subjects would

would naturally suggest. If diligently pursued, it might lead to interesting discoveries relative to the progress of ideas from one nation to another. A scientific translator would not only be induced to trace many of these stories to a classic origin; but likewise to retrace some of the classic fictions to their primitive eastern derivation.

As oriental literature is every day becoming an object of more serious attention, we trust this hint will not be neglected. Mr. H. does not appear to be acquainted with the eastern languages, or no one could be better qualified for the task which he has suggested, than himself; we hope, however, that some orientalist may be prompted to prosecute the subject of these pages, afford us an elegant and faithful translation of the arabian tales, and endeavour to develop the allegories, and elucidate the mythological allusions, which obscure them.

ART. XVI. *The Quiz, by a Society of Gentlemen. Vol. I. Small 8vo. 281 pages. Price 3s. sewed. Parsons. 1797.*

THE members of the Quiz Club are Mr. Anthony Serious, major Steinkirk, J. Hubert, sir Arthur Hildebrand, and Isaac Fitzhakary. These quizzes assemble regularly every tuesday evening as the clock strikes eight, sit round an old norman table—the very table which the glorious William the Third used to dine at—enjoy themselves over a good bowl of punch, and communicate to each other, ‘on nothing meaner than the most beautifully woven indian paper,’ their respective thoughts on the subjects which have engaged their attention. The present volume is the result of their lucubrations. We cannot say, that we have discovered in them much elevation of sentiment, much fire of genius, much vivacity of imagination, or much depth of thinking; the subjects, in general, are such as we have seen in a hundred essays, and they are by no means treated with originality. The most striking paper in the book, is the pretended detection of a literary plagiarism. No man who has read the ballad, so beautiful and simple, which Dr. Goldsmith has introduced into his ‘Deserted Village,’ but must feel regret to discover, that the wreath, which it twined round the brows of the poet, was stolen from an obscure and neglected novelist. The writer of this paper, (number 15) roundly accuses Goldsmith of having pilfered his ‘Edwin and Angelina,’ from a little poem, intituled ‘Raimond et Angeline,’ which is introduced in a french novel, called ‘Les deux Habitants de Lozanne.’ This book, it seems, was published in the year 1606: our author says it is very rarely to be met with, and that himself has never seen a duplicate of the volume, which at present is not in his possession, being the property of the duches di Levia, who is now in Italy. He thinks it not an improbable conjecture, that ‘Goldsmith, in his wanderings over the continent, had met with this little work; perhaps in some mountain-hut, or some other sequestered place; and being struck with its merit, had first translated it for its beauty, and then relying on the obscurity of the author, published it as his own.’ There certainly is a translation somewhere; but ‘Raimond et Angeline,’ the french poem which

which our author has given at full length, comes to us in so questionable a shape, that we must be allowed to intimate a suspicion, both of it's originality and antiquity: we should otherwise have transcribed it for the sake of spreading the knowledge of Dr. Goldsmith's plagiarism, and assisting the author of this number to replace on the brow of it's owner the chaplet, of which it was plundered. The following are our reasons for suspicion: the french ballad was certainly published posteriour to an english one which it much resembles in sentiment and expression. Edwin and Angelina had commonly been regarded as an imitation of a ballad inserted in Dr. Percy's *Reliques of Ancient Poetry*, "The Friar of Orders gray," (see vol. i, p. 259, fourth edition). But Dr. P. acknowledged himself to have *compiled* this latter from various fragments, which are dispersed in different parts of Shakspeare's plays, and that Goldsmith's was anterior of the two. He suggests, however, that, if there were any imitation in the case, Goldsmith was indebted to a very beautiful old ballad, "Gentle Herdsman tell to me," inserted also in his "*Reliques*" (see vol. ii, p. 79). The scene of this latter is laid near Walsingham, in Norfolk, which was once resorted to by numerous pilgrims, on account of it's possessing a very celebrated image of the Virgin Mary. The pilgrim in this ballad inquires of the herdsman

" Unto the towne of Walsingham
Which is the right and ready way ;"

habited in the clothes of a man, she is bending her steps thither, to expiate the cruelty of having driven her lover to despair :

" Weere the miles doubled thrise,
And the way never soe ill,
Itt were not enough for mine offences ;
Itt is soe grievous and soe ill."

But the monasteries were dissolved in the year 1538, at which time "this splendid image," says Dr. Percy, in his little prefatory address, "was carried to Chelsea, and there burnt in the presence of commissioners." This ballad, therefore, was certainly written before the year 1538, and the french one, even on our author's own statement, was published near fourscore years afterwards, in the year 1606. We will give our readers two or three parallel stanzas from each of these ballads :

" And grew soe coy and nice to please,
As women's lookes are often soe,
He might not kisse, nor hand forsooth,
Unlesse I willed him soe to doe.

" Thus being wearied with delayes
To see I pittied not his greefe,
He got him to a secrett place
And there he dyed without releefe.

" And for his sake these weeds I weare,
And sacrifice my tender age ;
And every day Ile beg my bread,
And undergoe this pilgrimage.

“ Thus every day I fast and pray,
And ever will doe till I dye ;
And get me to some secret place
For soe did hee, and soe will I.”

Percy's Reliques, vol. 11, p. 81.

• Voyez, dit-elle, une amante,
Qui cherche en vain le repos ;
Voyez une fille errante,
Dont l'amour cause les maux :
Long tems superbe, inhumain,
Ignorant la pris d'un cœur,
A fuir une tendre chaine :
J'avois mit tout mon bonheur.

• Las de non ingratitude,
Il me quitte pour toujours :
Et dans une solitude,
Il alla finir ses jours.

• Maintenant désespérée,
Victime d'un fol orgueil ;
Je m'en vais dans la contrée :
Qui renferme son cercueil ;
Le je n'ai plus d'autre envie,
Que de mourir a ses pies :
Payant des jours de ma vie,
Ceux qu'il m'a sacrifiés.

Quiz, page 99,

“ And still I tried each fickle art,
Importunate and vain ;
And while his passion touched my heart,
I triumph'd in his pain.

“ Till quite dejected with my scorn,
He left me to my pride ;
And sought a solitude forlorn,
In secret, where he died.

“ But mine the sorrow, mine the fault,
And well my life shall pay ;
I'll seek the solitude he sought,
And stretch me where he lay.

“ And there forlorn, despairing hid,
I'll lay me down and die :

’Twas so for me that Edwin did,
And so for him will I.”

Goldsmith's Edwin and Angelina.

As we before observed, there is a very striking similitude, both in sentiment and expression, between these three extracts : query, Which is more likely, that a french ballad of 1606 should be paraphrased from an english one of 1538 ; or that a french ballad of 1796 should be the translation, tricked in ancient dress, of a very popular english one of the same century with itself ? Several other suspicious circumstances

stances attend the charge of plagiarism, thus brought forward against Goldsmith: the accuser conceals his name; he tells us, that he has never seen a duplicate of the rare and precious volume which contains this ballad; or has he the present in his possession; he has changed the old for the modern spelling of the french, because many readers, truly, might not be sufficiently acquainted with the language in it's antique apparel! Thus has he carefully sheltered himself from the detection, which a comparison might have endangered, between the orthography of this ballad and of the french language in the fifteenth century; still farther, to promote obscurity, the present is so inaccurately printed, that it requires no little attention to unravel it.

Should the author of this paper be himself guilty of the plagiarism, with which he taxes Goldsmith, and consequently of the additional delinquency attached to wanton and malignant cruelty, his own indignant censures must fall with tenfold ignominy on himself.

Perhaps we have devoted more time to this subject than it may seem to merit. but whoever be the impostor, whether Goldsmith or Arthur Hildebrand, nothing should be overlooked which may lead to detection.

The essay, which introduces this Raimond et Angeline, is written with some elegance, which we have remarked of two or three others under the same signature. There is humour in the contrast between 'ancient and modern manners,' and in the 'antediluvian club.' 'The mirror of Aboukir' is an eastern tale well told; there are some good observations, 'on a passion for rural life,' and some with which we are particularly pleased, on 'fancied sorrows.' The essays before us are enlivened with anecdote, have a moral tendency, and although they do not rise above mediocrity, on the whole are respectable.

O. S.

ART. XVII. *Sketches of a History of Literature: Containing Lives and Characters of the most eminent Writers in different Languages, Ancient and Modern, and Critical Remarks on their Works. Together with several Literary Essays. The Whole designed as a Directory, to guide the Judgment and form the Taste in reading the best Authors.* By the late Robert Alves, A.M. To which is prefixed, *A short Biographical Account of the Author.* 8vo. 310 pages. Pr. 5s. Edinburgh, Chapman; London, Cadell and Davies. 1794.

THIS publication did not come to our hands till lately. The author, a well educated North-Briton, was by profession a teacher of languages in Edinburgh, and occasionally employed himself in writing for the press. He appears to have been a man of general reading, and ready talents. He was the author of several poetical pieces, which were well received; among which was a tender and pathetic poem, entitled, 'The Weeping Bard.' The present work, begun in 1784, consisted at first of detached pieces, which were by degrees combined into the present form by the advice of the late lord Gardenstoun, who revised them, and added several remarks, which are incorporated into the body of the work, and marked with the letter G. The whole was corrected, and sent to the press by the author, but, while it was printing, a sudden period was put to his life, on the 1st of January, 1794.

Mr.

Mr. A., in these sketches, takes a wide compass, and does not attempt any thing like elaborate investigation. He presents a superficial view of ancient and modern learning, under the several heads of oriental, grecian, roman, italian, portuguese and spanish, french, german, and english literature. The branches of literature which pass, with rapid glances, under the author's eye, are philosophy, history, oratory, and poetry. The first of these subjects is handled very slightly; and nothing that approaches towards an accurate general idea of philosophical writings and systems, or a correct account of the lives of philosophers, will be found in this work. To the other branches the author appears to have paid more attention; and some of the biographical memoirs are entertaining. As a critic, however, we do not discover that Mr. A. possessed either the strong discriminating powers of a Johnson, the elegant taste of a Warton, or the correct judgment of a Blair. The perusal of his work may afford young people some information concerning books: a short specimen of his critical talents may suffice.

P. 42.—‘ Horace excels all other poets in the variety of his compositions, and the ease of his manner. He is the most charming of elegant writers. He even trifles with grace; and, whether gay or serious, he is always engaging, always moral. His subjects concern mankind in general; and find their interest in every breast.

‘ His moralities are frequent and various, especially in his Odes; in which he imitates the concise and rapid manner of Pindar. His Satires abound in wit, and exhibit a natural and laughable picture of the follies and vices of the times. His Epistles, more particularly, display his own heart and life; in which there is every thing to engage our love and esteem.

‘ His good sense, candour, and honesty, are eminent on all occasions. His love of virtue and moderate pleasure seem to have flowed in one channel, untainted with ill-nature, envy, or extravagance of any kind. His philosophy, indeed, seems sometimes in favour of Epicurus, but it is oftener of that kind called eclectic; that is, it picks and culls out of every philosophy what it thinks best. His temper, ever social and chearful, was too liberal and free, to be a bigot to any particular sect. Hence the constant serenity of his style; unclouded with that grave and serious mood so observable in Virgil; and which qualified the latter for the sublime and tender, in which the former is his inferior.

‘ It is remarkable that he never attempted elegy, notwithstanding he imitates the grecian lyrists in every other department. It is likely his disqualification arose from the above-mentioned cause; and it is the less to be regretted, as it gave his temper and genius that easy and disengaged manner that fitted him for a greater variety of subjects: such as the lighter and higher Ode, the familiar Epistle, the humorous Satire, in all which, both poetic ease and energy are conspicuous; a smiling kind of wit predominates; the most familiar and natural imagery are introduced; and a style so happy and expressive is employed, that the *Curiosa Felicitas* of Horace, has become as it were proverbial; and describes whatever is most elegant and graceful in composition.’

This critic has done no credit to his taste by his strictures upon Mr. Gibbon, whose style he characterises as florid, pompous, and redundant, as exhibiting nothing more than the airs of a fop, who *wanting sense*
and

and solidity within, wishes to be distinguished by his splendid coat, gold-headed cane, and other superficial and external ornaments. His character of Rousseau is full of inconsistency. The sentiments of that admired writer are 'always on the side of liberty and virtue,' yet his works 'contain so much absurdity and affected novelty of thinking, that they are of little use to the world, and his schemes are often wild and impracticable, and militate against all the rules of society and good order.' He is 'acute and profound in argument,' and his style is 'brilliant and full of eloquence;' yet his 'reputation is declining,' his 'works seem sinking into oblivion;' and 'there appears nothing to retard their fate, but the charm and elegance of the style, joined to the peculiarity and novelty of the sentiment.' What idea must Mr. A. have had of a state of letters, in which originality, acuteness, and profundity of thought, and eloquence, brilliancy, and charming elegance, are not sufficient to save an author from oblivion? We do not find these qualities in this writer, in such a degree as to enable us to predict his immortality, or to entice us to dwell longer upon his work. L. M. S.

ART. XVIII. *Remarks on Boswell's Life of Johnson, including the real History of the Gold Medal, given to the Author of the Tragedy of Douglas.* By Edward-Athenry Whyte. 8vo. 24 pages. Dublin, Marchbank. 1797.

Mr. WHYTE has furnished the reader of these remarks with a more clear account of some particulars of the life of Mr. Thomas Sheridan, referred to, in the life of Johnson, than are to be found in that work.

He has also given the short history of the gold medal presented to the author of the tragedy of Douglas.

As these remarks are offered in order to invalidate Boswell's claim to accuracy in his life of Johnson, we must say, they do not appear to us to reach their object. Although, in the particulars on which he has treated, Mr. W. has told us more than Boswell did of these particulars, we perceive nothing like contradiction betwixt them.

That Dr. Johnson's dislike of Sheridan was unmerited, and flowed from a very improper disposition on the part of Johnson, sufficiently appeared to us from Boswell's account; Mr. W. has given us no new impression on the subject; but he has certainly strengthened the former impression of Johnson's unhappy and overbearing temper.

POLITICS. POLITICAL ECONOMY.

ART. XIX. *A Third Letter to a Member of the present Parliament, on the Proposals for Peace with the Regicide Directory of France.* By the late Right Hon. Edmund Burke. 8vo. 165 pa. Price 3s. Rivingtons. 1797.

PERHAPS none of Mr. B.'s late publications more abound with striking observations, sarcastic humour, and splendid eloquence than the present. This remark, however, will only apply to a part of the pamphlet, for we suspect more than half of it was not written by

by Mr. B., but by his literary executors, who by their incorporating their thoughts and language with those of Mr. B. have, we think, *executed* more than he appointed for them, and have manifested a disposition not very favourable to their characters as *modest*, or even as honest men. We want to see Mr. B. himself, and we would rather see him in an undress, than see any other man exhibiting himself as Mr. B., if he had even pulled over him the court dress of that extraordinary man.

This pamphlet opens with a very spirited and satirical attack upon the mission of lord Malmesbury to Paris, which Mr. B. compares to a country squire's going to Constantinople, and receiving, for his pains, three lusty kicks on the seat of honour by a turk.

Mr. B. then proceeds to ridicule the declaration of our court on the dismissal of our ambassador, which he thinks is a model of cringing and meanness, and all that the insulted honour of a great nation ought not to have dictated.

Mr. B. laments, that peace with France should by any party be thought desirable in England; and he fears, that, at the birth of such desires, all attachments to our country perished.

The following passage is worthy of our readers' attention, and we hesitate not to say, that it bears the genuine impression of Mr. B.'s mind.—P. 13.

‘ That day was, I fear, the fatal term of *local* patriotism. On that day, I fear, there was an end of that narrow scheme of relations called our country, with all its pride, its prejudices, and its partial affections. All the little quiet rivulets that watered an humble, a contracted, but not an unfruitful field, are to be lost in the waste expanse, and boundless, barren ocean of the homicide philanthropy, of France. It is no longer an object of terror, the aggrandizement of a new power, which teaches as a professor that philanthropy in the chair; whilst it propagates by arms, and establishes by conquest, the comprehensive system of universal fraternity. In what light is all this viewed in a great assembly? The party which takes the lead there has no longer any apprehensions, except those that arise from not being admitted to the closest and most confidential connexions with the metropolis of that fraternity. That reigning party no longer touches on its favourite subject, the display of those horrors that must attend the existence of a power, with such dispositions and principles, seated in the heart of Europe. It is satisfied to find some loose, ambiguous expressions in its former declarations, which may set it free from its professions and engagements. It always speaks of peace with the regicides as a great and an undoubted blessing; and such a blessing, as if obtained, promises, as much as any human disposition of things can promise, security and permanence. It holds out nothing at all definite towards this security. It only seeks, by a restoration, to some of their former owners, of some fragments of the general wreck of Europe, to find a plausible plea for a present retreat from an embarrassing position. As to the future, that party is content to leave it, covered in a night of the most palpable obscurity. It never once has entered into a particle of detail of what our own situation, or that of other powers must be, under the blessings of the peace we seek. This defect, to my power, I mean to supply;

supply; that if any persons should still continue to think an attempt at foresight is any part of the duty of a statesman, I may contribute my trifle to the materials of his speculation.'

Whether that *local attachment*, of which Mr. B. here laments the probable extinction, have been more productive of benefit than mischief to society, may well be matter of doubt and dispute.

It has divided man against his fellow, and caused the slaughter of millions; but it has compressed the energies of our nature, and given them force and efficiency. The boundaries of nations, like the alps which divide two countries, are often seen to have attracted and to be wrapped in storm; but they extract from the explosion of the elements the means of fertility and beauty, which they convey to the valleys beneath them.

The laboratory of nature exhibits no process unattended with danger and destruction: the fire necessary to our being, and to our comfort, often bursts out in conflagration, and destroys the lives it preserved; the air we breathe is often agitated in tempest; and the water, without which we perish, becomes the grave of millions.

The faculties of sensation and thought, which constitute us capable of pleasure, render us liable to pain; and the Divine Being appears to have so mixed the matter of the world, that good and evil necessarily meet, and even produce each other.

Mr. B. looked no farther than this *mixed* state of things; and here we find him at irreconcilable variance with the advocates of that philosophy, which promises such a melioration of our state, as to banish from the earth whatever now causes our sorrow, or produces our grief. This is the point on which the *new* and the *old philosophy* are fairly at issue.

Mr. B., instead of the whining, pitiful conduct of Mr. Pitt, on the return of the ambassador from Paris, would have had the minister adopt the language of menace, and assume the attitude of defiance.

Here he pours out a torrent of eloquence so powerful and so terrible, that we cannot withhold it from our readers.— p. 26.

After such an elaborate display had been made of the injustice and insolence of an enemy, who seems to have been irritated by every one of the means, which had been commonly used with effect to soothe the rage of intemperate power, the natural result would be, that the scabbard, in which we in vain attempted to plunge our sword, should have been thrown away with scorn. It would have been natural, that, rising in the fulness of their might, insulted majesty, despised dignity, violated justice, rejected supplication, patience goaded into fury, would have poured out all the length of the reins upon all the wrath which they had so long restrained. It might have been expected, that emulous of the glory of the youthful hero* in alliance with him, touched by the example of what one man, well formed and well placed, may do in the most desperate state of affairs, convinced there is a courage of the cabinet full as powerful, and far less vulgar than that of the field, our minister would

* The archduke Charles of Austria.

have changed the whole line of that unprosperous prudence, which hitherto had produced all the effects of the blindest temerity. If he found his situation full of danger, (and I do not deny that it is perilous in the extreme) he must feel that it is also full of glory; and that he is placed on a stage, than which no muse of fire that had ascended the highest heaven of invention, could imagine any thing more awful and august. It was hoped, that in this swelling scene, in which he moved with some of the first potentates of Europe for his fellow actors, and with so many of the rest for the anxious spectators of a part, which, as he plays it, determines for ever their destiny and his own, like Ulysses, in the unravelling point of the epic story, he would have thrown off his patience and his rags together; and stripped of unworthy disguises, he would have stood forth in the form, and in the attitude of an hero. On that day, it was thought he would have assumed the port of Mars; that he would bid to be brought forth from their hideous kennel (where his scrupulous tendernefs had too long immured them) those impatient dogs of war, whose fierce regards affright even the minister of Vengeance that feeds them; that he would let them loose, in famine, fever, plagues, and death, upon a guilty race, to whose frame, and to all whose habit, order, peace, religion, and virtue, are alien and abhorrent. It was expected that he would at last have thought of active and effectual war; that he would no longer amuse the british lion in the chace of mice and rats; that he would no longer employ the whole naval power of Great Britain, once the terroure of the world, to prey upon the miserable remains of a pedling commerce, which the enemy did not regard, and from which none could profit. It was expected that he would have re-asserted the justice of his cause; that he would have re-animated whatever remained to him of his allies, and endeavoured to recover those whom their fears had led astray; that he would have re-kindled the martial ardour of his citizens; that he would have held out to them the example of their ancestry, the assertor of Europe, and the scourge of french ambition; that he would have reminded them of a posterity, which if this nefarious robbery, under the fraudulent name and false colour of a government, should in full power be seated in the heart of Europe, must for ever be consigned to vice, impiety, barbarism, and the most ignominious slavery of body and mind. In so holy a cause it was presumed, that he would, (as in the beginning of the war he did) have opened all the temples; and with prayer, with fasting, and with supplication (better directed than to the grim moloch of regicide in France), have called upon us to raise that united cry, which has so often stormed heaven, and with a pious violence forced down blessings upon a repentant people. It was hoped that when he had invoked upon his endeavours the favourable regard of the Protector of the human race, it would be seen that his menaces to the enemy, and his prayers to the Almighty, were not followed, but accompanied, with correspondent action. It was hoped that his shrilling trumpet should be heard, not to announce a shew, but to sound a charge.

Were we to indulge in the gratification of taste, we must transcribe almost the whole of the first sixty pages of this remarkable pamphlet.

Recollecting

Recollecting, that our limits prohibit such indulgence, we hasten to the latter part of this work, which consists in an examination of our capacity to continue the war, which the executors of Mr. B. (for this part is not his) have attempted to do, by examining the consumption of luxuries, and the revenue thence derived during the years in which we have been at war.

Mr. B.'s executors think they have proved, that the consumption of luxuries has increased, and the inference they draw from it is, that we are not an impoverished people, but equal to a continuance of the struggle in which we have been so long and so unfortunately engaged. We think we shall be able to show, that the proof they offer is insufficient; and we fear the poverty of the country is now so fully proved, that any conclusions in favour of national wealth and prosperity must appear to be quite ridiculous.

The first proof of the increased consumption of luxuries, here brought forward, is the amount of the assessed taxes. But it ought to be remembered, that the duty on houses and windows constitute the largest article under the head of assessed taxes, and it is one of the last means a man takes to curtail his expenses, to pull down his house, or to deface it by walling up the windows. Again, an additional duty has during the war been imposed upon some of the articles which compose the assessed taxes, and after all, it can with difficulty be said that they have increased. Add to these considerations, that the present year is not in the catalogue, and we understand the falling off has been great this year; besides, in these statements the first year of war is always included, and all know that in the first year of war the revenue may be benefited, but cannot be injured.

The foreign trade is not affected, the home consumption is not abridged in the first year of war, for no additional importations take place; and as the season of preparation precedes the season of war, the purchases of government form an addition to the ordinary export and consumption of the kingdom.

Without wishing to insinuate a suspicion of the integrity of him, who made the statement respecting the assessed taxes, we must be permitted to say, that we have examined the printed account laid on the table of the house of commons, have compared this statement with that account, and have not been able to reconcile them. The account, as laid before the house of commons, amounts not, by five hundred thousand pounds and upwards, to the sum of this statement. Taking all these particulars into the account, we cannot conclude favourably concerning our resources, merely from this view of the produce of the assessed taxes.

The next account produced is of brick and tiles; but, if the first year of the war be left out, for reasons already assigned, it will be found, that the revenue these have yielded during the war, notwithstanding the additional duty imposed upon them, has *much decreased*.

The next articles of plate and glass plates are so trifling, hardly amounting to what would pay the charge of the prince of Wales's stables, that we stay not to inquire whether they have yielded more or less during the war.

The

The duties on groceries and sugars have indeed increased, but many additional ones have been imposed, and we have, to be sure, almost monopolised the produce of the West Indies.

The duties on beer have increased, by the distilleries producing nothing, by being stopped.

We have, in the article of wine, the best evidence of the *decrease* of the consumption of luxuries, and the effect of overstretched taxation. The author confesses, that not much more than half the quantity of wine was imported last year, which was imported in 1795.

The duties on muslins and calicoes have been decreasing enormously until last year, when they are stated to have been more than double. We cannot account for this, it requires explanation; but we suspect mistake.

The duties on silk appear to have increased a little; we suppose from the destruction of that manufacture in France.

The increase of the duties on auctions and auctioneers is rather a proof of ruin than prosperity; as that trade, like that of the commissioners of bankrupts, increases, with the failure of individuals.

The duties on hawkers and pedlars having increased is also a presumption against our prosperity. A ruined shopkeeper is often a pedlar; and when large stocks are on hand, and cannot be sold, the employment of such men is a common expedient; an expedient to which our manufacturers have, we know, lately had recourse, not because trade flourishes, but because it languishes.

There are some other trifling particulars mentioned, but we think they merit no distinct notice; they are either so trifling as to weigh as a grain of sand, in the balances of the nation, or they have yielded only to their usual amount, through fresh and heavy impositions.

Indeed, scarcely is there an article, in this long catalogue of national consumption, and national prosperity, the produce of which is not the effect conjointly of old and new duties; new duties imposed since the commencement of this most bloody, expensive, unjust, and unnecessary war.

Thus have we given an account to our readers of this extraordinary performance, of which, what is Mr. B.'s is inferior to none of his writings, in animation and splendour, and of which, what belongs to his executors ought to be received with caution; for we fear it's want of splendour is not atoned for, by remarkable accuracy of statement, or conclusiveness of reasoning.

We again enter our protest against the liberty Mr. B.'s executors have taken, and hope they will publish nothing more under his name, which does not in fact belong to him.

On the subject of our ability to continue the war, we have formed opinions widely different from those, which are here ascribed to Mr. B. Time will pronounce a true decision. We have from the beginning of this dreadful contest, and when the storm was but yet collecting, uniformly borne our testimony to the impolicy and injustice of the war: the opinion of the country at length appears to lean to this side of the question: but the die is cast, Europe has lost

two millions of men, and spent five hundred millions sterling, and the child yet unborn will groan under the burden, which our folly and wickedness have prepared for him. What will be the result to ourselves? This is a question at once serious and awful, but it admits of no answer; in such times as these assuredly, 'we know not what a day may bring forth.'

ART. XX. *Sketch of Financial and Commercial Affairs in the Autumn of 1797. In which, among other Things, the Mode of conducting the Loyalty Loan is fully considered; and Means of Redress to the Subscribers to that Loan suggested, without Prejudice to the State.* 8vo. 105 pages. Price 2s. Wright. 1797.

In this pamphlet, sir Robert Herries, an eminent banker in Westminster, attempts the discharge of his duty to his country, by suggesting plans and expedients to meet the embarrassments, in which our financial concerns are now involved. After making many pertinent observations on the subject of peace or war, and stating his conduct on former occasions when his country was struggling with difficulty, he comes to his ultimate proposal, which is at this moment to create a *war fund*. Conceiving, that no new loan can be raised in the old way, without material injury to public credit, the reader will see sir R. has pointed out a plan of raising the supplies, so similar to that of Mr. Pitt, as to afford a fair presumption, that the premier owed the original idea to the banker, only the minister's plan was less comprehensive and more oppressive.

P. 20. ' 2°. For that and other good purposes, at a time when no new loan, in the common way, can be obtained, without depressing very materially the prices of the stocks (if to be obtained at all), it would be proper and expedient to raise the supplies in some other way;—as by taxing the income of every man in the kingdom, in the receipt of more than 500l. per annum, for part of that income; men in trade, whose income is precarious, and ought not to be disclosed, and who would pay their share another way, only excepted; levying this tax according to the last year's rent-rolls of lands, houses (those inhabited by the owners excepted), or of any other immoveable property in Great Britain, or in our colonies, where the owners do not personally reside, and on the income from property in the public funds, or in the joint stock of any chartered companies or corporations, as may appear by the books of the bank of England, east india company, &c.

' 3°. All places and pensions from government and church livings, exceeding 500l. per annum as aforesaid, to be subject to the same tax, and of incomes, arising from sinecure places, or places performed by deputies, whether at home or in our colonies; or from the plurality of church benefices, where the incumbents neither reside nor do duty, to be applied during the same period to the war fund.

' 4°. All men concerned in trade to contribute to the war fund in the following proportions.

' Bankers, brewers, distillers, and every one interested directly or indirectly as partners or sharers in those branches of trade, or in any

any kind of manufacture whatever, and whose yearly income, from such concern, shall exceed 500*l.* to pay for a licence *£ per ann.*

Merchants of every description in the same manner - - -

Warehousemen and wholesale dealers - - - - -

Shopkeepers and salesmen - - - - -

5°. Besides those taxes upon trade, there is another that ought to be submitted to, in time of war, for the benefit of convoys to protect our merchant ships; and this perhaps can best be levied in proportion to their measurement, at so much per ton, subjecting the masters or the owners of all ships, who shall be found to have wilfully departed from convoys at sea to a heavy penalty, by way of additional tax, for the benefit of the same fund. This penalty, half to go to the informer, ought to be levied whether the ships, so departing from convoy, shall arrive safe or fall into the hands of the enemy; whose privateers would by this means be greatly diminished, while the defaulters would contribute to the public burdens.

6° Lawyers (the judges always excepted) ought likewise to contribute to this fund, and so ought men of the medical faculty, according to the different degrees in those professions.

7°. Army and navy agents, factors and brokers of every description, and auctioneers, ought equally to pay annually towards the same fund; and in the same manner, as being in their different lines of business also interested in the success of the war.'

With the sum, raised by this mode of taxation and other contributions, which our author expects from the war fund, he wishes the loan of 18 millions, commonly called the loyalty loan, to be taken wholly out of the stock market, and thus relief be granted to the subscribers to that loan. Various observations follow this scheme, on the circulating medium, and on the cause of the advanced price of the necessaries of life, which we think ill founded; for we have no doubt, that the advanced price of the necessaries of life is occasioned by the joint operation of our paper circulation and increased taxation.

In the third appendix, to which we are referred, when our author first mentions his scheme of a war fund, and his new plan of taxation, we find the following proposal.—

P. 89. 'To attain this desirable end, it is proposed, to open, with the authority of parliament, a voluntary subscription for the purpose of creating a *war fund* to the extent of a hundred millions, and consisting of notes payable to order, at certain periods after the conclusion of a general peace, none for less than twenty shillings, nor for more than one thousand pounds. Those notes, to such an extent as parliament may from time to time determine, to be lent to the state by the subscribers, who will according to their subscriptions only, (as in chartered companies) be answerable to the holders, as the state will be to the subscribers, not only for the principal, but also for an interest of 5 per cent. per annum on the sum total so lent, the subscribers taking on themselves all trouble and expence, in consideration of being permitted to issue some of the smaller notes without interest, and the larger at lower rates than the interest allowed to them by government, which last will be also lower than any former loan has ever cost.

‘ There will be no difficulty in paying away those notes in the same manner as money or bank paper, when it shall be declared and understood, that they will again be received in payment at all the public offices; and if this, together with the parliamentary obligation to provide for them as they shall become due, should not suffice to establish at once their general currency, other means to make it still more effectual would not be wanting. The matter of providing for the payment must be the business of the king’s ministers; and surely, though concerted before hand, may be better accomplished in times of peace and prosperity, than at present.’

Our author then states, that more than five millions would be gained by the nation by his scheme, and he spends a long time in explaining and enforcing his plan.

We are bound to thank the patriotic author for his suggestions, at a time when our credit seems to approach the moment of its extinction; but we greatly fear, that we are beyond the reach of his prescriptions..

His scheme supposes more disinterestedness, or more knowledge, in certain classes of the community, than we have been able to discover; and by bringing more paper into circulation, we fear it would tend to depreciate that which already circulates in too great abundance; for we are far from admitting, what our author takes for granted, at the beginning of the third appendix, on the subject of our circulation.

When an individual has dissipated his fortune, and owes ten times the sum he possesses, we know no other sure mode of liquidating his debt, but by the payment of a composition to his unhappy creditors; and we confess we think the condition of a state, in similar circumstances, is similar, and must be relieved by the same remedy. Other expedients may be plausible; but they will be found ineffectual.

ART. XXI. *Reflections on the Politics of France and England, at the Close of the Year 1797.* By J. T. Hughes, Esq. 8vo, 127 pa. Pr. 2s. 6d. Debrett. 1797.

If this author demand the praise of ready and animated declamation, we are not disposed to refuse it him; but if he think his thoughts profound, well arranged, and perfectly consistent, we must take the liberty to differ from him.

Now we are to continue the war, until we restore the balance of power, which has for ages guaranteed the liberty of individuals, and the existence of small states: then the balance of power is only to be regarded by us, as its restoration shall prevent the French from rivalling our commerce; and we are so completely a commercial country, that we are to spend our last shilling rather than hazard it’s loss, which, if France be not humbled, Mr. H. tells us, may be expected in one hundred years.

Man and a hundred years! When we are told of the annihilation of our commerce in a hundred years, we exclaim, lo! the tax gatherer is at the door!

To be serious, we see nothing in this declamatory performance, to induce us to wish a continuance of the war.

The balance of power is a fine topic for a harangue; but the sober voice of history will instruct us in its signification, and moderate our sense of its importance.—When the crowns of France and Spain were united in the Bourbon family, the orators of the day pronounced the funeral oration of the balance of power. It was extinguished for ever, and all security and independence had perished with it. But what is the report of history?—that no great change followed this event, and that the crown of France and Spain soon became enemies, instead of uniting to extinguish the existence of other european states. What is the *status quo* of Europe? Any day the death of a king may change it; and it has been changed almost as often as the seasons. It is an edifice supported by so many pillars, and liable to be shaken by so many winds, that if war were always to be made when one pillar decays or falls down, war must be constant; and the edifice has more to fear from the thunder of war, than from the crumbling influence of time, or the agitation of the elements.

Twenty years and the french republic shall have suffered, without the force of english wars, many material changes—it belongs not to man to look to the condition of any country at the end of a hundred years: he is the creature of a day, and ought to know, that changes he can neither foresee, nor provide against, will happen, in spite of potentates, ministers, and merchants, before the end of half a century. Let us be just to day, and leave futurity to God, content that he reigns, and that under his reign generations to come will be provided for, as former generations have been.

Distant indeed is our consolation, if Mr. Hughes be a prophet. War must be continued, and the nobility and the merchants are to afford the means by patriotic gifts! If Mr. Hughes have a dream, let him tell a dream, we hear it without alarm or comfort.

ART. XXII. *The British Crisis; or, the Disorder of the State at its Height. With Prognostic Signs of Recovery, or Dissolution.* By no Royal Physician. 8vo. 40 pages. Price 1s. Jordan. 1797.

THIS physician gives us hope of his patient, british liberty, whilst he says she has been severely wounded by foul and hardened ruffians, who were disposed to deprive her of life, in contempt of her elegant form, attractive manners, and astonishing munificence. We are glad to be assured she is not really dead; for we had long watched her breathing, without being able to discover, that the power remained to her; and she also felt cold, very cold.

He assures us, however, he has been able to discover proofs of life, and he entertains hope of recovery and future health.

Who would not attend to one, who reports intelligence so pleasing! Yet there may be some, in the state of those disciples of Jesus Christ, who believed not in his resurrection, *through joy*. We sympathise with such, for we have experienced a kindred feeling. Our physician thinks, that if she were put under the protection of lords Stanhope and Oxford for a while, and then sent to visit sir Francis Burdet, their society might tend to revive her spirits and assist her recovery. He has no objection, that Mr. Fox should join the party occasionally; and he thinks the vivacity of Erskine would

be somewhat animating, if he were cautioned not to mention the prosecution of Williams, and to say nothing of the praises of lord Kenyon or Mr. Gifford. In a word, we have attended to this doctor with pleasure, and with him often called in, for his prescriptions are simple, and we believe well adapted.

ART. XXIII. *The Root of the Evil.* 8vo. 73 pages. Pr. 2s. 6d. Debrett. 1797.

THE author of this pamphlet traces the beginning of our national calamities to a period subsequent to the accession of the present king. He thinks their root is that favouritism, of which lord Chatham, in his day, so loudly complained. If this be indeed the Root of the Evil, we should be sorry to say to whom it applies.

We do not however agree with this writer: we think the Root of the Evil is the corruption of parliament, and we hope we are right in this opinion, as a remedy appears to be possible; for the parliament belongs to the people, and by the people may be reformed.

The pamphlet is written in correct and easy language.

ART. XXIV. *A Speech delivered by J. C. Curwen, Esq. M. P. to a numerous Meeting of the Freeman and Inhabitants of the City of Carlisle, on the 26th of June last, convened for the Purpose of petitioning his Majesty to dismiss his present Ministers.* 12mo. 23 pp. Price 6d. Carlisle, Mitchell; London, Johnson. 1797.

THIS speech is full of alarming truths, and not destitute of spirit and energy. Mr. Curwen takes a view of the progress of parliamentary corruption, the political conduct, and insulting inconsistency of Mr. Pitt, and pronounces with a firm tone, that we are now in a situation, from which nothing can deliver us, but *peace and parliamentary reform*. He thinks, that, to procure these blessings, the dismissal of the present ministers from power is absolutely necessary. We have no hesitation in saying, we wish these opinions of the wealthy member for Carlisle were those of all the people of England.

ART. XXV. *The Impolicy of Partial Taxation demonstrated; particularly as it respects the Exemption of the Highlands of Scotland from a great Part of the Licence Duty chargeable on the Distillation of Corn Spirits.* 8vo. 47 pages. Price 1s. Edinburgh, Muncells; London, Debrett. 1797.

THE author in his advertisement informs us, that part of his work was prepared for the press, before it was known, that a new exemption bill in favour of the highlands was introduced into the house of commons: but, he says, his object is to oppose the principle of partial taxation, not to examine the contents of any particular bills.

We have read this pamphlet with great pleasure. It is the production of talents and information. The author establishes his point beyond, we believe, the possibility of refutation; and in doing this he incidentally does more: he shows, that there is a point beyond which taxation cannot advance without destroying itself, a truth.

truth lamentably established in this island, at the present moment, by many memorable examples.

We recommend the perusal of this tract to the attention of students in political science; and lamenting that we have not room for a larger extract, we give the following, to show the effect of improper taxation: P. 20.

‘In the year 1794, there were entered in the highland district 12,978 gallons of stills under the duty of 1l. 10s. per gallon. In the late discussion which the new exemption bill underwent in the house of commons, it was stated by Mr. Pitt, that the number of gallons now entered in the highlands amounted to 13,000, while those in the lowlands were only 8000. As he must have much better access to information than any private individual, there appears no reason to doubt his statements. From this statement it appears, that the gallons entered in the highlands have received an increase of 1022 * since the year 1794. That the gallons in the lowlands have been amazingly reduced, appears from this fact, that in the year 1786 and 1787, when the licence duty commenced, there were 39,125 gallons of stills entered in the lowland district.

‘It would also appear that the calculations of increase of public revenue, founded on 8000 gallons at the present entry of the lowlands, are likely to prove the baseless fabric of a vision. For if this number of gallons was actually entered in the lowlands, at the commencement of the new duty of 54l. per gallon, we are disposed to impute it partly to the excessive demand for spirits occasioned by the late stoppage of the distillery, partly to the hopes entertained by the lowland distillers, that when the highland duties came to be arranged, something approaching to equality would be imposed. But in consequence of the immense inequality now created between the different districts, and the constant influx of spirits into the low country, many lowland distillers have already abandoned their licences; and the number of gallons actually working in the latter district, it is presumed, does not exceed 3000. It is probable that other distillers will soon follow the example of those who have abandoned their licences; and at each period when the licence is renewed, the number of entered gallons will be diminished, until the low country distillery is wholly annihilated.’

ART. XXVI. *Observations on the Dispute between the United States and France, addressed by Robert Goodloe Harper, Esq. one of the Delegates of South Carolina, (a State, at one Time, the most devoted to the French Interest of any in the Union,) to his Constituents, in May, 1797.* 8vo. 162 pages. Price 1s. 6d. Philadelphia printed. London reprinted. Stockdale. 1797.

WHEN we consider with what difficulty truth in any case is attainable, we cease to wonder at the confusion, that exists in the

* Here must be an error: 12978 subtracted from 13000 leave but 22.

opinions of mankind, and are only surprised, that they agree in any thing.

Whether the conduct of America to France, or that of France to America, be chargeable with being a breach of existing treaties, and an infraction of the law of nations, is matter of serious doubt with many disinterested individuals in both countries: and whether England or France began the war, in which we are at present engaged, is a question debated with ardour in the senate, and among the political writers of the present moment. Thousands of conscientious men cannot make up their minds on either of these subjects, though they live in the season of contention, and are surrounded by the documents produced by each party as evidence of the *guilt* of their opponents.

Dogmatism was not made for man.—Diffidence in decision, and anxiety in research, are man's best security and first duty.

Mr. H., the author of this pamphlet, seems to triumph in the clearness, with which he has established the point, that America has been just to France, and France alone unjust to America; and yet we do not perceive that fullness of evidence, which he is convinced he has produced.

Indeed we think he has admitted, at the very outset, that which authorises the complaints of France, and nearly justifies her late conduct to America.

He admits, in the eighteenth page, that, if America have made important cessions to England, still France had no right to complain; as, by *the treaty with France*, such cessions would immediately become common to France. For he adds, it is expressly stipulated in the second article of the treaty betwixt America and France,—‘That neither of the parties shall grant any particular favour to other nations, in respect of commerce or navigation, which shall not immediately become common to the other party; who shall enjoy the same favour freely, if the concession is freely made, or on allowing the same compensation, if the concession was conditional.’

Now after this, it appears to us very idle, to waste time to prove, that America in her treaty with England has not violated in her concessions the law of nations; for it clearly appears, that, whatever these concessions were, France was immediately entitled by this treaty, to consider them as mutually made to her by America; and had a right to act in all circumstances, as the Americans had given England by this treaty a right to act. After this we were surprised to find, in the 107th and 108th pages, the following reasoning, rendered impertinent and ridiculous, we think, by what this legislator has before admitted.—

‘On the 3d of July, 1796, the [France] passed a decree, directing her privateers and ships of war to treat the vessels of neutrals in the same manner in which those neutrals should suffer their vessels to be treated by the english. This decree was notified to our government by the french minister at Philadelphia, on the 27th of october, 1796.’

‘This decree goes expressly upon the principle, equally unjust and absurd, that if neutral states receive an injury from one

party which they are unable to repel, the other acquires a right to inflict it likewise. As it respects the United States it goes much further, and avows another principle no less repugnant to every idea of justice and good faith. Britain possesses, by the law of nations, a right to take the goods of her enemies found on board our ships. This right France relinquished expressly by the treaty with us; but, because Britain continues to exercise it, notwithstanding our endeavours to obtain her relinquishment, France declares by this decree, that she will exercise it also, in express violation of the treaty. The reason assigned for it by her minister is, "that since Britain continued to exercise this right, France could find only a real disadvantage in the articles of her treaty with us, whereby she had resigned it:" thus expressly avowing the principle, that she has a right to refuse the performance of a solemn engagement whenever she may think its operations disadvantageous to herself.

The pamphlet is swelled to an unreasonable length, by various miscellaneous observations, some good, and some trifling; we think, however, it comes in proof of what has often been said, that a plain act of injustice needs but a simple and short statement to be fully comprehended. We have not yet ceased "to darken counsel by words without knowledge."

The pleadings and the papers, so unwieldy and tiresome in the ever memorable state trials of England, were proofs conclusive, that no direct act of treason had been committed.

Mr. H. finds scope enough for his eloquence, (that which he possesses, however, is not of a very refined species,) in the violations of the principles of justice, of which the french have been guilty, in various countries which they have conquered, and which we are ready to condemn, with reprobation as severe as his own.

The french, flushed with victory, and intoxicated with success, have acted in a way "to make the angels weep." It is, we fear, the universal conduct of man, in circumstances like those in which the french are. Let us, therefore, admire their bravery, resist their oppression, offer them peace, and weep over poor human nature.

S. A.

TO CORRESPONDENTS.

We have received from Dr. Tytler, the translator of St. Marthe's *Pædotrophia*, a letter, to which we are under the reluctant necessity of refusing admittance in our Review, for two reasons: in the first place, it fills *seven quarto pages* of close hand-writing; and in the next place, the language borders too nearly on the scurrilous and abusive, to merit the compliment. If Dr. T. be injured by our review of his translation (see page 160 of the present volume,) we are extremely sorry for it, and are ready, as on every other occasion, to make every possible acknowledgement and reparation: the doctor, however, should have suffered his anger to have subsided before he made an appeal; his animad-

animadversions, we are persuaded, would in that case have been conveyed, in a language much more becoming a gentleman, than that which is at present before us.

Unruffled by the doctor's intemperance, the reviewer proceeds to sketch the principal heads of his objections, and reply to them: 'the reviewer should have suspended giving such an opinion of the original, at least till he had read it.' The reviewer did not affect to have read the original, and expressly observes, 'that the doctor's enthusiasm bears him beyond the bounds of judgment and taste, *if* any estimate of the original may be formed from the translation;' which, he presumes, to have been an object of ambition. The doctor next rectifies a mistake: it is not himself who observes, 'that St. Marthé comes very little short of the majesty of Virgil during the whole course of his poem,' but St. Marthé's critics and biographers who observe it. The reviewer undoubtedly stands convicted of a mistake. Dr. T. calls it a *misrepresentation*, in attributing the encomium, which *this particular passage* contains, to the present translator, instead of attributing it to the former critics and biographers of St. Marthé: but is Dr. T. ashamed of the panegyric? surely not: why then so desirous to shuffle it from his own shoulders? the doctor certainly does not dissent from it: a hundred passages from his book will say so.

The next objection, for it may be as well to pass over what Dr. T. says concerning the *warm approbation* which his translation has received, both in ms. and in print, by judges, eminent for taste, learning, and genius, *very different from the reviewer*: the next objection is not against any unfairness in the critique, but against an *opinion*, in opposing and defending which, a volume might be filled without settling the difference: the subject of it is the propriety of admitting into a didactic poem, an accuracy, which the reviewer called, and yet continues to call, a *disgusting* accuracy, in describing the appearance, and modes of curing, of the most foul and loathsome diseases, to which humanity is incident. It is allowed on all hands, that the great object of poetry is to *please*: *instruction*, even in a didactic poem, is subordinate, and so far necessary only, as it contributes to delight the mind: the most perfect and highly-finished specimen of didactic poetry, which antiquity can boast, is afforded in the Georgics of Virgil. Dr. T. seems fond of authorities; let him read Mr. Addison's essay on that exquisite production, he will probably be struck with the comparison which is drawn between Hesiod and Virgil: the former is very properly represented as displaying more of the husbandman than the poet: his description "is too grave and simple, it takes off from the surprise and variety of the poem, and makes the whole look but like a modern almanack in verse. In Hesiod we see the plainness of a downright countryman, in Virgil, something of rustie majesty, like that of a roman dictator at a plow-tail; he delivers the meanest of his precepts with a kind of grandeur, and breaks the clods and tosses the dung about with an air of gracefulness." On this subject, Dr. T. may also peruse Beattie's essays on poetry and music. Dr. Armstrong, too,

has afforded a very masterly instance of the possibility of embellishing a subject, in itself dry and preceptive, with all the beauties which poetry can bestow. The description of the plague, in the sixth book of Lucretius, does not offend us in the original, because we are not sufficiently familiarized with the language and phraseology: a judicious translator, however, would soften such expressions as would excite disgust in many a modern reader, if a literal adherence to the original were observed. Mr. Pope has carried this system of *accommodation*, if it may be so called, occasionally to an absurd excess; Dr. Aikin, with his wonted accuracy and taste, has selected some few instances, in a letter to his son, on the subject of poetical translation.

Dr. T.'s next animadversion is on the reviewer's objecting to his elisions: this may be replied to in his own words: 'the manner of using such poetical licenses always makes the propriety.' The same observation is also applicable to his defence of the rhymes 'feel,' and 'ill' 'barm' and 'warm,' 'mourn' and 'turn.'

The latter part of Dr. T.'s letter is written with a degree of illiberality and virulence, which it is necessary to expose: 'right or wrong there was to be *something invidious* in his review': 'he sat not down to give the public an impartial account of the work, or fair criticism on it, but to *pick out faults*,'—'he seems, however, to have been rather unlucky in his specimen of forty-two lines, in which there is neither a clipped word, even in his own way of clipping, nor a couplet (except one) ending in the least unlike; and it conveys as much useful instruction on the subject, as would reasonably be expected in the course of as many lines.' Such an insinuation is highly unworthy a gentleman: the reviewer pledges himself as a man of honour, that he selected this particular passage for quotation, *because* it conveyed more instruction than is common in so few lines: *because* it had no clipped words or forced rhymes: and *because* the description was more than usually delicate, animated, and harmonious: Dr. T. ought to have given the reviewer credit for a good intention, after he had specified the third book, as containing much useful observation; after he had stated the 'subject of the poem to be very highly important;' and the poem itself, to be of such a nature, 'that many a female will now receive instruction on the art of nursing and rearing infants, who, probably, would never have troubled herself with the perusal of any dull prosaic treatise for the purpose.'

Dr. T. considers himself injured, and is therefore angry: whatever illiberal expressions may have escaped him, are to be traced to a sense of *fancied*, the reviewer sincerely hopes, not of *real* injury. Candour will make every possible excuse for the intemperance of a man, who labours under so unpleasant an impression: he will probably soon be ashamed of it himself.

* This is an unhandsome inference from the following expression in the article: 'But our readers shall have a short specimen, which may be thought *less invidious* than picking out occasional faults.'

LITERARY

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ELECTORAL ACADEMY OF USEFUL SCIENCES, AT
ERFURT.

At the request of an anonymous gentleman, this academy has proposed the following question, for a prize of 20 duc. [£.9. 7s.].

Is it necessary, and is it possible, to reunite the two branches of the healing art, physic and surgery, both in the study and practice of them? What were the causes of their separation? and by what means may they be reunited?

The answers must be sent in the usual manner, with the name of the writer in a separate sealed billet, to the perpetual secretary of the academy, prof. Bellermand, free of postage, before the first of march next.

THEOLOGY.

ART. II. *Magdeburg.* Mr. Ribbeck has published a second volume of sermons, which, we are informed, deserves equal commendation with the former [see our Rev. Vol. xxiv, p. 554].

JURISPRUDENCE.

ART. III. *Gottingen.* *Versuch einer historischen Entwicklung des wahren Ursprungs des Wechselrechts, &c.* Sketch of a historical Developement of the true Origin of the Laws of Bills of Exchange; a Fragment of the History of Trade in the Middle Ages. With a Collection of ancient Documents, hitherto little known in Germany, consisting chiefly of italian, spanish, portugese, and english laws on the Subject. By G. Fred. von Martens. 8vo. 340 p. 1797.

Mr. von M. has displayed great acuteness in the investigation of his subject, for which Gottingen afforded him ample materials. He traces the laws of bills of exchange to the fairs of the middle ages, the grand marts for the commerce of those times; where it was the custom to give bills for goods, to be paid after the hurry of business was over; and as most of the people concerned in this were strangers, it was necessary that the payment of the bills should be speedily enforced, for which purpose particular laws were framed. With this book we must mention another, which, though it has not yet, certainly will form an epoch in commercial jurisprudence. This is

ART. IV. *Hamburgh.* *Materialien zu einem vollständigen und systematischen Wechselrecht, &c.* Materials for a complete and systematic Law of Bills of Exchange, with particular Respect to Hamburg; offered to the Examination of reflecting Lawyers and Merchants. Published by the Commercial Deputation at Hamburg. 8vo. 206 p. 1792.

Of this Mr. G. H. Sieveking is the principal author. It is printed with broad margins for the reader to insert his remarks, which the deputation requests to be forwarded to them. What farther has been done in the business we do not yet know. *Jen. Allg. Lit. Zeit.*

MEDICINE.

ART. v. Tubingen. C. Fr. Clossius ueber die Lustseuche. C. Fr. Clossius on the Venereal Disease. 8vo. 448 p. 1797.

This work, which originated from the recent lectures of the author on the nature and treatment of the venereal disease, may justly be recommended as classical, though it contains nothing new, with which we can present our readers. *Jen. Allg. Lit. Zeit.*

PHYSIOLOGY.

ART. vi. Hanover. *Physiologische Fragmente, &c.* Physiological Fragments, by G. R. Treviranus, M. D., Prof. of Physic and Mathematics at Bremen, &c. Vol. I. 8vo. 158 p. 1797.

The author of these three interesting fragments, containing opinions which he submits to public examination, has already acquired some reputation by his physiological essays. The first is on the nervous power and its mode of action. Prof. T. conceives, that the power, which conveys to the sensorium the impressions of the senses, must differ from that which conveys a stimulus from the mind to any part of the body. Not but that the same nerve, when stimulated, may convey a painful sensation to the sensorium, and at the same time excite convulsion in a part: for the nerves consist of a medullary substance, contained in tubes composed of cellular membrane; and it is the prof.'s opinion, that to excite sensations from the impressions of the senses is the office of the medullary substance, while the mind acts upon the body by means of the nervous tubes. The prof. adduces six arguments in support of this theory. We shall mention the last two. 'Arsenic, and all the preparations of quicksilver, applied immediately to the brain, exert not the least influence upon it: while the same substances, applied to any other part, excite the most violent convulsions of the whole body. They are also the most powerful stimuli to the vital power of the cellular membrane, as appears from their caustic property, and from their efficacy in the dissipation of indurations and glandular tumours.—According to Arne-mann's experiments on regeneration, when a nerve is divided, the two ends become scirrhus, and are united by cellular membrane. In all cases the inferior end of the nerve loses the sense of feeling; but the capacity of motion is restored after some months, when both ends of the nerves are united by a sufficient quantity of cellular membrane.' The second essay is on vital turgescence. Hebenstreit has lately maintained, in a thesis *de Turgore vitali*, that the congestion of the blood, which appears in the turgescence of the papillæ of the tongue, the nipple, &c., is an effect, not a cause, and differs altogether from the tumefaction of a stimulated muscle. Prof. T. agrees with H., that it is an effect; but he believes it to be produced by an irritability of the same kind as acts in the muscles, into the laws of which

which he here inquires. The third essay is on real and apparent organic warmth. Our author imagines the sensation of heat or cold to be conveyed to the sensorium by the medullary substance of the nerves, which is impressed with this sensation by means of the contraction or expansion of the nervous tubes. Thus whatever cause produces a contraction of the nervous coat, occasions a sensation of cold; whatever enlarges it, excites a sensation of heat. At the end prof. T. answers some objections, that may be made to this theory.

Jen. Allg. Lit. Zeit.

NATURAL HISTORY.

ART. VII. Jena and Leipzig. *Umriss der gesammten Naturgeschichte, &c.* Sketch of Natural History in general, being an Abstract of the Author's Text-Books, by A. J. C. Batsch, Prof. at Jena. 8vo. 480 p. 1796.

Prof. B. has here done all that can be expected from one man, for in such an extensive field a few mistakes are pardonable. Possessing the happy talent of expressing much in few words, he has condensed a great deal of information into a small compass.

Jen. Allg. Lit. Zeit.

ARTS AND MANUFACTURES.

ART. VIII. Leipzig. *Taschenbuch für Tintenliebhaber, &c.* The Ink-Amateur's Pocket-Book, or complete Instructions for making all Kinds of Ink, with the History of Inks, and of the astringent Matter of Vegetables. 8vo. 172 p. 1795.

From the title page of this book we should not augur favourably of it's contents: the author, however, has collected with great industry from Dioscorides, Pliny, Vitruvius, and Isidorus, every thing they have handed down to us respecting the inks of the ancients, has gone through the most valuable mss. of public libraries, and given us a history of inks to the present times. In general he has had recourse to the best authorities, and quoted at least a hundred and fifty different authors, though his work proves, that he has not collected merely, but repeated a considerable part of the processes himself. The little theory interspersed, however, is far inferior to the practical and historical parts of the book. *Jen. Allg. Lit. Zeit.*

AGRICULTURE.

ART. IX. Leipzig. *C. P. Laurop über den Anbau der Birke, &c.* On the Cultivation of Birch, and it's Advantages over other Trees, particularly in Places where Wood is scarce, by C. P. Laurop. 8vo. 55 p. 1797.

Mr. L. recommends the planting of birch, partly on account of it's speedy growth, and partly as it is beneficial to more valuable trees, serving as a shelter for them when young, and improving ground on which such trees would not thrive, so as to render it fit for their production.

Jen. Allg. Lit. Zeit.

POLITICAL

POLITICAL ECONOMY.

ART. x. Carlsruhe. *Am Schluss von Karl Friedrichs funfzigsten Regierungsjahr, &c.* Discourses with enlightened Citizens of the Country of Baden, at the Conclusion of the fiftieth Year of the Reign of Charles Frederic, 1796. 8vo. 202 p.

This is a pleasing picture of the benevolent endeavours of a good prince to promote the weal of his subjects. *Jen. Allg. Lit. Zeit.*

POETRY.

ART. xi. *Basil and Strasburg.* Mr. J. Delille, the celebrated author of *Les Jardins*, 'The Gardens,' and translator of Virgil's *Georgics*, has written a poem entitled *L'Homme des Champs, ou les Géorgiques Françaises*, 'The Inhabitant of the Country, or the French Georgics.' Mr. D. observes, in his preface, 'these new Georgics have nothing in common with any that have yet appeared. The poem is divided into four cantoes, each of which has it's particular object, though all relate to rural enjoyments. In the first the philosopher, with senses more refined, and eyes more expert, contemplates the various decorations of the rural scene, and augments his own pleasures, while he diffuses happiness around him. The second depicts the pleasing and profitable labours of the husbandman; not in the ordinary course of agriculture, but in the superiour exertions of genius, availing itself of all the resources nature offers, to surmount difficulties, and produce the most astonishing effects. The third is dedicated to the inquisitive naturalist: and the fourth instructs the rural poet to celebrate the riches and the phenomena of nature, of which the author has endeavoured to delineate the most majestic and affecting features. The translator of Virgil's *Georgics*, in composing his own, often felt himself in a situation, bearing a melancholy resemblance to that of his model. Like Virgil, he wrote on the labours and pleasures of the country, while the fields were ravaged by foreign and intestine war: like him he turned aside from the ruins of villages, and the bodies of the slain, to contemplate the pleasing images of man's first art, and the innocent pleasures of the country. Augustus, when in peaceable possession of still bleeding Rome, sought to revive agriculture, and it's companion purity of morals: at his desire Virgil published his *Georgics*; they appeared with peace, and augmented it's charms. Happy omen for his imitator! May this poem infuse gentle sentiments, and virtuous affections, into minds rendered irritable by continual alarm, and sore by long suffering! The indulgent reader will criticise with less severity a work composed in such unhappy times: it would have been more polished, and had fewer imperfections, if it had been written with a mind more serene, and a heart more at ease, and if, in this dreadful revolution, the author had lost nothing but his fortune.' The poem is to be published in 4to, 8vo, 12mo, and 18mo, with four engravings by Guerin; the 4to, in royal and woven paper; each of the others, in royal, woven, and common paper. The price of the large 4to, with proof plates 18 r. [£. 3. 3s.]; that of the cheapest edition 1 r. [3s 6d.].

FOR

FOR THE
ANALYTICAL REVIEW,
FOR DECEMBER, 1797.

A
RETROSPECT OF THE ACTIVE WORLD:
OR,
**A GENERAL REVIEW OF DISCOVERIES, INVENTIONS,
AND PRACTICAL CONTROVERSIES, AND CONTESTS.**

GENERAL OBSERVATIONS ON UNIVERSITIES, and other famous seminaries of learning, continued from our last Retrospect.

As universities arose out of public opinion, so public opinion has, from time to time, modified their existence, and is finally to determine their fate. Colleges, halls, illustrious schools*, universities, and all other establishments have had a reference to the laws, usages, and doctrines existing at the time of their institution. But as these are in a constant state of fluctuation, at least, if not always of progressive improvement, a kind of warfare takes place between the parent and the offspring. While the school, established by law, and rendered venerable by time, endeavours to arrest and fix the notions of men, on all subjects, irrevocably, and for ever; varying opinion introduces into it's own institution many alterations, corresponding to the varying sentiments, manners, and circumstances of mankind.

Although the preservation of letters in the ages of barbarism is so much indebted to monastic institutions; and universities have produced many learned philologists, judicious critics, and even a friar Bacon, a Barrow, and a Newton; yet, on the whole, it will be readily admitted, that the monotony, and, to speak freely, the arrogance and pride of rich and magnificent establishments, are by no means so friendly to the advancement of science, as a free intercourse with the world, and various affairs; which both present many hints to the ingenious observer, and breed that manly, free, and gentleman-like spirit, which disposes the mind to burst through the fetters of prejudice, and boldly to look into the book of nature.—The genius of Newton himself was encouraged and conducted by the light of Bacon's philosophy; and Bacon himself was guided and encouraged by the example of not a few gentlemen on the continent, principally Italians, who had begun to exchange the arbitrary hypotheses of the schools, for a close attention to the process of nature, in the anatomy

* So universities were originally called.

and growth of vegetables, chemical attractions and repulsions, and the motions of the heavenly bodies. It was in Italy, that sir Henry Wotton, one of the most learned scholars, the most brilliant wits, and the most gallant cavaliers of the age, (the reign of queen Elizabeth of England) became a proficient not only in the study of the fine arts, but in natural history and chemistry. Sir Henry was appointed in the succeeding reign to be provost of Eton college. But had he been at the head of this seminary, in his earlier years, and in the middle stage of life, instead of travelling, and living at different courts, and particularly at Rome, Venice, and Florence, it is not to be supposed, that he would have opened his mind to so wide a field of accomplishment, and of speculation. It may be sufficient, in confirmation of the position now maintained, without going out of our own country, or taking in any large compass of time, just to mention, beside the names already noticed, those of Raleigh *, lord Napier, Kenelm Digby, Sydenham, Harvey, Boyle, Locke, Harrington, with Algernon Sydney and Mr. Fletcher, two congenial minds, whose bold revival of ancient ideas and usages, on the subject of government, is entitled to all the admiration of original discovery and invention †.

For our own times, in which discovery has succeeded discovery, and invention invention, with such astonishing rapidity, there is not one discovery of any importance, for which we are indebted to monastic life. It is scarcely possible, that such minds as those of Dr. Darwin and Dr. I. Hutton, of Edinburgh, should be formed within the walls of a college, or the precincts of an university. On the whole it appears, that, though the sanctity and the leisure of monasteries, and the establishments that have been formed out of them, or after their model, are favourable to the preservation of letters, and the improvement of theories, and hints for theories in philosophy; the learned fraternity of professors, of every kind, are the last to adopt the rising improvements of the times, or to deviate from the paths of consecrated error. But if the cloistered life be not propitious to the advancement of science, it is perhaps still less so to eloquence, polite literature, and, above all, to the highest species of it, poetry. We do not recollect any english academic renowned for eloquence, except Middleton. The noblest strains of eloquence, whether in poetry or in prose, are to be found, as might be expected, not in monkish authors, ignorant of human affairs, and cramped by prejudices, and set customs, but in authors unfettered by forms, free from bigotry, and conversant with the world. When has any of our universities produced a great poet? Some

* Who, though not a natural philosopher, may be considered as a bold and original writer in history in general, and the history, constitution, and laws of England in particular. He was also, as is well known, a great and daring projector.

† We speak only of their learning, and the vigour of their genius: not of the propriety, or applicability of their systems to the times and circumstances, in which they were proposed to the acceptance of their countrymen.

may, perhaps, produce examples in Gray and Wharton. These, in our judgment, are, at most, but imitators, and poets of the second class: though we readily admit, Mr. Gray was so learned a man, that the flowers he borrowed so largely from the ancients had taken root, as it were, and sprung up afresh, in his own mind. It may also be objected, that a very extraordinary degree of originality, vigour, and intrepidity of mind, was displayed by the celebrated Buchanan, who was bred in monkish schools, and of the fraternity of professors, first in France and Portugal, and afterwards at St. Andrew's in Scotland. But Buchanan became preceptor to the young king, afterwards James I of England, and acted a very important part in the reformation of religion, and the affairs of the nation. He was an enemy to monkish institutions, and introduced certain reforms into his college of St. Leonard's, which brought upon him the execrations of the monks and friends to absolute monarchy of his own times, and even of those of the present; as appears from the manner in which Mr. Chalmers speaks of him, in his life of Ruddiman. The choler of Mr. Chalmers is scarcely more excited by the late publication of Jasper Wilson, than by the mere recollection of the name; the very shade of George Buchanan.

Our two english universities, that do so great honour to the piety and the munificence of our kings and nobles to the muses, may be considered as two grand garrisons, established for the protection of religion, and literature, her handmaid. With regard to religion, this, which was the first, seems still to be the principal object of both universities. The church holds up to the ambition of the members many inviting allurements; and the most esteemed sort of literature appears to be that, which is calculated to defend the rights of episcopacy, and to involve all gainsayers, at least in such a cloud of learned rubbish and dust, as may blind the eyes of the spectator, and dispose him, unable to decide on the strength of his own judgment, to resign himself to the conduct of spiritual guides. There are not a few members of the universities who can read Chrysostom, Tertullian, Clement Alexandrinus, and other christian fathers, in the original greek, as easily, almost, as they would in english. It is needless to say, that, accordingly, an unlimited acquaintance with the dead languages is still held in the highest degree of estimation. At Oxford particularly, it is on a knowledge of greek and latin, that all classes value themselves more, than on any other accomplishment. The philosophy prescribed by the statutes is that of Aristotle; which, though very superficially and scarcely seriously studied, is yet sufficient to keep alive a spirit of disputation among the oxonian graduates, even in convivial companies. They scarcely pretend to have truth for their object,—‘Such a one was on the wrong side, I think—why, yes: but he fought manfully.’ Among the disciples of universities, where the true mode of investigation by induction, and by the farther and farther questioning of nature, prevails, the desire of superiority, in literary conversation, is equally strong, is however better concealed, and more under the control of good manners, and a respect to candour. Yet, in justice to the university of Oxford, we must observe, that it has lately
made

made some attempts to shake off that shameful inattention to scientific pursuits, that, for many years, has disgraced her members, and particularly her professors: and that these are less inattentive to recent discoveries and controversies. In both universities, it is generally known, there are professorships for all the various branches of the arts and sciences. But the public lectures are not many: few attend, and fewer listen to them. The efficient or actual business of education, is committed to tutors, who are, as we understand, for the most part, fellows of the different colleges. It is to be hoped, certainly to be wished, that a spirit of scientific investigation, which has lately been revived in Cambridge, may prevail and increase in both universities: for, undoubtedly, the libraries, the gardens, the noble edifices, pictures, and statues, the otium cum dignitate, afforded to so many votaries of the muses, the company of so many learned men, and the opportunities presented to genius and industry, of being brought easily and early into an honourable circle of notice and acquaintance: all these are advantages, which are not to be lightly foregone; especially in the education of an english nobleman, or gentleman of fortune. To meet and associate with his contemporaries; to witness the homage paid by former times to religion, literature, and the laws and usages of his country, in so many noble endowments: all these circumstances make a strong and lasting impression on his ductile mind, which is favourable to a love of his country; which is more easily, and powerfully associated with such recollections, than with the remembrance of the mere lessons, however excellent, the didactic nakedness of private tuition, or of mere school-rooms.

The following account of a real course of education*, at Cambridge, will place that seminary in a very respectable point of view. It was communicated to us by a young gentleman, who is at present pursuing his studies there, and whose attainments are a further testimony in favour of the university of Cambridge. It is the outline of an under graduate's education, who applies seriously to the studies of the university, with a view of distinguishing himself at the time of his taking the degree of bachelor of arts. This degree is given after twelve terms are supposed to have been kept: supposed, because it is not necessary to reside the first term; as it is sufficient if the student's name be on the boards. Again, residence is dispensed with during the last term: so that, in fact, no more are necessary than ten terms. These ten terms, with respect to college lectures, are divided into three years of three terms each. The last term, the under-graduate is excused from attending lectures if he please. Those of the first year are lectured, this is the phrase, in geometry and the lower parts of algebra: those of the second, in plain trigonometry, mechanics, optics, and hydrostatics: those of the third year, in plain and physical astronomy. In the course of the

* In contradistinction to the sham attendance of term-trotters, and the superficial studies of those, who aspire to no other knowledge, than what is necessary in order to obtain a degree.

second and third years, they are also lectured in the higher parts of algebra and fluxions: to those of the first year separate lectures are read in logic, including some modern metaphysical doctrines and disputes.

In prosecution of this course, the books chiefly used are, Maclaurin, Demoivre, and Waring and Wood on algebra; Simpson on fluxions, on which subject, also, Mr. Vince's late treatise is in many hands: Maclaurin's Newton, Cotes's Newton, and a treatise by Wood on mechanics; a selection of Dr. Smith's optics; Cotes on hydrostatics; Keill's plane astronomy; Hellsam's lectures on natural philosophy; Newton (the jesuit's edition) on physical astronomy. A treatise on hydrostatics has just been published by Mr. Vince, and a treatise on optics is soon expected by Mr. Wood. Simpson's Euclid is used for geometry; of Euclid the first six books are taught, and also the eleventh. For plain trigonometry, Ludlam is preferred. In the most profound parts of mathematics, Cotes's Harmonicæ are consulted, as also Bernouilli. Lectures on the classics are given during all the three years, and the books usually read are Horace's Epistles and Art of Poetry; Xenophon's Anabasis, and Life of Agesilaus; the Georgics of Virgil; the Germany and Agricola of Tacitus; the Philippics and Peristephanon of Demosthenes; the *Œdipus Tyrannus*, and the *Iphigenia* of Euripides; Cicero's second Philippic; the third, tenth, and eleventh satires of Juvenal, and the twenty-first book of Livy.

Public lectures are given on the evidences of christianity; on common law; on modern history; on experimental philosophy; on anatomy, botany, chemistry; the system that of Lavoisier; and on arts and manufactures, by Mr. Farish; whose appointment to this professorship, the latest in the university, in an age when philosophy has begun to be applied to almost all the practical arts and purposes of life, emphatically proves, what has been above asserted, that public establishments do not lead but follow the course of PUBLIC OPINION.

NATIONAL AFFAIRS.

THE REPUBLIC of FRANCE still menaces british monarchy, not if we give credit to it's insidious declarations, the people, with threats and preparations for a descent on some part or parts of Great Britain, or Ireland. The real object of these is a subject of doubt and various conjecture. In the opinion of some, it is nothing else than to over-awe the french nation, and by occupations and hope to divert and manage the army, to whom the directory cannot pay the forty millions sterling, which they have promised: others think, that it is the waste and ruin of the english funds, and the discontents and insurrections to be expected from the necessity of deeper incisions into the comforts, and even vitals of the people: and a third party think that the ostensible object of the preparations in question is the reverse, just as in the case of the intended invasion of Ireland. It is evident, that the first two of these theories, or suppositions, are inconsistent.

Incompatible. But men do not commonly act from a complexity of motives; but from one view, or design, and under the impulse of one particular passion, which, for the time, predominates. If, therefore, the preparations are only affected for some design not avowed, it is probable, that the real purpose of the directory is, to have a popular pretext for keeping on foot an irresistible army; this object being more immediately and intimately connected with the personal interests and views of the directors, than even the distress and discontents of England. But, for our parts, we are very far from being certain, that the ostensible, in the present case, is not, or will not, in the end, turn out to be the real object; for, whatever the private views of the directors, and their party, whose first wish, no doubt, it is, to prolong their own power, at present, the spirit of adventure and plunder once excited, may not be easily laid: or is it certain, that french invention, directed with energetic ardour to one object, may not contrive some means of eluding our fleets, and landing troops on our coasts; for though they have not a navy, they have, or may soon procure, abundance of floating timber: yet they would have many difficulties and dangers to encounter; and we do not entertain the least apprehension, that their expedition would be successful.

SPAIN AND PORTUGAL.

THE spaniards are not, in their hearts, hostile to the english; but they seem to be in the state of the *natural* man, described in the New Testament, "who cannot do the things he would." The portuguese, who, very naturally, temporized for a while, have been obliged to purchase peace with the republic at a dear rate; but the english government, it is said, have determined to keep possession, if they can, of the port of Lisbon.

ITALY.

It was long a question, and perhaps with some it is still a question, whether Buonaparte have it not in view to set up for himself, and establish his power in Italy. It once seemed probable to us, that such was his intention; but we are now satisfied, that he is actuated by a loftier ambition, that of prescribing forms of government, and disposing the affairs of all nations. The cisalpine and ligurian republics, completely organized, have received a pledge of their political independence, in a patriotic and paternal address from Buonaparte, and in the withdrawing of the greater part of the french troops from their territories. The good faith, the virtues of this man, are perhaps more formidable than his military talents. This extraordinary man, while it seemed necessary to crush what he conceived to be the vigorous remains of arbitrary power, appeared, at the head of the pikemen of Paris, among the most zealous of the democrats; and seemed not to be so eager to build up, as to destroy. Now that there seems to be greater danger to solid and permanent liberty from the licentiousness of anarchy, than from prepossessions in favour of ancient authorities and customs, he is an advocate and patron of *well-regulated* freedom, and even of religion. In the
congress

congress to be held at Rastadt, it is said, he means to take ground for the establishment and diffusion of his political theory, and the general tranquillity of Europe, on the principles of a regard to property and public credit, and the general rights of mankind: which theory he means to support by arms. Is there no way of obtaining access to the mind of Buonaparte, and endeavouring, in concert with him, to regulate the peace of Europe? The mind of Buonaparte is not to be practised on by the vulgar arts of courtiers, but he is abundantly sensible to the love of glory.

The emperor has given orders for the construction of a fleet on his newly-acquired coast; which fleet will, one day, be combined in the Mediterranean with that of England. Meanwhile the trade and naval power of Venice are held in check by the French, who, in great and still increasing force, have taken post in Corfu, Zante, and Cephalonia. How do

THE TURKS like this? Is it the object of the warrior-legislator to propagate in Greece his political system, in the way in which Mohammed propagated his religion? Or does he intend to revive a project, entertained by Vergennes, of obtaining a settlement for the French in Egypt, and drawing this way the trade of India?

GERMANY.

EVERY eye is turned to the congress to be held at Rastadt. Why has it been so long delayed? Will the

NORTHERN POWERS

be permitted to send deputies, either in the character of princes of the empire, or guarantors of the peace of Westphalia, and that of Teschen?

GREAT BRITAIN.

THE bill for a triple assessment of taxes has undergone great modifications. It is asserted, and it is very credible, that the minister expressed the greatest astonishment at the reports, made by the tax-gatherers, of the poverty of so great a number of householders. Ministers and kings are seldom approached by others than flatterers, or, at best, assentators. To differ in opinion, is not the way to obtain their favour; much less is it the road to favour, to utter disagreeable truths.—It is also said, and it is very credible, that Mr. Pitt believes, or rather perhaps, until lately, believed himself, as was asserted by a Mr. Ellison in the house of commons, to possess the confidence, gratitude, and love of more than nineteen out of twenty parts of the inhabitants of this island! But in truth, the situation he has to fill is most arduous—and the situation of Britain most dangerous!

The french directory have pointed the rage and resentment of all parties in France, to find a common centre of conciliation and interest, in the overthrow of our government. The union of all parties here would be the surest, if not the only mean, of defeating their project.

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